THE LIFE OF IMAM

AL-HASAN AL-MUJTABA

By
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Translated by
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The Life Of Imam Al-Hasan Al-Mujtaba

Sub Title:

This text delves into the life of Imam Al-Hasan Al-Mujtaba, shedding light on his esteemed birth, marriage, and his crucial role during the tumultuous beginnings of Islam and its establishment. It particularly focuses on his struggles with Mu'awiya, offering detailed insights into the challenges he faced and the decisions he made during this period.

Through meticulous chapters, readers not only discover the depth of his character, wisdom, and enduring legacy but also gain a deeper understanding of the political upheavals that shaped his time.

Furthermore, the book concludes with a poignant exploration of the Ziyarah of Imam Al-Hasan, inviting readers to forge a profound spiritual connection with his memory and teachings, thereby enriching their understanding of Islamic history and devotion.

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Miscellaneous information:

Dedication

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In The Name Of Allah, The Merciful, The Compassionate

إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ.

“Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations” (Qur’an, 3:33).

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ.

“Offspring, one of the other; and Allah is Hearing, Knowing” (Qur’an, 3:34).

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

“Allah only desires to keep away the uncleanness from you, O people of the House and to purify you a [thorough] purifying” (Qur’an, 33:33).

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ.

“I do not ask of you any reward for it except love for [my] kin; and whoever earns good, We will give him more of good; surely Allah is Forgiving, Grateful” (Qur’an, 42:23).

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنْ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ.

“Those who spend [benevolently] whether in prosperity, or in adversity; and those who restrain [their] anger and pardon men; and Allah loves the doers of good [to others]” (Qur’an, 3:134).

****

To you, O the cause of beings and master of creatures!

To you, O the saviour of humanity from the utter darkness of ignorance, and giver of new life and knowledge to generations!

To you, O messenger of Allah, and the last of the prophets!

With both my hands I raise these sheets through which I have written a research on your eldest grandson, your darling, whom you had supplied with the perfection of the prophethood, who inherited your dignity and glory. The book is my presented commerce I have prepared as a store for my day when I will come to you. May it be appropriate for your high position. That is sufficient for me!

Foreword By Ayatollah Kashif Al-Ghita'

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of Allah, the Most Gracious, the Most Merciful

The Prophet's grandson, Imam Abu Muhammad al-Zakiy (al-Hasan), was the first of the eleven grandsons from among the progeny of Prophet Muhammad, the master of the Prophets. He was among the progeny of 'Ali, the lord of mankind. He was the first in whom the two lights met together; the light of prophethood and the light of Imamate. He was the junction of the two lights, one of the two brilliants, and the confluence of the two seas.

"He has made the two seas to flow freely (so that) they meet together" (Qur'an, 55:19).

"There come forth from them pearls, both large and small" (Qur'an, 55:22).

'Ali was the sea of the light of the Imamate; Fatimah was the sea of the light of the prophethood and dignity. There came from them green pearls like the (green) shells in the heaven and the red porgy like the redness of the ground because of blood. Al-Hasan was the first of the infallible Imams from the progeny of the master of guardians [Imam 'Ali ('a)]. He showed the truth and de-

stroyed falsehood. He prevented bloodshed through his making peace (with Mu‘awiya).

According to the most famous report, al-Hasan was born in Medina, on the night of the middle of the month of Ramadan. My writing these words fell on this night, the night of the light, when the members of the Ahl Al-Bayt (‘a) were happy and delighted. We should be happy in accordance with their happiness and show sadness due to theirs. Therefore, I announce anthems, hymns, and congratulations to the master of beings (Prophet Muhammad), ‘Ali, and Fatimah, Allah’s blessings be on them. I congratulate them on this blessed child, concerning whom and his brother the cause of the existence and the mirror of Allah, Prophet Muhammad, has said: “Your camel is the best camel; and you are the best riders!”

Through this essay I have quickly written with my pen, I do not attempt to mention Abu Muhammad al-Zakiy’s greatness of achievements, achievements of greatness, glory of greatness, greatness of glory, high glorious deeds, virtues, and glorious deeds of heaven. No, and then no. For the hawk of my information and the eagle of my pen, in spite of my wide knowledge and information, are not able to ascend to that throne mutinous to intellects, of which thoughts, though exalted and excessive, nothing obtains except astonishment and perplexity.

Rather, I want to deal with one of the sides of his life, one of the signs of his miracles and the miracles of his signs. It is the side of his making peace with Mu‘awiya, the tyrant, son of the misguided father and mother. That is because this side has been complicated and worn the thickest gown of vagueness. Doubts have guided it badly, all assumptions have failed, doubt has come into force, the pillars of faith have declined even those of his sincerest companions, those of his father’s, those of the most loyal of his followers and clients. This was when rage and anger moved that high mountain (a great figure) to misbehave. He had to say as-salamu ‘alayka, O one who has made the believers mighty; however, he

said something opposite. Vagueness and confusion have covered this matter with the worst garment even to those who believe in his Imamate and infallibility.

However, the sentiment and the shock of the misfortune have overcome prudence and reflection. If they carefully consider the matter and give place to reason, they will see it as clear as the sun. Surely the whole righteousness and the righteousness of all Muslims were accomplished through what he had done. That is not because of worship, submission, and yielding to the accomplished fact good or evil. That is not because of the faith in infallibility and that the infallible Imam's deed should agree with wisdom. No, if we carefully consider the event, its sides, conditions, circumstances, results, and its premises, we will definitely and certainly come to know that what he had done was the (religious) duty, and nothing other than it was right. Yes, it was the determination itself and victory over his opponent. It was the attack itself against his enemy according to the military techniques and the timely policy. He performed the deed of someone worldly-wise, prudent, and experienced.

That was when he warred against his enemy through peace and won a victory over him through making peace with him. He could put out his enemy's fire, removed the curtain from him, and showed the people his defects and tricks. It was right for him to war against him through making peace and not through weapon, to kill him through his deeds not through fighting against him and throwing arrows at him. This deed is the most perfect and definite of all proofs in putting an end to the excuses, and most decisive in repelling doubts and vague errors. Explaining and illuminating all these things, to the extent that they can be touch by the hand and seen by the eye, requires an excellent explanation, a strong heart, and a wide speech. Nothing of my sick body, weak sight, many works, worn out mind, little time, and my bad conditions can help me do that. May Allah be kind to me and allow me to seize another opportunity, that I may fully explain in this respect, and remove the curtains from this vagueness in order that

the truth may appear and the lights may shine. However, there is no escape from ending this word of mine with the pure truth.

Generally speaking, it was incumbent on Imam al-Husayn (‘a) and his companions to revolt against the tyrant of his time (Yazid Ibn Mu‘awiya) during those circumstances, to the extent that they were killed and the members of Imam al-Husayn’s family, who were the family of Allah’s Apostle, were taken as prisoners of war. This was incumbent on him according to the technique of policy, the rules of victory and prudence regardless of the divine commands and the eternal will. It was also incumbent on al-Hasan (‘a) during his conditions to make peace with the tyrant of his time (Mu‘awiya Ibn Abi Sufyan). Had it not been for the peace treaty of al-Hasan and the martyrdom of al-Husayn, Islam would have been destroyed forever.

The efforts of Prophet Muhammad, may Allah bless him and his family, the good, the blessing, the guidance, and the mercy he had brought to people would have been lost, because Abu Sufyan, his bastard (son) Mu‘awiya, and his corrupt grandson Yazid spared no effort to efface Islam and to make the people follow their pre-Islamic beliefs such as worshipping the idols al-Laat and al-Uzza. Perhaps, the Prophet, may Allah bless him and his family, had referred to this important point through the famous tradition which is as clear as light in correctness. He, (S), has said: “Al-Hasan and al-Husayn are two Imams whether they rise or sit down.” Perhaps, he meant that al-Hasan was an Imam through his sitting down (making peace), and that al-Husayn was an Imam through his rising.

Some historians and biographers have related the matter of al-Hasan (‘a) and his making peace with Mu‘awiya. They have dealt with its surface meaning and its simple form without any analysing, explaining, studying thoroughly, checking out, and without taking into consideration the circumstances of the event, its conditions, principles, and objectives. They have condemned it because they have not reflected on it and carefully considered it.

However, as the truth and fact are light, Allah has prepared some meritorious people from among those who have skilful pens, excellent understanding, correct viewpoints, and free thoughts. So they have, through their books, removed the vagueness and complication from the life of Imam al-Hasan, from his behaviour, and his peace-making (with Mu'awiya). Through their books they have unveiled some imaginations of the contemporary writers and of those before them.

Among those who well and skilfully wrote the biography of Imam al-Hasan ('a) is the knowledgeable, meritorious, highborn, writer, Sheikh Baqir al-Qurashi, may Allah support him with the essence of care from Him and success. He submitted to me some chapters of the first volume of his book The Life of Imam al-Hasan, and I have found in them the essence of ambition and the ambition of soul. I have found in them a longing soul that has made a good progress. If he is at the beginning, he is about to reach the goal. The best proof of his book is his book itself. May Allah reward him for his efforts and make him reach his wishes.

Through his spiritual father's supplication,

Muhammad Husayn Kashif al-Ghita'

Theological Centre in Holy Najaf

On the 20th of Ramadan, 1373 A. H.

Introduction By The Author

(1)

In the name of Allah, the Most Gracious, the Most Merciful

Imam Abu Muhammad al-Hasan ('a) has a brilliant history full of the most wonderful pages of heroism and jihad. He has noble

manners beating with justice and piety. His life flows with unique abilities and good tendencies. Noble moral traits, original thoughts, and deep thinking meet together in that personality. The biographers have unanimously agreed on that al-Hasan was the most clement of the people, and the ablest of them in restraining rage, showing patience toward harmful and detested things. He was kind to people and always pardoned them and forgave their mistakes. He was like his grandfather, the Prophet (S), whose ethics and clemency embraced all the people.

There was a sufficient witness indicating his great clemency. The witness was stated by Marwan Ibn al-Hakam, who was his bitter opponent. Marwan hurried to carry al-Hasan's sacred body, but al-Husayn, the master of martyrs, found that strange and asked him: "Why have you carried his corpse while you had grieved him?"

"I did that to one whose clemency was as much as mountains!" replied Marwan.

Al-Hasan was not only the most clement of people but also the most prominent of them in giving correct thoughts. That was clear through his making peace with Mu'awiya. He avoided opening a door to war, for the country was full of parties, the heads of the tribes and the military commanders sold Mu'awiya their consciences. They joined Mu'awiya's camp not because they had faith in his matter; rather, they craved after his money and responded to their psychological desires, seeking influence, domination, and abundant wealth. Besides, al-Hasan's fighters were wicked and rude. They preferred peace to war. There are other factors we will in detail mention within the book. Accordingly, Imam al-Hasan ('a) surrendered to the accomplished fact and made peace with Mu'awiya. Through that he could protect the people, he prevented their bloodshed, and saved them from the bad results whose dangers none had known except Allah. The historians have unanimously agreed that al-Hasan was the most generous of people, the greatest of them in giving (gifts) to Allah's servants, the

kindest of them to the poor and the deprived. So, he was given the nickname of the generous one

of the Ahl al-Bayt though they were the origins of generosity and good deeds. Groups of the poor and the needy went to him, and he showed them kindness, and saved them with his many gifts from begging and neediness.

The historians have unanimously agreed that al-Hasan (‘a) was the most worshipful of the people of his time, the most pious of them, and the greatest of them in piety and devotedness to Allah. He performed the Hajj to the Sacred House of Allah (the Kaaba) twenty-five times. He did all mediations through which he sought nearness to Allah. He freed himself from the amusement of the world and turned away from its vanities. We will in detail mention that when we speak about his ideals and the aspects of his great personality.

(2)

We face a problem in the history of Imam Abu Muhammad al-Hasan. The problem is that some traditions have been fabricated and added to his brilliant history. The historians who were hirelings of the ruling authority have put these traditions into the Islamic history. They have ascribed to him something from which he was far away. They have accused him of being Uthmani in inclination, that he condemned his father (Imam ‘Ali (‘a)) on the Day of ad-Dar, for he did not give an aid to Uthman, nor did he save him from the revolutionists. They have reported that he thought that his father did not respond to the desires of the people who cheered his name and insisted on nominating him for the office of the caliphate, but the Commander of the Faithful [Imam ‘Ali (‘a)], as the historians say, disobeyed them and responded to the summons of the revolutionists.

The historians have charged accusations to Imam al-Hasan's brilliant life. They have said that he married and divorced many women. They have exaggerated when they said that he in most of his days married a woman and divorced another. They wanted to degrade his position importance. The historians have written these reports. The modern writers have depended on them. Dr. Taha Husayn is on their top1.

He has inclined to these reports and sent them to readers. However, he had to make sure of their chain of authorities, that it might be clear to him that the reporters were accused of fabrication and deviation from Ahl al-Bayt. We have refuted a large group of them in our studies, and showed the weaknesses in them whether in the chain of authorities or other than it.

The most important thing the necessity of research requires is that we must check the reports in order to know their reporters and be sure of them. We rely on the narrations of those who report correctly, are free from lying, and not accused in respect of their religion. We depend on them in building the Islamic history. We do not depend on those narrators who follow rulers, write for their purposes, strengthen their power, pay no attention to religion, and tell lies. Therefore, it is incumbent on us to reject their reports and not to depend on them. Islam has frankly ordered us to be sure of the reports of those who are accused in respect of their religion. Allah, the Most High, says:

"O you who believe! If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done." (Qur'an, 49:6).

The verse is clear in that we should look carefully into the reports of the evil-doers. Which sin is greater than fabrication and telling lies intentionally? Generally speaking, the verse includes the reports on the fabricated things of which are the reports on historical events and other than them.

We find it strange that some writers are satisfied with and they accept the reports of Abu Hurayra al-Dousi2 and Samra Ibn Jundub, a headsman. They have relied on such reports in building the Islamic faith, while many of them do not agree with the authority of reason and wisdom. In the mean time they oppose the precepts of Islam that does not believe in fables and imaginations.

Every researcher is required to look carefully into the reports whether they concern the religious affairs or other than them. It is incumbent on them to reject what the devious persons and the hirelings of the authorities have narrated.

(3)

The prominent thing at the time when Imam al-Hasan (‘a) lived was that some parties spread, and their trends reacted. For example, the Qurashi party, which had been formed before the demise of the Prophet (S), decided to turn away the office of the Islamic caliphate from the members of the Ahl Al-Bayt, peace be on them. That was for several reasons such as: they rushed upon authority and envied the family of the Prophet (S) for the outstanding qualities and talents Allah had given to them.

It has been narrated that they said: “Surely the Prophethood and the caliphate should not meet together in one house.” Ibn Abbas falsified this statement with his strong evidence during his conversation with Umar Ibn al-Khattab. After a long speech, Umar said to him: “O Ibn Abbas, do you know what have prevented your people from (electing) you after Muhammad (S)?”

Ibn Abbas said: “I hated to answer him, so I said to him: ‘If I do not know, then the Commander of the Faithful (Umar) knows!’”

Umar said: “They have hated to gather the prophethood and the (office) of the caliphate for you lest you should wrong your people and rejoice. So, Quraysh have chosen something for themselves and they are right and successful.”

Ibn Abbas could not face Umar to falsify his statement, for he was afraid of his sternness and rudeness. He asked permission from him that he might frankly tell him about the reality, saying to him: "Commander of the Faithful, if you allow me to speak and be not angry with me, I will speak."

"Speak, O Ibn Abbas," replied Umar.

"O Commander of the Faithful, as for your statement, 'Quraysh have chosen something for themselves and they are right and successful,' it is that if Quraysh had chosen for themselves at the time when Allah chose for them, then rightness would have been in their hand, and none would have rejected and envied them. As for your statement, 'They have refused to let the Prophethood and the (office) of the caliphate reach us,' it is that surely Allah, the Great and Almighty, has described some people with hatred when he says:

"That is because they hated what Allah revealed, so He rendered their deeds null" (Qur'an, 47:9).

Ibn Abbas hurt Umar with his words. Umar said to him: "How far, Ibn Abbas! Some things (issued) from you have come to me. I do not want to tell you about them, lest your prestige should shake near me."

Ibn Abbas was afraid of Umar's punishment, so he answered him softly: "What are they, O Commander of the Faithful?" If they are true, they must not remove my position from you. If they are untrue, I can remove the untrue things from myself."

Umar calmed down and said: "I have heard that you said: 'They have turned the caliphate from us out of envy, aggression, and injustice."

Ibn Abbas answered him through his great words: "Commander of the Faithful, as for your statement, 'out of injustice', it has become clear to the ignorant and the clement (who the unjust are).

As for your statement, 'out of envy', it is that Adam was envied; and we are his envied children."

Umar became excited and he shouted at Ibn Abbas: "How far! How far! By Allah, O Banu Hashim, your hearts have refused all things except envy that is not removed!"

Ibn Abbas said: "Slow, Commander of the Faithful! Do not describe with this the hearts of the people from whom Allah had kept away the uncleanness and purified with a thorough purifying![3]"[4]

This conversation has disclosed the malice and hatred the Quraysh had harboured against Ahl al-Bayt, so they turned the office of the caliphate from them. Umar thought that they were successful in that. However, they were really not successful in that, nor did they hit the right viewpoint and reason, for their choosing resulted in that the Umayyads won the government while they were the enemies of Islam, and the terrible massacre of Kerbela was one of the results of their enmity toward Islam. That was when they commanded their military commanders to destroy and uproot Ahl al-Bayt ('a) and the progeny of Muhammad (S). Accordingly, those military commanders annihilated that pure choice from among the family of Muhammad (S). They cut off their limbs on the hills of Kerbela' and took the Prophet's womenfolk as prisoners of war (to Syria). When the captives from among the family of the Prophet (S) arrived in Yathrib (Medina), Amr Ibn Sa'eed, Yazid's governor over Medina, happily turned to the Holy Shrine of Allah's Apostle (S) and addressed him (the Prophet). He said to him: "O Allah's Apostle, a day for the Day of Badr![5]

Then he went up on the pulpit of the Prophet and addressed the Muslims, saying: "O people, it is a blow for a blow and a shock for a shock! How many a sermon after a sermon; strong wisdom-but warnings do not avail!"

Before him, Yazid had said:

I do not belong to Khandaf if I do not

Seek revenge on Ahmad's children.

This was the choice of Quraysh in whom they had been successful, as they say. They wronged the Prophet's pure family, who are equal to the Qur'an, whom the Muslims should take care of and should honour. However, to Allah we belong and to Him is our return!

(4)

We have pondered on the events that took place during the time of Imam Abu Muhammad al-Hasan ('a). History, as we have already mentioned, has mixed subjects to the extent that it is difficult for a historian to conclude the truth. However, we have concluded from those events many subjects concerning the life of Imam al-Hasan ('a) and the time when he lived.

This book had been published twelve years ago. It was out of print and not available in market. His Eminence, great Allama, Sayyid Muhammad Baqir al-Naqawi, may Allah protect him, translated the book into Urdu. The book was printed in India by the Kejjhawbehar press. Many of those whom such researches concerned wanted the book to be reprinted after it had been out of print. However, I postponed that to another time, for I hoped that I had to review it. I thought that some of its chapters were in need of more explanations and details. My brother Sheikh Hadi al-Qurashi did me a favour. He willed to review and run over the book, so I found no escape from responding to him. I reviewed the first volume of it and added many chapters. Readers may find that this edition is different from the previous one due to the new additions, elegant print, wonderful ordering, and exact production for which the Adab Press is famous.

Before I end this introduction, I have to thank Hajj Muhammad Rashad Ajina for his denoting money to reprint the book. I ask Al-

lah to grant him success in achieving his efforts and to reward him for that. Surely, He undertakes success!

Baqir Sharif al-Qurashi

Holy Najaf

Dhul Qi'dah 28th, 1384

- 1. In his book "'Ali wa Banuh" ('Ali and his Sons), Dr. Taha Husayn has depended on the fabricated reports. We will mention and criticize them in the book.
- 2. In his book "Abu Hurayra", Imam Sharaf al-Deen has mentioned Abu Hurayra's fables. In his book Sheikh al-Mudira, the great 'Allama, Sheikh Mahmud Abu Riyah, has also mention Abu Hurayra's fabrications and lies.
  The book is online at: https://www.al-islam.org/abu-hurayra-abd-al-husayn-sharaf-al-din-al-musawi [10]
- 3. Reference to the Holy Qur'an, 33:33.
- 4. Ibn al-Athir, Tarikh, vol. 3, p. 24. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 3, p. 107.
- 5. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 1, p.361.

Preface By Ayatollah Kashif Al-Ghita'

The Hashemites and the Umayyads,

Al-Hasan and Mu'awiya

Enmities and grudges between individuals, tribes, and folks are instincts inside man since the beginning of his creation and existence on the earth, since the time of Abel and Cain, and they continued in all generations until this one. The cause and motives of enmity most of times come out of selfishness, the love of power and authority, seizing wealth, a position, or rule. And the worst of

enmities is that which leads to revenge. But, the worst enmity in effect and extent and that which cannot be changed or removed is the enmity of "the spontaneous opposition" and "the essential difference", like the enmity of darkness to light, virtue to vice, ugliness to beauty, evil to good, and the like. This enmity and difference are impossible to disappear except by the disappearance of one of the opposites and this cannot be. These opposites neither agree with each other nor can each of them disappear. Bad entities in their essence opposite the good ones, and each of these opposites tries the best to remove the other from existence like light and darkness which cannot exist together in one place at all. Each of them, in its natures, opposes and antagonizes the other such as virtue and vice in man, and so on.

The enmity of the Umayyads towards the Hashemites was from this kind. It was impossible to disappear because it was like the enmity of darkness to light, evil to good, and malice to kindness. Each of these opposites can be known by its fruits and effects. It has been said, 'From their fruits you can know them'. A tree is known due to its good or bad fruit, and man's good or evil is known due to his deeds and characteristics.

Abd Manaf begot Hashim and Abd Shams. The enmity between these two brothers began since the first of their growth for nothing except the difference between their two essences. Then, this enmity grew wider between the two tribes because of heredity. Each one of these tribes had an opposite from the other tribe in lineage; Hashim and Abd shams, Abd Al-Muttalib and Umayya, Abu Talib and Harb, Muhammad (S) and Abu Sufyan. Since the first moment when the first ray of Islam shone and the Prophet (S) announced monotheism, the feud of polytheism and idolatry revolted to efface the lights of monotheism.

The trinity of idolatry and tyranny; Abu Jahl, Abu Lahab, and Abu Sufyan held their picks and began tearing down what the saviour of humanity built. The third of the trinity and the leader of the Umayyad party, Abu Sufyan, was the bitterest of the all in

his enmity and fighting against Islam. They followed every means and trick to strangle the voice of Islam and put out its light. They spared no effort at all to resist that mission until a group of the believers in this mission were forced to emigrate to Abyssinia, while the Prophet (S) and his other companions suffered all kinds of persecution and pains for more than ten years until he was forced to leave his and his fathers' homeland and emigrate to Yathrib. And there, too, Abu Sufyan chased him even in his emigration.

There was no banner of war raised against Islam, unless the Umayyads and their leader Abu Sufyan raised it and flamed its (war) fires. They lurked to put out the light of this mission, and provoked the feuds of the tribes against it until Allah granted His prophet the great victory and made him subject the tyrants of Quraysh and make them slaves according to the rules of war. However, the Prophet (S) pardoned and set them free saying to them, 'Go! You are free.' He was satisfied with their apparent belief and the saying of the shahada by their tongues whereas their hearts were full of disbelief and grudge against Islam. They still lurked to efface Islam and pluck out its roots. "They did not become Muslims but they submitted unwillingly, and when they found supporters against Islam, they leapt on". Nothing of Abu Sufyan and the Umayyads' inners changed at all after their being Muslims, but the way of fight and struggle changed. Abu Sufyan and Mu'awiya entered Islam just to do away with and plot against it, for an internal enemy is more able to plot and act than an external one.

This enmity was spontaneous and eternal; and what is spontaneous and eternal cannot be removed. It was not a competition for wealth or authority, but it was the enmity of principles and natural opposition and dissention. It was the enmity of darkness to light, deviation to guidance, falseness to the truth, and injustice to justice. Therefore, the Umayyads remained on their inner disbelief and deceit though they were considered as Muslims and they received the blessings of Islam, but Islam had never touched even one hair of theirs nor had it wetted a feather from their wings.

They were like a duck that spends all its life in water but water does not wet its feathers-as it is said. Yes! They acknowledged Islam jus to spare their bloods and to wait for a suitable opportunity in order to tear down the pillars and bases of Islam. And it was so. When the men of power handed the caliphate over to the first one of them (Uthaman), they flew up with joy and declared some of what their hearts hid. Abu Sufyan gathered the Umayyads and said, 'O bani Umayyah, snatch it (the caliphate) like snatching a ball. By that which Abu Sufyan swears by, there is neither Paradise nor Fire.'

Then, they took the rein of the Umayyad caliph (Uthman) with their hands and began leading him (like a submissive camel) to wherever they wished. They seized the wealth of Muslims for themselves, and took people as their slaves. Muslims in all lands revolted against him (Uthman) and them (the Umayyads), until they blockaded him in his house and forced him to depose himself from the caliphate and make it (the caliphate) be decided in consultation among Muslims. In the beginning, he hesitated and refused, but when the rebels firmed the blockade and prevented him from even water and food, he submitted and gave up, and he tried to put out the fire of the sedition by deposing himself as a response to the rioters.

Then, the Umayyads, whose leadership in Medina was in the hand of Marwan and in Sham was in the hand of Mu'awiya, felt that if their friend (Uthman) deposed himself, the rope would slip from their hands…Muslims had committed a mistake and they would never come to like it again…for what virtue or nobility the Umayyads had or for what jihad they had in Islam so that one of them might assume the caliphate of Muslims?! They were the enemies and opponents of Islam in all its situations and on every day from its days. Marwan and his party understood that well, and so they colluded with their leader in Sham (Mu'awiya) to kill their friend (Uthaman) before he would depose himself and before the rope of trick would slip from their hands. Yes, they would kill him and take his murder as an excuse to accuse some group of Mus-

lims of his blood, and then they would pretend before all Muslims that he was killed unjustly and they must revenge him on the killers, and thus this would be the best means to take back the caliphate for themselves.

Without the murder of Uthman and the shirt of Uthman the caliphate would not come to Mu'awiya, Marwan, and the offspring of Marwan. It would be impossible for them to dream of it whether in sleep or wakefulness. However, it came to their first friend (Uthman) with no cost. It was given to him by the one who was before him (Umar) who wanted to turn it away from the Hashemites to their bitterest enemies; the Umayyads. Therefore, he (Umar) twisted the rope of the Shura (consultation) where he was certain that the caliphate would come to Uthman. He was not satisfied with that until he inspired ambition into the evil soul of Mu'awiya who and his father were the bitterest enemies of Islam.

Every year, Umar punished his governors, confiscated their properties, and treated them severely except Mu'awiya. News often came to him that Mu'awiya spent lavishly the wealth of Muslims and put on silk and too expensive clothes, but he overlooked and rather he justified his deeds saying, 'He is the Khosrau of the Arabs', though Mu'awiya was too mean and poor before. He was low before people. Once, a notable man from the Arabs came to the Prophet (S), and when he wanted to leave, the Prophet (S) ordered Mu'awiya to escort

him until the outskirts of Medina. It was too hot. Mu'awiya was barefooted and the ground was boiling with its sands. Mu'awiya said to the nobleman, 'Let me ride behind you!'

The man said, 'You do not fit to ride behind notables and kings.'

Mu'awiya said, 'Would you give me your shoes to guard against the heat of the sun?'

The man said, 'You are meaner than to wear my shoes.'

Mu'awiya said, 'My feet are being burnt. What shall I do?'

The man said, 'Walk in the shadow of my camel! You are not fit for more than this'1.

Woe unto you O time! This low one had become or had been made "the Khosrau of the Arabs"!

Yes! It was Mu'awiya and Marwan who had managed the trick of killing Uthman and paved the way for the rioters to kill him. The case of the army that Mu'awiya had sent from Sham to Medina and ordered them not to enter Medina except after the killing of Uthman is a clear proof on that.

Yes! One of the Prophet's wives as well helped on killing Uthman. She often cried out in the meetings: "Kill Na'thal! May Allah kill Na'thal!"2 When they obeyed her and killed Uthman, she rose or was made to rise to revenge him. And as a result of that, the battle of al-Jamal took place where twenty thousand Muslims were killed, and it was the key to other wars between the Muslims themselves. Some poet of that age recited addressing her:

"You are the disaster and you are the misfortune,

and you are the clouds and you are the rain.

You have ordered to kill the Imam (Uthman),

and said to us that he had disbelieved."

Another poet said:

"She came with the two scoundrels,

driving to Basra her armies.

As if she, in her deed, was a cat

Eating, because of hunger, its children."

These points, which the pen has oozed with here and which are from the minute secrets of history, have come spontaneously and not intentionally. It is to say that when Abu Sufyan and Mu'awiya were astonished by Islam and forced to enter into it, they did apparently just to spare their lives; they hid inside themselves intrigues and they remained lurking, and whenever an opportunity came, their inners were disclosed through their sayings and deeds.

Mu'awiya was wilier than his father who became old and dotard at his last days. Mu'awiya, during the twenty years of his emirate in Sham, showed Islam apparently without clashing with any of its rituals or bases. He did not openly drink, listen to singing, kill an innocent one, play with cats, or play with the pipe and the lute. He put on silk garments and gold pallium as so-and-so said that there was no blame on him for, he was "Khosrow of the Arabs". Mu'awiya did not keep the rituals of Islam except for something inside him, and that was the calmness before the storm, and the slowly walking to get the game.

He remained on the apparent faith that was covered with hidden disbelief throughout the period of his opposition and fight against Imam 'Ali ('a) during the battle of Siffin, but when Imam 'Ali ('a) was martyred, he became delighted and joyful, and the opportunity made him able to play on the rope and arrange tricks. However, when Imam al-Hasan ('a) was paid homage as the caliph, and the heroes from his father's companions, his Shi'a and followers adhered to him, and wealth and weapons came to him from everywhere, he (Mu'awiya) found himself in an abyss narrower and deeper than the first one. Imam al-Hasan ('a) was the Prophet's grandson and the most beloved one to him. He was beloved by all people for his good heart, benevolence, and kindness. He had never harmed anyone at all throughout his holy life. He was full of goodness and blessing. He was not accused of participating in the killing of Uthman. In fact, it might be said that he was among the defenders of Uthman. Then, how was Mu'awiya to be compared with him, and how would people turn away from

the son of Fatimah the daughter of the messenger of Allah (‘a) and resort to the son of Hind the liver eater?! The thinking of these irrefutable points worried Mu‘awiya and deprived him of sleep. But how quickly he arrived through his wile and cunning at dissolving their knots! He resorted to two strong factors; the first was the wealth that twisted men’s necks and made the heroes’ saliva flow down. He sent to the greatest leader in the army of Imam al-Hasan (‘a), who had promised to die for him (Imam al-Hasan) and was the nearest in kinship to him, more than fifty thousand (dinars). He was Ubaydillah Ibn Abbas,

Imam al-Hasan’s cousin whom the Imam had appointed as the emir even over Qays Ibn Sa’d Ibn Ubada the great chief and the brave hero who had devoted himself to Imam Hasan and to his father. Yes, Mu‘awiya sent him such an amount and promised him of the same when he would join him. Ubaydillah sneaked away to Mu‘awiya under the wing of darkness, and when morning came, people found no emir over them, and so Qays led them in offering the prayer, and made easy to them that calamity which destroyed the determination of the army and prepared them for defeat before the fighting. May Allah assist your heart O Abu Muhammad (al-Hasan)! How did you tolerate those calamities that came to you one after another like darkness of night!

Mu‘awiya followed this plan with every prominent personality and hero from the Shi’a, and he succeeded in attracting them to him. No one defied against his wiles and plots except a few men who were not more than ten, such as Qays Ibn Sa’d, Hijr Ibn Adiy, and the like who resisted oppression and deviation with their firm faith and who had no doubt inasmuch as a twinkle of an eye that Mu‘awiya, his father, and his children were unbelievers. Qays had sworn by Allah that he would not meet with Mu‘awiya except that the spear and the sword would be between them.

This was the first step that Mu‘awiya followed to defeat Imam al-Hasan (‘a) and extort the caliphate from him.

The second was the trick whose effect was greater than the first and that most of people liked and the public opinion was drifted to. It was Mu'awiya's invitation for peace with Imam al-Hasan ('a) 3. The invitation for making peace was the worst thing that completely harmed Imam al-Hasan ('a), and the worst trick by which Mu'awiya won the situation and the caliphate then. By money Mu'awiya attracted the best of the men and the upper class, but as for the public, they got nothing but they hated the wars that took the lives of the best of them and ruined their lands. In less than five years there were three fierce wars; al-Jamal, Siffin, and an-Nahrawan.

Therefore, the invitation to war was heavy and odious, whereas the invitation to peace and rest was admired and delicious. Hence, the situation of Imam al-Hasan ('a) became too critical. He considered it very deeply pondering on the consequences that would come after. He put refusal and acceptance in the scales to see which of them would outweigh. He found that if he refused the peace and he insisted on the war, there would be just two probabilities; either he would be the victorious and Mu'awiya be defeated, though this was somehow impossible due to the conditions and circumstances surrounding Imam al-Hasan ('a) then, and this would make people incline to the Umayyads who would appear as wronged and oppressed saying that: yesterday, they killed Uthman the choice of the Umayyads and Amir Al-Mu'minin (as they said), and today they killed Mu'awiya the choice of the Umayyads and the uncle of the believers, and so a second shirt would be prepared for the Umayyads to raise beside the shirt of Uthman, and people were rabble cawing with every cower without thinking and reasoning. In this case, what would be the situation of Imam al-Hasan?

But as for if he was the defeated one, then the first word that would be said was that al-Hasan had thrown himself into perishment, for Mu'awiya had invited him to peace that would spare the bloods but he refused and wronged. Then, what Mu'awiya and Abu Sufyan wanted in plotting against Islam and taking people

back to their first age of ignorance and idolatry would be realized for them. Besides, that Mu'awiya would not let alive anyone from the Ahl Al-Bayt ('a).

In fact, the thought of Imam al-Hasan ('a) in accepting the peace was more accurate than this and that. He wanted to do away with Mu'awiya, through the peace, and reveal what was concealed in his inners before thinking of victory or defeat, and without throwing people in a war and forcing them to do what they hated of the bloodshed.

We have mentioned that Mu'awiya the apparently Muslim and the truly enemy of Islam deceived people, because there was a competitor to him, with a very thin membrane under which he committed major sins and vices and tried the best to pluck out the roots of Islam and put out its light. He concealed all that for fear of the love of people to Imam al-Hasan ('a) and his father (Imam 'Ali ('a)) before. Imam al-Hasan ('a) wanted to clear the field to Mu'awiya, hand the matter (rule) over to him, and remove the enmity so that he (Mu'awiya) would show what he had hidden, reveal his disbelief, and remove from his face that membrane, and then people would know his reality and hidden secrets. And really it was so. On the day of the peace-making, Mu'awiya ascended the minbar before great masses of Muslims and said, 'I have fought you neither to fast nor to offer prayer, but I have fought you to be the emir over you. I have undertaken some stipulations for al-Hasan but all of them are under my foot.'

See how impudent, shameless, and bold-faced he was! By Allah, if the accepting of the peace (by Imam al-Hasan) had no result except these words of Mu'awiya, it was a sufficient proof to disgrace him and make people know his disbelief. However, he kept on that plot of disbelief, clear sin, resisting Islam, and trying to tear down its basics openly.

Without al-Hasan's peace Mu'awiya would not ascribe (illegitimate) Ziyad to Abu Sufyan (Mu'awiya's father) who was his illegal child, and so he brushed aside the Prophet's tradition: "The

child is to the bed (to be ascribed to the woman's husband on whose bed adultery is committed) and the adulteress is to be stoned". However, Mu'awiya stoned the Prophet's tradition and brushed it aside with no fear or care.

Except for the peace, Mu'awiya would not kill Hijr Ibn Adiy, the master of the true believers, and ten men from the best of the Prophet's companions and successors. He killed them in Marj Athra' for no guilt.

Except for the peace, Mu'awiya would not kill the great Prophet's companion Amr Ibn al-Hamiq and carry his head to Sham. And it was the first head that was carried in Islam.

Except for the peace, Mu'awiya would not insert poison to Imam al-Hasan ('a) through his (Imam al-Hasan) wife Ja'dah Ibn t al-Ash'ath.

And except for the peace, Mu'awiya would not force the good remainder of the Muhajirin and the Ansar to pay homage to his son Yazid who was very famous for disbelief, debauchery, and countless vices to a very far extent.

See who the winner was and who the loser was!

See what Imam al-Hasan ('a) caused to Mu'awiya by the peace and how he destroyed all his efforts and tore down what he built until the truth appeared and falsehood vanished, and then who follow vanity will lose!

Peace, in those circumstances, was required and inevitable for Imam al-Hasan ('a) just as fighting against Yazid was required and incumbent on his brother Al-Husayn ('a). All that was due to the difference between the two periods and the difference between the two men.

Except for the peace of Imam al-Hasan ('a) that exposed Mu'awiya, and the martyrdom of Imam al-Husayn ('a) that did

away with Yazid and did away with the Sufyani rule quickly after no long…except for the sacrifices of these two grandsons of the Prophet (S), the efforts of their grandfather (‘a) would disappear in the twinkle of an eye, and the religion would be the religion of Abu Sufyan full of deceit, wiles, debauchery, and vices…would be religion of

bars and wines…religion of adultery, and playing with tigers and monkeys…religion of killing the good, benevolent believers, and retaining the vicious unbelievers.

May Allah reward you, O the two masters of the youth of the Paradise, with the best of reward on behalf of Islam and its people. By Allah, no worshipper worshipped Allah, no monotheist believed in the oneness of Allah, no obligation was performed, no Sunna was followed, and no nation turned from deviation to guidance, except for that you had the favour, proof, and clear authority in that after Allah and His messenger.

The messenger of Allah (‘a) brought guidance, light, good, and blessing to all mankind with no difference between a colour and another, a race and another, a nation and another, and a folk and another. He brought Islam with clear light for all, and he built and firmed its bases and made perfect with no defect or crook. Abu Sufyan and the cursed tree (in the Qur’an), Mu‘awiya, Yazid, and Marwan came and carried the picks of disbelief and polytheism and attacked those bases and pillars trying to pluck out their roots and put out their light (They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse). So, the two grandsons of the Prophet (S), with all their power and authority, stood against that structure of evil (of the Umayyads), and they could not restore the Sharia of their grandfather except by the great sacrifice through offering their lives, monies, men, children, and all the blessings and pleasures of this life. They offered all that for the sake of Allah and to retain the religion of Allah. Were it not for this sacrifice, the religion of Islam would be one of the legends in

the books that history mentions as it mentions any incidental event or extinct nation.

Glory be to Allah, Allah is great, and praise be to Allah. Hence, you know and must know the secret behind the great care and extreme reverence that the greatest Saviour met his two grandsons (al-Hasan and al-Husayn) with… care and reverence that was not ordinary and was beyond the limit of reason. This great Prophet and the most beloved one to the Great Creator, this great personality that had been filled by the Lord with greatness, gravity, and dignity that neither storms could shake nor could emotions attract…due to this gravity and solemnity that someone, who never seen him before, might come to him shaking of fear but the Prophet (S) said to him, 'Do not fear! I am but a son of a woman from Quraysh who ate jerked meat (just like others) ' so that Muslims would not say about him as the Christians said about Jesus Christ ('a). This great Prophet (S) carried al-Hasan and al-Husayn, who were young children, on his shoulders, and walked before Muslims saying loudly (addressing al-Hasan and al-Husayn) so that Muslims could hear him,

'Your camel is the best camel, and the best riders you are!' How often that al-Husayn came and ascended the Prophet's back during his prostration and the Prophet (S) did not raise his head until al-Husayn got down willingly. Once, the Prophet (S) was making a speech in the mosque and al-Husayn was toddling in the mosque. When he stumbled, the Prophet (S) stopped his speech, hurried to him, embraced him and said, 'May Allah kill Satan! Children are as seduction. When my son stumbled, I felt that my heart had sunk down from me.' Many, many examples like this happened showing the great love of the Prophet (S) to his tow (grand) sons that cannot be counted here. I say: this infinite love was not because they were his daughter's children only, but definitely there were secrets and reasons deeper and profounder; spiritual secrets that were above these bodily relations.

Do you not agree with me that the Prophet (S) might go high over the horizon of time and through his sacred spirituality he looked at the book of creation from its A to Z, and he saw the past, the present, and the future and saw the future events in the page of existence that would happen to his two grandsons? He saw what they would suffer in the way of defending his religion and protecting his Sharia. He saw that they would sacrifice their lives, properties, and children. He saw that al-Hasan would be poisoned by Mu'awiya many times until he would die in the last time when he vomited his liver a piece after another. Then, al-Husayn gave the highest example in sacrifice to guard his grandfather's Sharia. He received swords, spears, and arrows and made his chest, neck, head, and lungs as guards before the picks that the Umayyads had held to tear down Islam and pluck out its roots.

He put himself, children, and supporters as a target to protect Islam that its pillars not to be collapsed and its bases not to be demolished by the attacks of the Umayyads, until Islam was saved, its lights shone, its facts were revealed, the unbelievers were perished, the followers of falsehood lost, the word of Allah was the highest, and the word of His enemies was the lowest. Every Muslim, since the beginning of Islam until now and until the Day of Resurrection, is indebted to these two Imams, that without their sacrifice, which history has never narrated the like of, people would be taken back by the efforts of the Umayyads to their first ignorance and even worse.

Then, would you find strange that love, care, and reverence of the Prophet (S) to them when they were two young children where he knew and saw with his eye of sight and insight those calamities and that bitter struggle for the sake of and in the way of him? He smelt and embraced them saying, 'They are my sons and sweethearts.' Definitely, he smelt in them the divine scent and saw in them the Godly light. Hence, we know and must know that al-Hasan and al-Husayn were one light that no one of them would be preferred to the other inasmuch as a hair. Each of them had achieved his duty, and fulfilled his

mission as been determined by his grandfather and father, and according to the covenant he had received in the first day of his Imamate.

If you want elaborately to know about the greatness, bravery, courage, full-heartedness, strong argumentation, inadvertence to the splendour of rule and the pomp of authority of al-Hasan (‘a), you may ponder on his words and arguments in the meeting of Mu‘awiya with the heads of polytheists and the chiefs of unbelievers and atheists whom Mu‘awiya involved with al-Hasan (‘a) to laugh at them like Amr Ibn al-Aas, al-Mugheerah Ibn Shu’bah, Marwan and the like of them from the clients of the Hell who had never believed in Allah in the twinkle of an eye. See these words and arguments and wonder at them as you like. There, you see greatness in its summit, and courage in its apex. If you want more, see his words at the time of dying and the moment of setting out from this prison to the better world; the words that he said to his brother Muhammad Ibn al-Hanafiyyah concerning his brother al-Husayn (‘a). There, the locks of the secrets of Imamate will open to you, and the lights of prophethood and leadership will shine to you, and you will know the Prophetic custody, and the absolute guardianship…there the guardianship is to Allah:

“The Prophet is closer to the believers than their selves” (Qur’an, 33:6).

“Whoever I am his guardian ‘Ali is to be his guardian”, and:

“Only Allah is your Gurdian and His Messenger and those who believe, those who keep up prayers and pay the poor-due while they bow down [in prayer]” (Qur’an, 5:55).

My pen has crept beyond the limit, and leapt away from the path of intention and the intention of the path. The last thing that I wanted to say in this work is that the enmity between the Hashemites and the Umayyads was spontaneous and deep-rooted. It was the enmity between guidance and deviation, and between light and darkness. What proves that is that if you review

the lives and conducts of the Umayyads since the first of them Abd Shams until the last one Marwan the donkey, you shall not find in the pages of most of them except treachery, wiling, breaking of covenants and promises, sins, debauchery, adultery, obscenity, and all kinds of vices.

And if you review the lives and conducts of the Hashemites since the first of them until this day, you shall not find in the pages of most of them except virtue, loyalty, truthfulness, bravery, chastity, pure birth, honour, high determination, sacrifice for the sake of ideology, and all good morals. Suppose that there is someone who excuses the Umayyads and justifies their enmity to the Hashemites by saying: they took it as a means that would take them to the rule and authority. But what is the excuse of the followers of the Umayyads in this age? What is the justification of the modern Umayyadism? They shall neither be lucky in this world, nor shall they have any share in the hereafter.

"Say: Shall We inform you of the greatest losers in (their) deeds" (Qur'an, 18:103).

"Those whose effort goes astray in this life, and yet they reckon that they do good work" (Qur'an, 18:104).

"He loses this world and the hereafter; that is the manifest loss" (Qur'an, 22:11).

Praise be to Allah Who has gouged the eyes of disbelief and hypocrisy, and delighted the eyes of Islam and faith with al-Hasan and al-Husayn and the pure progeny (of the Prophet). We pray Him, as He has favoured us with knowing and following them, to resurrect us with them, and grant us with their intercession and disavowing their enemies and enmity.

Indeed, Abu Muhammad az-Zakiy (Imam al-Hasan) ('a), during the short period that he lived after his father, tolerated calamities and disasters that no prophet had tolerated, and they were not less than those which his brother Abu Abdillah al-Husayn ('a)

faced on the day of at-Taff (Kerbala). The painful calamity and the sinful strike of the two brothers were the same though the ways and the means were different. As al-Husayn (‘a) faced his calamities with patience that the angels of the Heavens were astonished at, al-Hasan as well fought his enemy and faced his sufferings and calamities with unequalled patience and endurance. He did never become weak a day, nor did he beg or submit to anyone. He did not take from his wealth that Mu‘awiya had plundered and been as a play in the hands of the Umayyads. He did not take even one of thousands or, in fact, hundreds of thousands of dinars.

As there is no filed for comparing between these two lights (al-Hasan and al-Husayn), it cannot be said that the patience of al-Hasan was less than the patience of al-Husayn, or that his calamity was easier than his brother’s.

Peace from Allah be on you O the two Imams of guidance and the offspring of ‘Ali and Fatimah (peace be on them all) as long as virtue shines and vice darkens.

These words have been written with weak fingertips and sick pens improvising and flowingly in some hours the last of which was on the twenty-first of Ramadan the anniversary of the martyrdom of the master of guardians and the Imam of the truthful Amir Al-Mu’minin (thousands of blessings, greetings, and peace be on him) in the year 1373 AH.

Muhammad Husayn Kashif al-Ghita’

In his Seminary (Hawza) in Holy Najaf.

- 1. Usd al-Ghabah, vol. 5 p.81.
- 2. She referred to Uthman with this surname.
- 3. It was like the trick of raising the copies of the Qur’an in the battle of Siffin [between Imam ‘Ali (‘a) and Mu‘awiya] which the Iraqi army admired and then lost the victory that was at hand.

Chapter 1: The Two Lights Meet Together

Fatimah, the truthful one and principal of Eve's daughters, grew up during the advent of Islam. She grew up while Islam was at the stage of progress. The Prophet Muhammad, the saviour of mankind and master of Adam's children ('a) brought her up. He supplied her with his wisdom and perfection. He poured on her a ray of his sacred soul. He supplied her with the noble qualities of his great soul, that she might be a model for the women of his community, an ideal of human perfection, and a symbol of purity and chastity.

The Prophet (S) showed her love that he showed to none other than her, for she was the righteous survival daughter from his pure wife Khadija[1], mother of the faithful, may Allah be pleased with her. Khadija was kind and affectionate to the Prophet. She believed in him before other than her. She appropriated her wealth and abilities to straighten Islam and to spread its mission, to the extent that her wealth ran out. The Prophet (S) did not forget the efforts she rendered to Islam. So he thanked her very much. After her death he always asked Allah to have mercy on her. He mentioned her loyalty and kindness, to the extent that A'isha was angry with him and said to him: "Why do you remember an old woman whose corners of the mouth were red? Allah has given you (a wife) better than her in place of her!"

The Prophet (S) became angry and he said to her: "Allah has not given me (a wife) better than he! She believed in me when the people accused me of lying, and helped me with her wealth when the men deprived me. I was given children from her and was deprived of children from other than her"[2].

Khadija helped the Prophet when the Qurashi tyrants were angry with him. She stood beside him to protect him and to save his message through her great wealth. He was given a child from her and was not given from other than her. He was given from her (Fatimah), the mistress of the women of the world, the like of Virgin Mary, daughter of Imran in chastity and purity. He was given Fatimah az-Zahra', peace be on her. She was called Fatimah because Allah has protected her and her progeny from the Fire3.

Her High Position

The Prophet (S) has mentioned the remarkable position of Fatimah az-Zahra', peace be on her, with Allah. He (S) addressed her, saying: "Surely Allah is pleased when you are pleased and He is angry when you are angry"4.

He took her by the hand and said to the Muslims: "Whoever recognizes this (daughter of mine) knows her, and whoever does not recognize her, (let me tell him who she is). She is Fatimah, daughter of Muhammad. She is a part of me. She is my heart and my soul between my two sides. Whoever hurts her hurts me, and whoever hurts me hurts Allah."

The Prophet has compared her rest to his rest, and her happiness to his happiness. The religious scholars have agreed on the traditions narrated from the Prophet (S) in this respect. He has said: "Fatimah is a part from me. What pleases her pleases me, and what displeases her displeases me"5.

A'isha has narrated a tradition in respect of his care for Fatimah az-Zahra', peace be on her, and his honouring her. She has said: "When she (Fatimah) visited him, he got up for her. He kissed, and welcomed her, took her by the hand, and seated her in his sitting-place"6.

A'isha was asked about:

“Which of people was the most lovable to Allah’s Apostle (S)?”

“Fatimah,” she replied.

Then she was asked: “Of men?”

“Her husband,” she answered, “as I know he fasted and prayed two much”7.

In his Musnad, Ahmad Ibn Hanbal has narrated a tradition from the Prophet (S) who said: “May her father die for her! He said that three times”8.

The Prophet (S) went too far in loving and respecting her, to the extent that when he wanted to travel, she should be the last one whom he visited before travel, and the first when he came back from travel9.

Anas Ibn Malik has narrated that Allah’s Apostle (S) passed by the door of Fatimah’s house for six months. When he went out to perform the Morning Prayer, he said: “The prayer, O members of the house!” Then he recited this verse:(Allah only desires to keep away the uncleanness from you, O people of the House and to purify a (thorough) purifying). The love and care of the Prophet (S) toward his daughter Fatimah az-Zahra’, peace be on her, were more than those of other fathers toward their children10.

Without doubt, it is well known that the Prophet (S) granted his daughter this affection and poured upon her this honour not because she was his daughter and he had no child other than her. Prophethood was far away from favouritism and rushing through the sentiment of desire and love. Rather he did that to build virtue and to raise the level of the high values. For he (S) found no girl or woman among Muslims equal to his daughter in perfection, chastity, and purity. It was due to the fact that it had been gathered in her all good ideals such as knowledge, worship, piety, and the like of the qualities that were rarely found in Eve’s daughters.

Imam ‘Ali (‘A) Proposes To Fatimah

When the daughter of the Prophet (S) reached the prime of youth, the notables from among the companions of the Prophet (S) had the honour of meeting him (the Prophet). They put before him their desire of having honour to be related to him by marriage. Abu Bakr visited him and proposed to his daughter, but he (‘a) refused and said to him: “I am waiting for Allah’s Act in respect of her.” Then Umar visited him, and he gave him an answer similar to that of his companion11. When the Muslims came to know that the affair of Fatimah az-Zahra’ was in the hand of Allah, and that the Prophet (S) had no right to decide it, they refrained from asking him about that. After a period of time, a group of the companions met Imam ‘Ali (‘a) and mentioned to him his kinship to the Prophet (S), his extreme bravery in Islam, and his supporting the Prophet (S) in all situations and battles. They urged him (Imam ‘Ali (‘a)) to propose to the Prophet’s daughter, that he might be successful in relating to him by marriage and to add the honour of the relation of marriage to the honour of his jihad. Accordingly, he (‘a) slowly and hesitatingly went to the Prophet (S). He was silent, so the Prophet (S) asked him: “What is the need of Ibn Abi Talib? 12”

Shyness overcame Imam ‘Ali (‘a) for a while, and then he answered: “I have remembered Fatimah, O messenger of Allah!”

The Prophet answered him while delight manifested on his face and a smile appeared on his lips, saying: “Welcome! Surely Allah has commanded me to marry you to my daughter!”

Delight covered Imam ‘Ali (‘a) ’s heart with the good of this life and the hereafter that the Generous Creator wanted to him. He was the cousin of the Prophet (S) and would be his son-in-law. In some exegesis of the Qur’an it has been mentioned that it was he who was meant by this verse:

"And He it is Who created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful" (Qur'an, 25:54). 13

Then the Prophet turned to his companions and told them about what Allah had commanded him. He said to them: "An angel came and said to me: 'O Allah's Prophet, surely Allah recites you greetings and says to you: 'I have married Fatimah before the exalted chiefs (in the heaven) ; therefore, marry her to him (before those who are) on the earth"14.

The Prophet went in to his daughter. His holy soul was full of delight, so he told her about that, saying: "I have married you to the best one of my community. He is the greatest of them in knowledge, the most meritorious in clemency, and the most inspired in peace"15.

He said to her again: "O Fatimah, did you not know that Allah, the Great and Almighty, looked thoroughly over the people of the earth and chose your father from them and made him a prophet, then he looked over them a second time and chose your husband? He inspired me to marry you to him, and I have made him (Imam 'Ali ('a)) as a guardian"16.

He also said to her: "He (Imam 'Ali ('a)) was the first of my companions to be a Muslim, the most senior of them in peace, the greatest of them in knowledge and clemency"17.

As these excellent ideals and high values were available in the personality of Imam 'Ali ('a), the Prophet (S) married him to his daughter to whom there was no equal among the Muslims except the Commander of the Faithful ('Ali). This has been mentioned in the holy tradition: "If 'Ali had not been created, there would have been no equal to Fatimah"18.

The Dower

Delight covered the Prophet (S) so he turned to ‘Ali and asked him: “What kind of dower do you have?”

Imam ‘Ali (‘a) answered him that he had nothing except his horse and his breastplate. The breastplate was among the things Allah had given to him at the Battle of Badr. The Prophet (S) said to him: “As for your horse, it is necessary for you, and as for your breastplate, you can sell it.”

Imam ‘Ali (‘a) went to the market and sold his breastplate for four hundred and eighty dirhams. He brought the money tied in the edge of his garment and put it before the Prophet (S) 19. Shyness overcame him, for he knew that that dower was less than that which the poor gave to their wives. However, the Prophet (S) liked his being related to him by marriage for nothing of the vanities of the world, nor other than that whose affair belonged to the earth. Rather, he singled him out with noble deed due to the fact that Imam ‘Ali (‘a) was the first person from his community to believe in Islam, to struggle for it with his abilities of which no person had20.

The Trousseau

When the Prophet (S) received the dower, he gave some of it to Bilal al-Habashi that he might buy some perfume. He also gave some of it to Salman al-Farsi that he might buy the rest of the furniture. After an hour they completed the trousseau, which was a ram’s skin that they turned on its woolly face when they slept, a pillow full of coir21, a bed tied with a strip22, two hand mills, one water skin, two jars, and other simple things23. From an Islamic viewpoint, they were more expensive than the jewels and the belongings the kings and the rich had. However, Lamans, an English orientalist, has concluded an opposite result from this noble trousseau. He says: “Rather, this trousseau Muhammad had ordered is a proof of the hatred that was in his soul toward his

daughter and her husband. His hatred toward him was not less than that toward her.24"

As Lamans harboured malice against Islam and was ignorant of its precepts, he concluded such a result. He thought that the aspects of love from a father for his child appear if he increases for him or her pleasures, eases and beautiful things. He did not know that the position of the Prophet (S) was far above yielding to the sentiment of love leading to the embellishment of life. He, through this deed, was in the position of legislating and founding the most Islamic vital point on which the happiness of Muslims would be based, and that makes easy marriage and does not complicate it. The dower he accepted for his daughter and the simple trousseau he prepared for her, though she was the most lovable of his children to him, was a law of his immortal, high regulation that denied excessiveness in giving dower.

Excessive dowers prevent the poor and the needy from getting married. For this noble purpose, the Prophet (S) has said: "The best women of my community are the least of them in dower."25 Imam Musa Ibn Ja'far ('a) says: "During the time of Allah's Apostle, man got married to a woman for a Sura of the Qur'an, a dirham, and some wheat26. The Prophet (S) married one of his companions (to a woman) for teaching a Sura of the Holy Qur'an (as dowry).27" The Islamic law has urged Muslims to get married. It is lenient toward dower. It abrogates rivalry for precedence between wife and husband, and regards a Muslim man as equal to a Muslim woman. It is so to remove corruption, put an end to fornication, and reproduce more children. However, Lamans was not aware of these reasons, for he looked at things through a material corner. He concluded the previous ideas without fully understanding them. He was ignorant of the Islamic regulations aiming at spreading happiness among society and removing unhappiness from it.

The Sermon Of The Contract

After the trousseau had been bought, the Prophet (S) invited a group of al-Muhajirin and of the Ansar to attend the meeting of the contract of marriage. When they were present before him, he (‘a) made the sermon of marriage saying:

“Praise belongs to Allah. He is praised for His bounties, worshipped for His might, obeyed for His sovereignty, and feared for His chastisement and punishment. His commands pervade in His heaven and His earth. He has created the creatures through His might, distinguished them through his laws, made them dear through His religion, and honoured them through His Prophet Muhammad (S). Surely Allah, Holy is His name and Exalted is His might, has made relationship by marriage as a following reason and an imposed command through which He has entwined relationships and made obligatory on mankind. Allah, the Almighty, has said:

“And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful” (Qur’an, 25:54).

Allah’s command heads for His acts, and His acts head for His decree. There is a decree for every act, a fixed term for every decree, and a book for every fixed term.

“And Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book” (Qur’an, 13:39).

Then Allah, the Great and Almighty, has ordered me to marry Fatimah to ‘Ali and to call you to witness that I have married Fatimah to ‘Ali for four hundred weights of silver if he is satisfied with that according to the standing law and the obligatory duty. May Allah reunite and bless them, make good their children, make their children as keys of mercy and sources of wisdom, and security for the community! I say this and ask Allah’s forgiveness for me and you!”

Imam ‘Ali (‘a) was not present in the meeting for the Prophet (S) had sent him to carry out something. When the sermon of the contract was over, Imam ‘Ali (‘a), the Commander of the Faithful, came in to the Prophet (S). When the Prophet (S) saw Imam ‘Ali (‘a), he smiled at him and: “O ‘Ali, Allah has commanded me to marry Fatimah to you. So I have married her to you for four hundred weights of silver.” “I have accepted (that),” retorted the Commander of the Faithful. Then he (‘a) fell down in prostration before Allah and thanked Him. When he raised his head from the prostration, the Prophet (S) said: “May Allah bless you both, make you happy, and bring forth from you many, good children”28

Then the Prophet (S) ordered a container full of dates to be offered to those invited and said to them: “Help yourselves!” Having finished eating, they wished the bride and the bridegroom happiness, bliss, and good children, and then they went away29.

The Banquet

When the night of the marriage came, Allah’s Apostle (S) happily said: “O ‘Ali, it is necessary to give a banquet for the bride.” Accordingly, Sa‘d Ibn Ubada denoted a ram. The Ansar denoted measures of durra (corn) 30.

The Muslims were invited to have dinner. Asma’ says: “No banquet at that time was better than that of ‘Ali.31” After having food, the invitees congratulated Imam ‘Ali (‘a) and prayed Allah for him.

The Wedding

The Prophet (S) asked Umm Salama to carry his daughter to the house of Imam ‘Ali (‘a), the Commander of the Faithful. Umm Salama and some women headed by the Prophet’s wives carried pure Fatimah (‘a) in procession to Imam ‘Ali (‘a) ’s house. They

were singing and reciting poetry. After Allah's Apostle (S) had finished the evening prayer, he headed for 'Ali's house. Umm Ayman received him, and he happily asked here: "Is my brother in?"

Umm Ayman became astonished, so she asked him: "May my father and mother die for you! Who is your brother?"

"'Ali Ibn Abi Talib," he replied.

"How is he your brother while you have married your daughter to him?" she asked.

"That is so, O Umm Ayman," he retorted.

The Prophet (S) came in and the bride and the bridegroom got up for him. Then he turned to Fatimah and asked her to bring him a vessel full of water. He took the vessel and spitted out into it. He said to her: "Get up!" When she rose, he sprinkled some water at her breasts[32] and her head. He supplicated Allah loudly, saying:

"O Allah, I commend her and her offspring into Your protection from the accursed Satan!" (Qur'an, 3:36).

He said to 'Ali: "Bring me some water!" He brought him some water. The Prophet took some of it, and then he spitted it out into the vessel and poured it onto 'Ali's head, and he invoked Allah for him, saying: "O Allah, I commend him and his offspring into Your protection from the accursed Satan!"

Then he said to him: "Turn your back on me!" He turned his back on him, and he poured the rest of the water between his two shoulders, supplicated for him, and said to him: "Come in to your wife in the name of Allah and His blessing!"[33] The women went to their houses. Asma' Ibn t Umays stayed. The Prophet (S) asked her: "Who are you?"

"I am the one who will guard your daughter. The girl is in need of a woman at the night of her marriage. I will carry out her needs and affairs."

The Prophet (S) thanked her for that, and went on supplicating for his daughter, saying: "I ask my Lord to protect you from the accursed Satan from before you, from behind you, from your right-hand side, and from your left-hand side."

The Prophet (S) rose, closed the door with his own hand, and went away. He especially supplicated for them and associated none in his supplicating for them until he came into his room[34]. This new house was founded in the second year A.H..[35] Time passed after the marriage of the Imam. The life was calm. Home life was always delightful. It was covered with love, ease, cooperation, simplicity and humbleness. Imam 'Ali ('a) helped his wife in her house affairs and needs. Accordingly, their life was the noblest model of high marriage ties.

During that happy period, Truthful Fatimah, peace be on her, became pregnant. The Prophet (S) gave good news to her of giving birth to a male baby. That was when Umm al-Fadhl[36] went to him and asked him to explain her dream. "I saw one of your limbs falling in my house", said she. "You have seen something good," the Prophet (S) explained, "Fatimah will give birth to a boy baby, and you will suckle him with the Milk of Qathem[37].

The then Muslims and especially the Prophet (S) impatiently were waiting for the hour of Fatimah's giving birth. They were longing for the newborn child, that life might go well with Imam 'Ali ('a) and his wife, and that happiness might cover them.

- 1. Khadija al-Qurashiya, al-Asadiya, daughter of Khuwaylid Ibn Asad, was the wife of the Prophet, may Allah bless him and his family. She was the first to believe in him according to the unanimous agreement of the Muslims. In the pre-Islamic period, she was called al-Tahira (the pure one). She was very rich. She hired men to trade with her property. She heard that Allah's Apostle, may Allah bless him and his family, was truthful in speech, great in honesty, and noble in ethics. So she sent for him and asked him to trade with her property. He responded to her and went to Sham (Syria)

along with her boy called Maysara. When he arrived in Sham, he sat in the shadow of a tree close to the hermitage of a monk. The monk looked at them and asked Maysara: "Who is that man?" "He is from Quraysh, among the people of the Sacred City (Mecca)," replied Maysara. "None sits in the shadow of the tree except a prophet," explained the monk. Then Allah's Apostle, may Allah bless him and his family, sold the things he had brought. He bought what he wanted, and then he returned to Mecca. He gave Khadija the property and the profits. Maysara told Khadija about the monk's statement.

So she sent for the Prophet and said to him: "Surely I desire you due to your kinship to me, your honour among your people, your honesty with them, your noble moral traits, and your truthful speech." Then she proposed to him. She was from the middle of Quraysh in lineage, the greatest of them in honour and wealth. The Apostle went away and told his uncles about her statement. So his uncle Hamza went out and visited her father. He asked him for his daughter's hand, and he responded to that. Allah's Apostle, may Allah bless him and his family, married her. She was forty years old, and his holy age was twenty-five years. When Allah's Apostle (S) was sent as a prophet, she was the first to believe in him and to help him. When he heard a detested thing from those who opposed him and accused him of lying, she relieved him and made easy to him the affairs of the people. Because of her great jihad in Islam, Allah's Apostle (S) gave her good news of a reed house in the garden where there is neither noise nor tiredness. Gabriel carried to her greetings from Allah.

The Prophet (S) said in respect of her: "Four (women) are the best of the women of the world. (They are) Maryam, daughter of Imran, Asya, daughter of Muzahim and Fir'awn's wife, Khadija, daughter of Khuwaylid, and Fatimah, daughter of Muhammad. Allah's Apostle (S) always remembered her, to the extent that when he slaughtered a ewe, he went to Khadija's relatives and gave them some of its meat as gift. Khadija died three years before Hijra. It was said that she

died three days after the death of Abu Talib. Accordingly, misfortunes continuously befell Allah's Apostle (S). She died in the month of Ramadan at age of sixty-five. She was buried at al-Hijoon. This has been mentioned in the books Usd al-Ghaba, al-Isaba, al-Isti'ab.

- 2. Is'af al-Raghibeen. A narration similar to that has been narrated in Ahmad's Musnad, vol. 6, p. 150, al-Isti'ab, Usd al-Ghaba, al-Isaba, and Sunan Ibn Maja.
- 3. Ibn Hajar, al-Sawa'iq, p. 96. In this book it has been mentioned: "'Ali , peace be on him, asked Allah's Apostle (S): 'Why has she been called Fatimah?' 'Allah has protected her and her progeny from the Fire,' he ('a) replied." Al-Hafiz Muhib al-Deen al-Tabari has mentioned the tradition in his book Dhakha'ir al-'Ukkkba, p. 26. In it he has mentioned: "Imam 'Ali Ibn Musa al-Rida narrated the tradition through its chain of authorities and its words. (He said) that Allah's Apostle (S) said: 'Allah, the Great and Almighty, protected from the Fire my daughter Fatimah, her children, and those who love them.'" It has been narrated on the authority of Ibn 'Abbas, may be pleased with him, who said: "Allah's Apostle (S) has said: 'Surely my daughter Fatimah having eyes with a marked contrast between white and black (hawra'). She did not menstruate.' He named her Fatimah because Allah protected her and those who love her from the Fire.'" The tradition has been narrated by al-Nisa'i.
- 4. The tradition has been mentioned in the books Usd al-Ghaba, al-Isaba, Dhakha'ir al-'Uqqba, p. 39.
- 5. Al-Hakim, Mustadrak, vol. 3, p.154.
- 6. Al-Hakim, Mustadrak, vol. 3, p. 157. Is'af al-Raghibeen, p. 169.
- 7. Al-Hakim, Mustadrak, vol. 3, p. 157. Dhakha'ir al-'Uqqba, p. 35. An addition to the narration has been mentioned in it, "It is worthy of saying the truth…." In the book al-Isti'ab, it has been narrated on the authority of Burayda, who has said: "The most lovable (one) of the women to Allah's Apostle (S) was Fatimah, of the men was 'Ali ."
- 8. Al-Sawa'iq al-Muhriqa, p. 109.

- 9. Al-Hakim, Mustadrak, vol. 3, p. 154.
- 10. In his book Fatimah and Muhammad's Daughters, Lamans, an orientalist, has written fallacies and wrong facts. Talking about Fatimah ('a), he has said: "Her position in her father's house was not apparently important. Rather, it was less than that of Aa'isha, Zaynab and Hafsa." He has added: "She was normally treated in her father's house." Surely, Lamans is famous for his being a hireling of colonialism and his harbouring malice against Islam. From which book has he concluded such results? It is worth mentioning that the Islamic books are full of the authentic traditions reported from the Prophet (S) concerning her high position and great importance with him. The traditions we have already mentioned and on which the Muslims have agreed clearly indicate that the Prophet (S) honoured his daughter Fatimah. However, Lamans has intended to distort Islam and to disparage its remarkable personalities.
- 11. Ibn Sa'd, Tabaqat, vol. 8, p. 11. Tarikh al-Khamis, vol. 1, p. 407. Dhakha'ir al-'Uqqba, p. 29.
- 12. Some of those who have harboured malice against (Imam 'Ali), the Commander of the Faithful, explained that (Imam 'Ali) kept silent because he was afraid of that the Prophet would refuse him due to his poverty. This is an imaginary explanation, for the Prophet (S) paid no attention to any of the Muslim's qualities except his virtues and his reverential fear. He paid no attention to wealth and property. He fraternized with 'Ali though he had knowledge of his poverty. In al-Hakim's Mustadrak, vol. 3, p. 14, and in (the book) al-Isti'ab, vol. 3, p. 35, it has been mentioned: "When Allah's Apostle (S) associated as brother with his companions, 'Ali went to him and asked: 'You have associated as brother with your companions and have not fraternized me with anyone?' 'You are my brother in this world and in the next world!' Allah's Apostle (S) replied." There are other traditions indicating that 'Ali was the soul of the Prophet (S) his brother, his testamentary trustee (of authority), his helper, and his successor after

him over his community. Imam ‘Ali obtained this high position because of his great relationship with Allah.

- 13. Nur al-Absar, p. 42. Kanz al-‘Ummal, vol. 6, p. 218. Al-Mustadrak, vol., 3, p. 153.
- 14. Majjma‘ al-Bayan (Beirut), vol. 9, p. 175.
- 15. Al-Khatib, al-Muttafaq. Al-Sayuti, Jama‘ al-Jawami‘, vol. 6, p. 398.
- 16. Kanz al-‘Ummal, vol. 6, p. 153.
- 17. Ahmad, Musnad, vol. 5, p. 26. Majjma‘ al-Zawa’id, vol. 6, p. 101. Al-Riyad al-Nadira, vol. 2, p. 194.
- 18. Al-Manawi, Kunuz al-Haqa’iq, p. 124. Man la Yahdarahu al-Faqih, vol. 3, p. 249.
- 19. Kanz al-‘Ummal, vol. 7, p. 114. In the book Tarikh al-Khamees, vol. 1, p. 407: “‘Ali sold his camel and some of his belongings and gave (the money) as a dower.” This narration opposes the famous one on which the Muslims have agreed, and that is that he sold his breastplate and gave the money to Fatimah as a dower.
- 20. In the books al-Mustadrak, vol. 3, p. 112 and al-Isti‘ab, vol. 3, p. 31, it has been mentioned that Muhammad (S) was made a prophet on Monday, and ‘Ali became a Muslim on Tuesday. The same narration has been mentioned in other books. The Muslims have unanimously agreed that he was the first to be a Muslim and to believe in the Prophet (S).
- 21. Ibn Sa‘d, al-Tabaqat al-Kubra, vol. 8, p. 14. He has reported the narration through his chain of authorities on the authority Ja‘far Ibn Muhammad and his father, peace be on them.
- 22. Abu Na‘eem has reported the narration in his book Hulyat al-Awliya’, vol. 3, p. 329. He has narrated it on the authority of ‘Ukrima.
- 23. Ahmad Ibn Hanbal, Musnad, vol. 1, p. 113. Kenz al-‘Ummal, vol. 7, p. 113. In his booked al-Mustadrak, vol. 2, p. 185, al-Hakim has said: “Allah’s Apostle (S) prepared Fatimah’s trousseau, which was velvet, a water skin, and a pillow willed with coir.” In the book Dhakha’ir al-‘Uqqba, p. 35, it has been mentioned that ‘Ali , peace be on him, said: “I mar-

ried Fatimah while we had no bed except a ram's skin. We slept on it by night and gave food to al-Nadih (a camel used for watering) on it by day."

- 24. Fatimah and Muhammad's Daughters.
- 25. Man la Yahdarahu al-Faqih, vol. 3, p. 243.
- 26. Muslim, Sahih, vol. 1, p. 545.
- 27. Tahdhib al-Ahkam, vol. 7, p. 366.
- 28. Noor al-Absar, p. 42. The narration has been mentioned in a little bit difference in the books al-Riyad al-Nadira, vol. 2, p. 183, Dhakha'ir al-Uqba, p. 29.
- 29. Dhakha'ir al-Uqba, p. 30. Al-Riyad al-Nadira, vol. 2, p. 181
- 30. Ibn Sa'd, Tabaqat, vol. 8, p. 13. Usd al-Ghaba, vol. 5, p. 521. In the book Kanz al-'Ummal, vol. 7, p. 114, it has been mentioned that Allah's Apostle (S) said: "It is necessary to give a banquet for the bride, and then he ordered a ram (to be slaughtered) and gathered them around it."
- 31. Ibn Sa'd, Tabaqat, vol. 8, p. 14. It has been mentioned in al-Riyad al-Nadira, vol. 2, p. 182 on the authority of Jabir, who said: "We attended the wedding of 'Ali . I have never seen a weeding better than it. We filled the house with perfume. We brought dates and oil, and then we ate of it."
- 32. In another narration: "He poured the water upon her hands."
- 33. Kanz al-'Ummal, vol. 7, p. 114.
- 34. Al-Haythemi, Majjma', vol. 6, p. 207.
- 35. In the book Tarikh al-Khamees, vol. 1, p. 407, it has been mentioned: "'Ali got engaged to Fatimah in Ramadan, the second year A. H. and married her in Dhi al-Hijja." In his book Murujj al-Dhahab, vol. 2, p. 187, al-Mas'udi has mentioned: "'Ali married Fatimah, peace be on her, a year A. H." It was said that he married her at a time less than that. The Imam, peace be on him, was then twenty-one years and five months old. Fatimah, the truthful, peace be on her, was fifteen years and five months old. This narration has also been mentioned by Ibn Hajar in his book al-Mawahib al-Laduniya, vol. 1, p. 257. In his book Murujj al-Dhahab, vol. 1, p. 403, al-Mas'udi has mentioned: "(Fatimah) az-Zahra', peace be on

her, was eighteen years old; and ‘Ali , peace be on him, was fifteen years old.” This narration has also been mentioned in the book Tabaqat al-Sahaba, vol. 8, p. 13. In the book Bihar al-Anwar, vol. 10, p. 4, it has been mentioned: “Fatimah was ten years old and she died at the age of eighteen.”

- 36. Umm al-Fadhl was the wife of al-Abbas Ibn Abd al-Muttalib. Her name was Lubaba. She was the daughter of al-Harith al-Hilali. She was the first woman after Khadija, may Allah be pleased with her, to believe in Islam. She was the sister of Maymuna, the wife of the Prophet (S). She was one of those who narrated traditions on the authority of the Prophet (S). It has been mentioned in the books al-Isaba, vol. 4, p. 483 and al-Isti‘ab, vol. 4, p. 398: “The Prophet (S) visited her and napped in her house.” She narrated many traditions on his authority. Umm al-Fadhl born al-Abbas six men the like of whom no women had born. They are al-Fadhl, by whose name she and her husband were called, ‘Abd al-Ilah al-Faqih, ‘Ubaydillah al-Faqih, Ma‘bad, Qatham, and ‘Abd al-Rahman. She also gave birth to a female baby called Umm Habiba.
- 37. It has been mentioned in the book Tarikh al-Khamees, vol. 1, p. 418: “When al-Hasan, peace be on him, was born, Umm al-Fadhl suckled him.” In the book al-Isaba, vol. 4, p. 484, it has been mentioned: “Most surely the dream of which Umm al-Fadhl told (the Prophet), was before the birth of al-Husayn, peace be on him. When he was born, she suckled him.”

Chapter 2: The Newborn Child

The Light of Imamate towered over the world from the houses which Allah has permitted to be exalted and that His name may be remembered in them. A good, pure branch came out of the great tree of the prophethood and Imamate. Through this branch Allah made exalted the entity of Islam, built the edifice of faith and made peace between two great parties.

The grandson of the Prophet (S), the master of the youths of the Garden, came to the world of existence in the month of Ramadan when the Qur'an was revealed. It was in the second or the third year of Hijra1. The appearance of Allah's Apostle (S) was seen through the appearance of the newborn child. The Prophet's merits and good qualities were present in him.

When the news of that Truthful Fatimah gave birth to the blessed newborn child, waves of delight and rejoicing covered the heart of the Prophet (S). He hurried to the house of his daughter, the dearest one to him from among his children. He congratulated her on her blessed newborn child, congratulated his cousin Imam 'Ali ('a), and gave the newborn child some of his noble qualities, whose scent covered the whole world. When the, Prophet (S) reached Imam 'Ali ('a) 's house, he called out: "O Asma', give me my (grand) son!"

Asma' hurried and handed him the baby warped in a yellow piece of cloth, so he said to her: "Did I not tell you not to wrap the newborn child with a yellow piece of cloth!"

The Prophet (S) cut off the baby's navel and pressed the baby to his bosom. Then he raised his hands towards the heaven and invoked Allah for him, saying: "O Allah, I commend him and his offspring into Your protection from the accursed Satan!"2

Rites At The Birth Of A Child

The Prophet (S) performed for his newborn child the ceremonies and rites, which are as follows:

1. The Azan And The Iqama

The Prophet (S) recited the azan in the baby's right ear and the iqama in his left ear[3]. It has been mentioned in a tradition: "Most surely performing such a rite protects the child from the accursed Satan[4]". The Prophet, the best one of Adam's children ('a) whispered wonderful words in the ear of his newborn child, that he might receive the world of existence through the highest thing in it. The first words to knock on his ear were those of his grandfather, the Prophet (S), the cause of beings and master of creatures. These words were: "Allah is great! There is no god but Allah!"

With these words full of faith Allah's Apostle (S) received his grandson. He planted them in the depth of his soul and with them he supplied his feelings and sentiments, that they might be a hymn in his life in this world.

2. The Name

The Prophet (S) turned to Imam 'Ali ('a), who was happy and delighted, and asked him: "Have you given a name to the blessed child?"

"I do not want to precede you, O Allah's Apostle," replied the Imam.

The Prophet (S) said: "I do not want to precede my Lord!"

Some minutes later, the Revelation called out the Prophet (S) and carried to him the name from Allah, the Exalted. Gabriel said to him: "Name him Hasan!"[5]

Indeed, it was one of the best names. It is sufficient for the name to be beautiful and good is that the Wise Creator has chosen it. Its beautiful utterance might be a proof of its beautiful meaning.

3. Aqiqa

3. Aqiqa [6]

Seven days after the birth, the Prophet (S) headed for the house of Imam ‘Ali (‘a) that he might honour his grandson. He ordered a ram[7] to be sacrificed for his grandson and ordered a leg of it to be given to the midwife. His community has followed his deed after him.

4. Shaving The Hair

The Prophet (S) shaved the hair of his blessed grandson with his own hand. Then he gave silver as much as the weight of the cut hair to the poor[8]. Then he perfumed al-Hasan’s hair with al-khuluq[9]. Indeed, we have not seen affection and kindness similar to that (of the Prophet toward his grandson).

5. Circumcision

The Prophet (S) ordered his grandson to be circumcised on the seventh day of his birth[10]. Circumcising a male baby at that time was good and it made a male child purer[11].

6. His Kunya

The Prophet (S) gave him the kunya of Abu Muhammad[12]. Al-Hasan had no kunya other than this. With this deed all the rites of birth the Prophet (S) performed for his eldest son ended.

His Nicknames

Al-Hasan (‘a) was given the nicknames of al-Sibt (the grandson), al-Zakiy (the pure), al-Mujjtaba (the chosen), al-Sayyid (the master), and al-Taqiy (the pious).

His Features

As for his features, they were similar to that of his grandfather the Prophet (S). Anas Ibn Malik said: “No one was more similar to the Prophet than al-Hasan Ibn ‘Ali13”. The traditionists have mentioned al-Hasan’s form, which was similar to that of his grandfather (‘a). They have said: “He was white with black eyes. He had long, thick hair. His limbs were great. His shoulders were wide. His hair was curly and his beard was thick. His neck was as white as silver14” These features are similar to those of the Prophet (S) according to the features the narrators have mentioned. Al-Hasan was similar to his grandfather in form; likewise, he was similar to him in his noble moral traits15.

The Prophet (S) saw that his grandson al-Hasan was a copy of him. He was similar to him in manner and high soul. He was a firebrand of his brilliance. He would guide his community after him to the way of the truth and direct people to the straight path. The Prophet (S) came to know that al-Hasan would achieve all his ideal aims in life. So he poured onto him a ray from his great soul. He took great care of him and honoured him. He poured onto him love and kindness since his birth and childhood. In detail we will deal with all kinds of care and honour issued from the Prophet (S) toward al-Hasan during his childhood and youth.

- 1. Al-Isaba, vol. 1, p. 328. Al-Isti‘ab, vol. 1, p. 368. Al-Sayuti, Tarikh al-Khulafa’, p. 73. Al-Bustani, Da’irat al-Ma‘rif, vol. 7, p. 38. In these books it has been mentioned that he was born in the middle of the month of Ramadan, in the third year A. H. In the book Shadharat al-Dhahab, vol. 1, p. 10, it has been mentioned that his birth was on the fifth day of the month of Sha‘ban. This is a clear mistake. Perhaps, the author has meant Imam al-Husayn, peace be on him, who was born on the fifth day of the month of Sha‘ban. Some authors thought

that he, peace be on him, was born in the second year A. H. In the book Mir'at al-'Uqool, p. 390, it has been mentioned: "There is no contradiction in the dates of the birth. For each of them is based on a term in the principle of history other than the term on which the another is based. We can detail it in three terms: The first is that the beginning of the birth was in the month of Rabee' al-Awwal; that is because the emigration (of the Prophet) was in it. The companions (of the Prophet) depended on it until the year sixty A. H. The narration that al-Hasan was born in the second year A. H., it is based on this meaning. The second is that the beginning of the birth was in the month of Ramadan before the Month of Rabee' al-Awal when the emigration took place; that is because it is the beginning of the Hijri year. As for the narration that al-Hasan, peace be on him, was born in the third year A. H., it is based on this meaning. The third, which is the beginning of the birth was in the month of al-Muharram, is that which 'Umar devised."

As for the narration of the author of the book Mir'at al-Uqool, it removes the contradiction between the two statements. As for the report of the professor Fareed Wajjdi in his book Daa'irat al-Ma'arif, vol. 3, p. 443, that the birth of al-Hasan, peace be on him, was six year before the emigration, it opposes the unanimous agreement of the historians. That is because Imam 'Ali , the Commander of the Faithful, did not marry Fatimah, the truthful one, before the emigration, as we have already explained. As for how Fatimah, the truthful, gave birth to Imam al-Hasan, peace be on him, it has been mentioned in the book Tarikh al-Khamees, vol. 1, p. 470. That is when the hour of her giving birth came, Allah's Apostle (S) sent to her Asma', daughter of 'Umays, and Umm Ayman, and they recited to her the Verse of al-Kursi and the two verses called al-Mu'awadhatayn (chapters 113 and 114). Asma' narrated, saying: "Fatimah, peace be on him, was pregnant with al-Hasan, peace be on him, but I saw no blood of her. So I said: 'Allah's Apostle (S) I have seen no blood of Fatimah during her menstruation and her childbed.' He ('a)

said: 'Did you not know that Fatimah was pure and purified? Her blood during her menstruation and her childbed is not seen.'" The period of her pregnancy with al-Hasan was six months. The author of the book al-Fusul al-Muhimma has mentioned something contrary to this narration. Accordingly, no baby other than him was born in six months and remained alive except 'Isa, son of Maryam, peace be on him, just as the late al-Amini, may Allah have mercy on him, has mentioned in his book A'yan ash-Shi'a, vol. 4, p. 3.

- 2. Al-Bustani, Da'irat al-Ma'arif, vol. 7, p. 38.
- 3. Ahmad, Musnad, vol. 6, p. 391. Al-Tirmidhi, Sahih, vol. 1, p. 286. Abu Dawud, Sahih, vol. 33, p. 214. It was said that he did not do that by himself; rather he ordered Asma', daughter of Umays and Umm Salama to perform that an hour after the birth. This has been mentioned by al-Shiblanji's Noor al-Absar, p. 107.
- 4. Al-Jawahir, a Chapter on Marriage.
- 5. In the book Tarikh al-Khamees, vol. 1, p. 470, it has been mentioned: "The one entrusted with the revelation, Gabriel, came down to the Prophet (S) and said to him: 'I am reciting to you your Lord's words. He says to you: 'Ali is in the same position with respect to you as Aaron (Harun) was to Moses (Musa) except that there is no prophet after you.' Therefore, name this (grand) son of yours by the name of Harun's son.' So the Prophet (S) said: 'What was the name of Harun's son, O Gabriel? 'Shibr,' replied Gabriel. 'Most surely, my language is Arabic,' retorted the Prophet. 'Name it al-Hasan,' explained Gabriel. Accordingly, the Prophet (S) did that.'" A narration similar to this has been reported by al-'Amili, may Allah have mercy on him, in his book A'yan ash-Shi'a. In the books Usd al-Ghaba and Tarikh al-Khamees, vol. 1, p. 470, it has been mentioned that the name al-Hasan was not known in the pre-Islamic period. In the book Tarikh al-Khamees it has been mentioned that Allah's Apostle (S) gave it this name after the seventh day of its birth.
  This narration is incorrect, for giving the name took place immediately after the birth according to the unanimous agree-

ment of all the historians. In the books al-Isti'ab, vol. 1, p. 368 and al-Adab al-Mufrad, p. 120, it has been mentioned that when al-Hasan, peace be on him, was born, Allah's Apostle (S) and said: "Show me my (grand) son! What have you named it?" "Harb," they answered. "Rather, it is al-Hasan," he ('a) retorted. When al-Husayn was born, he said: "Show me my (grand) son! What have you named it?" "Harb," they answered. "Rather, it is al-Husayn," he ('a) retorted. When the third grandson was born, he asked "What have you named it?" "Harb," they answered. "Rather, it is al-Muhsin," he ('a) retorted. Then he ('a) said: "I have given them names of Harun's sons, Shubbar and Shubayr." It could be said that this narration was fabricated. Firstly, the enmity between the Hashimites and Harb's family is very clear.
Therefore, why did the members of the House (Aal al-Bayt) approve of naming their children by the names of Harb, to whom belonged the Umayyads? Secondly, that the Prophet (S) turned away from the name Harb is a sufficient proof of making Ahl al-Bayt turn away from giving such a name to al-Hasan, al-Husayn and al-Muhsin. Thirdly, al-Muhsin was not born during the lifetime of the Prophet (S). These reasons indicate that the narration mentioned by the author of al-Isti'ab is incorrect. In his book al-Musnad, Ahmad Ibn Hanbal, has reported on the authority of 'Ali , peace be on him, who said: "When al-Hasan was born, I gave him the name of my uncle al-Hamza. When al-Husayn was born, I gave him the name of my brother Ja'far. So Allah's Apostle (S) summoned me and said: 'Most surely, Allah has commanded me to change the names of these two (grandsons of mine)." Then he gave them the names of al-Hasan and al-Husayn.'" This narration is also weak, for Allah's Apostle (S) gave these names to his two grandsons after their birth. No one has mentioned what Ahmad has mentioned.

- 6. It is among the most recommended acts. Some jurists have thought that it is obligatory. When the Prophet (S) slaughtered the ram, he said: "In the name of Allah, this is the aqiqa of al-Hasan. O Allah, its flesh (i.e., the flesh of the sacrifice of

the aqiqa) for his flesh, its blood for his blood, its bone for his bone, its hair for his hair, its skin for his skin. O Allah, let it be a protection of the family of Muhammad (S)."

- 7. Tarikh al-Khamees, vol. 1, p. 470. Mushkil al-Aathaar, vol. 1, p. 456. Al-Hulya, vol. 1, p. 116. Al-Tirmidhi, Sahih, vol. 1, p. 286. A'yan ash-Shi'a, vol. 4, p. 108. In al-Shiblanji's Noor al-Absar, al-Tahawi's Mushkil al-Aathaar, vol. 1, p. 456, and al-Hakim's Mustadrak, vol. 1, p. 237, it has been mentioned that the Prophet (S) offered two sacrifices on behalf of al-Hasan and two on behalf of al-Husayn. This narration is weak, for Shams al-Deen al-Dhahabi has criticized it in his book Talkhees al-Mustadrak. He has said: "Firstly, Sawar, the reporter of the narration, is weak in reporting traditions. Secondly, the leading jurists have mentioned that only one sacrifice should be offered."
- 8. Tarikh al-Khamees, vol. 1, p. 470. Noor al-Absar, p. 107. Al-Tirmidhi, Sahih, vol. 1, p. 286. In them it has been mentioned that the weight of al-Hasan's hair was a dirham and some.
- 9. Al-khuluq is a perfume composed of saffron and other things. In the book al-Bihar, vol. 10, p. 68 it has been mentioned that the people in the pre-Islamic period used to put blood on the child's hair, so the Prophet (S) said: "(Putting) blood (on the child's hair) was among the acts of those who lived before Islam." He prevented Asma' from doing that.
- 10. Noor al-Absar, p. 108.
- 11. Jawahir al-Ahkam, Chapter on Marriage. In it, it has been mentioned that Allah's Apostle (S) has said: "Circumcise your male babies on the seventh day of birth. For it is the best, purest, and quickest (of all deeds) in making flesh grow, and for the earth becomes impure for forty days due to the urine of those uncircumcised."
- 12. Usd al-Ghaba, vol. 1, p. 9. A kunya is the name by which an Arab is usually referred to and which refers to him or her as the father or mother of someone, usually his or her eldest son. It is among the rites of birth. It has been narrated on the authority of Imam Muhammad al-Baqir, peace be on him,

who has said: “We give kunyas to our children during their childhood for fear that nicknames may be given to them.”

- 13. Fada’il al-Sahaba, p. 166. In his book al-Sahih, vol. 2, p. 307, al-Tirmidhi has mentioned on the authority of ‘Ali , peace be on him, who has said: “Al-Hasan was like Allah’s Apostle (S) from his head to his chest, while al-Husayn was like him from his chest to his feet.” In the book al-Isaba it has been mentioned on the authority of al-Bahi, who has said: “We held a discussion about who was from among his family like him. Then Abdullah Ibn al-Zubayr came in to us and said: ‘I will tell you about who was from among his family similar to him and the most lovable to him; he is al-Hasan Ibn ‘Ali .’” This narration has been narrated by al-Haythemi in his book al-Majjma‘, vol. 9, p. 175. In the book al-Mihbar, p. 469, it has been mentioned that Fatimah, peace be on her, was dancing her child al-Hasan and saying to it: “I swear by my father, you are similar to my father and not to ‘Ali .”
- 14. Tarikh al-Khamees, vol. 1, p. 171. In his book Da’irat al-Ma‘arif, vol. 7, p. 38, al-Bustani has mentioned some of these features.
- 15. Al-Ya‘qubi, Tarikh, vol. 2, p. 201. In his book Ihya’ al-Uloom, al-Ghazali has mentioned: Allah’s Apostle (S) said to al-Hasan: ‘You are similar to me in form and manner.’”

Chapter 3: Cleverness And Genius

Without doubt, righteous education plays an important role in forming the child and in developing his or her mental faculties. Likewise, the parents' conduct has a great effect on developing their children's cleverness and general behaviour. All these vital elements were available to al-Hasan ('a) during his childhood. The Prophet (S) took great care of educating his grandson and gave him his noble qualities. Imam 'Ali ('a), the Commander of the Faithful ('a) supplied him with his wise maxims and ideals. Fatimah, the principal of all women, planted in her son virtue and perfection. Accordingly, al-Hasan's childhood was high and a model of human perfection, a title of highness and education, a symbol of cleverness and genius.

Some psychologists believe that the child greatly imitates others in habits, mental and moral qualities, the general attitude he or she takes toward others, the general viewpoint through which he or she ponders on life or work. Sometimes imitation is conscious and deliberate; however, in most cases, it is unconscious. So when the child imitates educated people, he or she will follow their ethics and sentiments. In the first place this effect is an imitation, but it quickly becomes a habit; the habit is a second nature. The imitation is one of the two ways through which individual qualities are acquired and the personal manners are formed1.

According to this viewpoint, Imam al-Hasan ('a) was the first person in his mental and moral qualities, for he grew up in the House of the Revelation and was brought up in the School of the monotheism. Moreover, he saw his grandfather, who was the most perfect person in the world, always build an edifice for justice, virtue, and perfection. He encompassed people with his noble moral traits, gathered them around the word of Oneness (of Al-

lah). That impressed al-Hasan, the Prophet's grandson, and he followed the deeds of his grandfather in advising and guiding the people. During their childhood, al-Hasan and al-Husayn ('a) passed by an old man. The old man could not perform the ritual ablution well. So their high soul and their kindness did not let them leave the old man ignorant of performing the ritual ablution well. They made an informal dispute and they said to each other: "You do not perform the ritual ablution well!" Then they calmly turned to the old man and appointed him as an arbitrator between them. They said to him: "O Sheikh (i.e., an old man), each of us will perform the ritual ablution before you, and you decide which of the two ablutions is better." They performed the ablution before him, and he carefully considered it. Accordingly, the old man paid attention to his mistake without any disdain, and then he said to them: "My masters, you both perform the ritual ablution well. However, I am an ignorant old man. I do not perform the ablution well. I have learned it from you and repented at your hands!"2

This deed clearly shows us that the Prophet (S) guided the people through sound ways and noble moral traits. This way impressed al-Hasan ('a) during his childhood, to the extent that it became among his qualities and natures.

Some psychologists believe that individual manner is inherited, that it has an important effect on forming man's ethics, and that it is not less in importance than imitation. Heksil says: "All effects and qualities of the organic being belong to heredity or to environment. Hereditary formation determines the bounds of that which is possible. And the environment decides that this possibility will be achieved. Therefore, the hereditary formation is mere the ability to react with any environment through a special way."

Jinjiz has confirmed this theory, saying: "Everyone has hidden hereditary forces, but the appearance of each of them depends on the circumstances surrounding these forces during their growth."

The rule of heredity decides that Imam al-Hasan ('a) was on top of those who got this phenomenon. He inherited the spiritual forces

and the great, reformative wealth of his grandfather (‘a). Besides, the righteous environment his family and the good, righteous Muslims created had an influence on him.

Due to his heredity, Imam al-Hasan (‘a) got cleverness and high reflection that none had got. The narrators have reported traditions on his early genius, saying: “Al-Hasan memorized all things he read. He attended the meetings of his grandfather (‘a) and memorized the Revelation. Then he went to his mother and told her about it. She told Imam ‘Ali (‘a) and he admired that and asked her:

“From where have you brought this (revelation)?”

“From your son, al-Hasan!’”

Imam ‘Ali (‘a) hid himself in a corner of the house, that he might listen to his son. As usual al-Hasan came and told his mother about the verses of the revelation he had memorized. He was unable to speak, so his mother asked him: “O my little son, why are you unable to speak?”

“Mother, do not be astonished at what has befallen me,” replied al-Hasan, “for the Most High (Allah) looks after me.”[3]

This attitude is a proof of al-Hasan’s great cleverness through which he saw the distant and unknown things.

His Memorising Of Traditions

Though al-Hasan (‘a) was four years old, he memorized many traditions he heard from his grandfather (‘a). We will mention some traditions he narrated from his grandfather:

1. He (‘a) has said: “Allah’s Apostle (S) taught me some words to say during the (prayer of al-Witr) : ‘O Allah, guide me through him whom You guided! Make me well through him You made

well! Look after me through him after whom You looked! Bless that which You have given to me! Protect me from the evil of that which You have decreed! You decree, and none decrees against You. (The one) whom You support is not abased, Blessed and Most High You are, O Lord!"4

2.Umar Ibn Ma'mun narrated, saying: "I have heard al-Hasan, son of 'Ali ('a) say: 'Whoever offers the morning prayer and sits in his place of praying until the sun rises shall have a veil from the Fire." Or he said: "A curtain from the Fire."5

3. A companion of his asked him: "What do you remember of Allah's Apostle (S)?" He ('a) replied: "I took one of the dates given as alms. I put it into my mouth. He (the Prophet) took it out (of my mouth). So I asked him: 'What is the matter with this date?' 'It is not lawful for us, Muhammad's family, to take something given as alms."6

4. He ('a) was asked about what he heard from Allah's Apostle (S) and he replied: "I heard him saying to some man: "Leave that which fills you with doubt for that which does not fill you with doubt. That is because evil is suspicion, and good is tranquillity."7

5. He ('a) related to his companions about the ethics and behaviour of his grandfather, the Prophet (S). He said to them: "When someone asked Allah's Apostle (S) to grant his need, he responded to him with nothing except through granting it or through some soft words."

6. He ('a) has said: "I heard Allah's Apostle (S) saying, "Call out the master of the Arabs (Imam 'Ali ('a))." So A'isha asked him: "Are you not the master of the Arabs?" "I am the master of Adam's children," he replied, "and 'Ali is the master of the Arabs." Imam 'Ali ('a) was summoned. When he was before him, he sent for the Ansar. When they stood before him, he said to them: "O people of Ansar, shall I show you a thing, if you keep to it, you will never go astray?" "Yes, O Allah's Apostle (S) " they replied. So he said: "This is 'Ali; therefore, love him for the sake of

the love for me, and honour him for the sake of honouring me. It is Gabriel that has told me from Allah, the great and Almighty, about what I told you."[8

The jurists and the traditionists have narrated many traditions al-Hasan ('a) heard from Allah's Apostle (S) in respect of the precepts of the Islamic law. All these traditions are proofs of al-Hasan's cleverness, genius, and knowledge. If someone carefully considers al-Hasan's childhood, he will admire and sanctify it. That is because it was full of the signs of perfection, virtue, cleverness, and high education that none had, as we think.

- 1. Mandir, Psychology in Life.
- 2. Bihar al-Anwar, vol. 10, p. 89.
- 3. Ibn Shahrashub, al-Manaqib, vol. 2, p. 148. Bihar al-Anwar, vol. 10, p. 93.
- 4. Al-Tirmidhi, Sahih, vol. 1, p. 93. Ibn 'Asakir, Tarikh, vol. 1, p. 20. Al-Hakim, Mustadrak, vol. 3, p. 172.
- 5. Usd al-Ghaba, vol. 2, p. 11.
- 6. Usd al-Ghaba, vol. 2, p. 11. It is forbidden for Ahl al-Bayt to take the obligatory alms such as Zakat and Zakat al-Fitra, and not the permissible alms.
- 7. Al-Ya'qubi, Tarikh, vol. 2, p. 20. In his book al-Musnad, vol. 1, p. 200, Ahmad has mentioned: "He (al-Hasan), peace be on him, said: 'I heard Allah's Apostle (S) say: 'Leave that which fills you with doubt for that which does not fill you with doubt. That is because truthfulness is tranquillity; and lying is suspicion.'"
- 8. Sheikh Muhammad Habeebullah al-Shanqeeti, Hayat 'Ali Ibn Abi Talib, p. 83. In his book al-Tasawuf al-Islami, vol. 1, p. 274, Dr. Zaki Mubarak has explained the criticisms for the faith of the Sufis in the master of the prophets, Muhammad (S). He has said: "It is an act of good to say that the Sufis, in respect of this excess, have depended on the tradition: 'I am the master of the prophets.' The scholars have doubted the tradition. In his book entitled Kashf al-Khafa' wa al-Iltibas 'amma ishtehra mina al-Ahadith 'alaa Alsunat al-Naas,

al-'Ajjluni has mentioned that al-Hasan Ibn 'Ali narrated on the authority of the Prophet (S) who said: 'Call out the master of the Arabs.' He meant 'Ali . So Aa'isha asked him: 'Are you not the master of the Arabs.' And he replied: 'I am the master of Adam's children, and 'Ali is the master of the Arabs.' Then al-'Ajjluni has related to us that al-Dhahabi inclines to say that this tradition is fabricated.'"

I (the author) say that what Dr. Zaki Mubarak has stated in respect of the faith of the Sufis does not manifest itself clearly. I (the author) will explain the statement as follows: "The Sufis are distinguished from the rest of the Islamic sects by their cleaving to two sides. The first side is that there is a primary specification, which is the junction of the specifications; and which is called the first reason and the first issued, according to the terms of the ancient philosophers. In respect of that they have depended on the philosophical proofs of which are is that nothing issues from the One except the one. The second side is that they have applied the first reason and the first issued on the Ahmadi, sacred reality. Through this application they have turned away from the philosophers. Their proofs of that are some traditions such as I am the master of people. Were it not for me, the worlds were not created. I am a prophet; and Adam is between the water and the clay. There are other traditions indicating their purpose in the manner of a rational proof. The Sufis were Sufis due to their cleaving to the first viewpoint in which the philosophers believed.

So Dr. Zaki Mubarak had not to say that the Sufis had taken their faith from the traditions. It was incumbent on him to explain that they had depended on the traditions to apply the first reason and the first issued to the Ahmadi reality. It was appropriate for him to deal with the Sufis in respect of the first side and to explain why the (religious) scholars doubted the tradition (I am the master of people). He had to say that the tradition was weak due to the weakness of the narrator or due to the fact that the Sufis depended on it.

Chapter 4: Honour And Laudation

Allah's Holy Book has lauded the excellence of the members of the Ahl Al-Bayt ; and Allah's Apostle (S) honoured them. He joined them to the Holy Qur'an. He has made it incumbent on the community to show affection and love for them. It is necessary for us to quote some verses and traditions in respect of the Ahl Al-Bayt, peace be on them. That is because they strongly related to our research and show us the great importance and high position of Imam al-Hasan ('a). We will mention that for readers as follows:

The Holy Qur'an

Allah's Great Book that Falsehood shall not come to it from before it nor from behind it, has mentioned the excellence and position of the Ahl Al-Bayt with Allah. It is sufficient for us to mention some verses:

1. The Verse Of Love (Al-Mawadda)

Allah has made it obligatory on Muslims to show love toward Ahl Al-Bayt, peace be on them. He has said that in the Qur'an:

"I do not ask of you any reward for it except love for (my) kin" (Qur'an, 42:23).

Ibn Abbas has narrated, saying: "When this verse was revealed, a Muslim asked: 'O Allah's Apostle, who are your kin whom you have ordered us to obey?' He ('a) replied: 'Ali , Fatimah, and her two sons.'"[1] Abu Na'eem has narrated on the authority of Jabir, who said: "An Arab of the desert came to the Prophet (S) and said:

'O Muhammad, show me Islam.' The Prophet said: 'Bear witness that there is no god but Allah, the One without partner, and that Muhammad is His servant and Apostle.' The Arab of the desert asked: 'Will you ask of me any reward for it?' 'No,' replied the Prophet, 'except love for the kin.' 'My kin or your kin?' asked the man. 'My kin,' retorted the Prophet. 'Stretch out (your hand) that I may pledge allegiance to you,' said the Arab, 'Allah's curse by upon him who does not love you and your kin.' 'Amen!' said the Prophet (S)."2

Imam al-Hasan ('a) has declared that he was among those meant by the verse. He ('a) has mentioned that during one of his sermons: "I am among Ahl Al-Bayt, whom Allah has made obligatory on Muslims the love to them. He, the Blessed and Most High, has said: I do not ask of you any reward for it except love for (my) kin; and whoever earns good, We will give him more of good. Therefore, earning good is showing love for us, Ahl Al-Bayt."3

Imam al-Shafi'i has referred to the meaning of this verse, saying: "O Family of Allah's Messenger, love for you is a religious duty Allah has revealed in the Qur'an".

Al-Fakhr al-Razi has said: "If this (verse) has been established (that it was revealed in respect of 'Ali, Fatimah, and her two sons), then they must be singled out with great magnification. Many verses are proofs on that. The first is these words of Him, the Exalted: except love for (my) kin. The sense of the proof of this is the first part of the verse. It is that which He has already mentioned that the affair of the family of Muhammad (S) returns to him. So all those whose affair strongly and perfectly returned to him were the Aal (the family). Without doubt, the relationship between Fatimah, 'Ali, al-Hasan, and al-Husayn and Allah's Apostle (S) was the strongest of all relationships. This is well known through the traditions ensured by many narrations. Therefore, they must be al-Aal (the family). The second, without doubt, the Prophet (S) showed love for Fatimah, peace be on her. He ('a) said: 'Fatimah is a part from me. What hurts her hurts me.' It has been established

through the traditions ensured by many lines of transmission that Muhammad (S) showed love for ‘Ali, al-Hasan, and al-Husayn, peace be on them. If that has been established, then it is obligatory on the community to do the same. That is due to these words of Him, the Exalted:

“And follow him so that you may walk in the right way” (Qur’an, 7:158).

And due to these words of Him, the exalted:

“Therefore, let those beware who go against his order” (Qur’an, 24:63).

And due to these words of Him, the exalted:

“Say: If you love me, then follow me, Allah will love you” (Qur’an, 3:31).

And due to these words of Him, the exalted:

“Certainly, you have in Allah’s Apostle an excellent example” (Qur’an, 33:21).

The third is that the supplication for al-Aal (the Prophet’s family) is a great position. For this reason, the supplication is regarded as the end of al-tashahud in prayer; that is his words: “O Allah, bless Muhammad and the family of Muhammad, and have mercy on Muhammad and the family of Muhammad! None has such magnification except the Ahl Al-Bayt (‘a) ”4.

Most surely, showing love for Ahl Al-Bayt is among the most important Islamic and religious duties, for through it one can pay the reward of the message, make relationship with the Prophet (S) and thank him for the sufferings he met for saving Muslims from polytheism and worshipping the idols. Therefore, it is incumbent on the community to follow his family, and to show respect and love for them.

2. The Verse Of Purification (Tat-Hir)

Among Allah's clear verses indicating that Ahl Al-Bayt were protected from sins, purified from deviation and offenses is the verse of Tat-hir, in which Allah, the Most High, has said:

"Allah only desires to keep away the uncleanness from you, O people of the House and to purify a [thorough] purifying" (Qur'an, 33:33).

The verse clearly indicates that Ahl Al-Bayt were protected from sins. The research on the verse has many sides:

The Verse Is A Proof On The Protection From Sins

To conclude through the verse that Ahl Al-Bayt are protected from sins is that Allah, the Most High, has limited the intention of keeping away the uncleanness (sins) with the word 'innama' (only), which is the strongest of all the determiners. Besides, there is al (the) in the predicate, and the repetition of the word 'tahara' (purity). According to Arabic grammar, this is a proof of the determination and the specialization. It is well known that it is impossible for the intended things to oppose the intention of Allah, the Exalted, (due to the verse) :

"His command, when He intends anything, is only to say to it: Be, so it is" (Qur'an, 36:82).

So through the verse we can conclude that Ahl Al-Bayt are protected from sins and acts of disobedience.

The People Meant By The Verse

The reliable narrators have unanimously agreed that the verse was revealed in respect of Allah's Apostle (S) Imam 'Ali ('a), the Commander of the Faithful ('a) Fatimah, al-Hasan, and al-

Husayn, peace be on them. None associated with them in this excellence5.

Al-Hakim has narrated on the authority of Umm Salama, who said: "The verse (Allah only desires to keep away the uncleanness from you, O people of the House and to purify you a (thorough) purifying) was revealed in my house. So Allah's Apostle (S) sent for 'Ali, Fatimah, al-Hasan, and al-Husayn, peace be on them. Then he said: 'O Allah these are my household.' I (Umm Salama) asked: 'O Allah's Apostle, am I not of the household?' 'You are good,' he replied, 'these are my household, O Allah, my household are worthier!'"6

In her other narration, Umm Salama has said: "The verse(Allah only desires to keep away the uncleanness from you, O people of the House and to purify you a (thorough) purifying) was revealed in my house. In my house there were Fatimah, 'Ali, al-Hasan, and al-Husayn. Allah's Apostle (S) covered them with his cloak. Then he said: 'These are my family; therefore, (O Allah), keep away the uncleanness from them, and purify them a (thorough) purifying.'"7

"Allah only desires to keep away the uncleanness from you, O people of the House and to purify a (thorough) purifying." In respect of these words of Him, the Most High Al-Khateeb al-Baghdadi has narrated the following on the authority of Abu Sa'eed al-Khidri on the authority of the Prophet (S). He has said: "Allah's Apostle (S) gathered Fatimah, 'Ali, al-Hasan, and al-Husayn, peace be on them. Then he covered them with his cloak and said: 'These are my family; therefore, O Allah, keep away the uncleanness from them, and purify them a (thorough) purifying.' Umm Salama was at the door and asked: 'O Allah's Apostle (S) am I not among them?' 'You are good,' he replied.'"8

Another example of that the verse concerns them and does not include other than them is that which Ibn Abbas has narrated. He has said: "For nine months I saw Allah's Apostle (S) come every day to the door (of the house) of 'Ali Ibn Abi Talib ('a). He said at

the time of each prayer: 'Peace be on you, Allah's mercy and blessings be on you, O Ahl Al-Bayt! Allah only desires to keep away the uncleanness from you, O people of the House and to purify you a (thorough) purifying. (Perform) the prayer, may Allah have mercy upon you! (He did that) five times a day."9

Ibn Jareer and Ibn Mardawayh have reported the following on the authority of Abu al-Hamra', who said: "In Medina, for eight months, I saw Allah's Apostle (S) go out (to perform) the Morning Prayer. He used to put his hands on both sides of the door and said: '(Perform) the prayer;Allah only desires to keep away the uncleanness from you, O people of the House and to purify a (thorough) purifying.'"10

Abu Barzah has narrated, saying: "I performed the prayers with Allah's Apostle (S) for seven months. When he went out of his house, he went to the door (of the house) of Fatimah, peace be on her, and said: 'Peace be on you, Allah only desires to keep away the uncleanness from you, O people of the House and to purify you a (thorough) purifying11.

Anas Ibn Malik has narrated, saying: "The Prophet (S) passed by the door (of the house) of Fatimah for six months when he went out to perform the prayer. He said: '(Perform) the prayer, O members of the house! Allah only desires to keep away the uncleanness from you, O people of the House and to purify you a (thorough) purifying. '"12

In one of his sermons, Imam al-Hasan has said: "And I am among the household among whom Gabriel came down and from whom he ascended (to the heaven). I am among the members of the house from whom Allah has kept away the uncleanness and whom He thoroughly purified."13

Many ways of transmission have ensured the authentic traditions. None can doubt their chain of authorities and their meaning. They all indicate that the Sacred Verse concerns the five people who

were beneath the cloak and that it does not concern other than them from the family of the Prophet (S).

The Verse Does Not Include The Prophet's Wives

The wives of the Prophet (S) have no share in the verse, which concerns the people who were beneath the cloak. We will mention the following as proofs on that:

1. They are wide of the subject of the family, for the family is the subject that includes man's tribes and relatives, so it does not include wife. Zayd Ibn Arqam has emphasized this meaning. He was asked: "Who are the family of the Prophet (S)? (Are they) his wives?" "No," he replied, "by Allah, the wife remains with her husband for a period of time. Then he divorces her, and she returns to her father and her people. His family are his origin and his blood relationship who have been deprived of the alms after him.14"

2. If we approved that the word "family" is generalized to include wife, then it is necessary to specify it, because of the previous traditions ensured by many ways of transmission that requires limiting the generalization.

Ikrima's Claims

Ikrima claimed that the verse was revealed in respect of the wives of the Prophet (S). He announced that at the market place15. He was so insistent and stubborn that he said: "If someone wants (to discuss the verse), I will discuss with him that it was revealed in respect of the wives of the Prophet (S) "16. None depends on Ikrima's narration for the following reasons:

1. He belonged to the Kharijites17, who were famous for showing enmity and trickery toward Imam 'Ali ('a), the Commander of the Faithful ('a).

2. He was known and famous for lying. It has been narrated on the authority of Ibn al-Musayyab that he said to a retainer of his called Burd: "Do not tell lies to me as Ikrima told lies to Ibn Abbas.18" It has been reported that Uthman Ibn Murrah said to al-Qasim: "Ikrima has related to us so-and-so." "My nephew," replied al-Qasim, "Ikrima is a liar. He reports a tradition in the early morning and opposes it in the evening"19. Therefore, how can man rely on Ikrima's traditions while he has been accused of telling lies?

3. He was a sinner. He listened to songs, played backgammon, and neglected the prayers. He was feebleminded20.

4. The Muslims disregarded him, turned away from, and avoided him. They hated him very much, that none prayed over him when he died, and none escorted him to his grave. So how can man depend on him while he faces these criticisms? Besides, these traditions are regarded as among those called al-Aahaad. Even if they are not afflicted with weakness, they are not good to oppose the authentic traditions ensured by many ways of transmission.

3. The Verse Of Mubahala

Among the illustrious signs of Allah that laud the excellence of the Ahl Al-Bayt, peace be on them, is the verse of al-Mubahala. Allah, the Exalted, has said:

"If anyone disputes with you concerning him, after knowledge has been given to you, say to him: Come, let us call our sons and your sons, our women and your women, and ourselves and yourselves. Then let us call on Allah to witness against each other and let us make the curse of Allah fall on those who lie" (Qur'an, 3:61).

The scholars unanimously have narrated through many ensured ways of transmission that the verse was revealed in respect of the Ahl Al-Bayt, peace be on them. The phrase "Our sons" means al-

Hasan and al-Husayn. "Our women" means Fatimah, and "ourselves" means 'Ali.

The story of al-Mubahala in brief is that the deputation of Christians from Najran went to Allah's Apostle (S) to debate with him on his religion. After a long conversation took place between them, they agreed on al-Mubahala, which is that they besought Allah and made His immortal curse and His quick punishment fall on those who lied. They appointed a time for that. Allah's Apostle (S) went out on the day on which they had agreed. He chose for al-Mubahala the dearest ones to him and the most honourable with Allah, al-Hasan, al-Husayn, Fatimah, the mistress of the women, and Imam 'Ali ('a), the Commander of the Faithful.

He ('a) embraced al-Husayn and caught al-Hasan by his other hand. Behind him walked Fatimah az-Zahra', who shone with Allah's light. Imam 'Ali ('a), whose magnificence was manifest, walked behind her. The chief and the deputy and their two sons went out. They wore dresses and ornaments. With them were the Christians from Najran, and the horsemen from the Banu al-Harth were riding their horses. They were in the best appearance and readiness. Many people overcrowded and watched the important event. They asked each other: "Will the Christians make the contest of prayer or refrain from making it?" While they were watching, the chief and the deputy walked towards Allah's Apostle (S). Stupor and confusion appeared on their faces, so they asked: "O Abu al-Qasim, through whom will you make the contest of prayer with us?"

"Through the best ones of the dwellers of the earth and the most honourable of them with Allah I will make the contest of the prayer," he replied. He pointed with his hand to 'Ali, Fatimah, al-Hasan, and al-Husayn.

They admired that and asked Him: "Why do you not make the contest of prayer with us through the men of dignity, eminence, and sign from among those who have believed and followed you?"

Allah's Apostle (S) answered: "Yes, I will make the contest of prayer through these (people), who are the best of the dwellers of the earth and of the creatures."

So they were astonished; their hearts melted because of fear and terror. They went back to the Bishop, their leader, to consult with him about the affair. They asked him: "O Abu al-Harith, what do you think of the affair?"

The Bishop, who was filled with the veneration of the family of the Prophet (S) replied: "I can see some faces that if someone asked Allah through them to remove a mountain from its place, he would remove the mountain."

He was not satisfied with that; rather, he supported his speech with some proofs and oaths, saying: "Do you not see Muhammad raising his hands (towards the heaven)? He is waiting for what are you going to bring. I swear by al-Maseeh (Jesus Christ), if his mouth said a word, we would not return to a people or to wealth

Then he shouted at them: "Do you not see that the colour of the sun has changed, black clouds have covered the horizon, black, red wind strongly blowing, and smoke ascending from the mountains? The punishment has towered over us. Look at the birds spewing their craws, the leaves falling from the trees, and the ground shaking beneath our feet!"

Allah is great! The greatness of those sacred faces covered the Christians, and they believed in their dignity and importance with Allah. So they humbly stood before the Prophet (S) and carried out his requests. Accordingly, the Prophet (S) said: "I swear by Him in whose hand is my soul, most surely the punishment has hanged down upon the Christians from Najran. If they had made the contest of prayer, they would have been turned into apes and pigs. The valley where they were would have been on fire, Allah would have uprooted Najran and its dwellers even the birds and the trees, and all the Christians would not have witnessed the end of the year…"[21].

The story of the contest of the prayer indicates that Ahl Al-Bayt had a high position, that they were the best ones of Allah's creatures, the most lovable to Allah's Apostle (S) and that none else of the community shared them this merit.

4. The Sura Of Hal Ata

One of the blessed Suras (chapters) of the Holy Qur'an was revealed in respect of the Ahl Al-Bayt, peace be on them. The Sura is Hal Ata. Most of commentators (of the Qur'an) and traditionists have narrated that it was revealed in respect of them22.

The reason behind revealing this sura was that once al-Hasan and al-Husayn became ill. So their grandfather Allah's Apostle (S) along with some of his companions visited them. They said to Imam 'Ali ('a) : "Make a vow to Allah, that he may make them well." The Imam ('a) made a vow to Allah. He fasted for three days as giving thanks to Allah for His making them well. Fatimah, the truthful, peace be on her, and her slave girl followed him in this respect. After al-Hasan and al-Husayn had got well, they all fasted. Imam 'Ali ('a), the Commander of the Faithful ('a) had no food to break his fasting. He borrowed three Saa's (a measure of capacity) of barely. On the first day, Fatimah, the truthful, peace be on her, ground a Saa'and baked it.

When it was time for them to break the fast, a poor man asked them for food. Imam 'Ali ('a) gave him his food. Then the rest of the family did just as the Imam did. They gave their food to the poor man. They spent the night without tasting any kind of food. They rose in the morning while they were fasting. On the second day, they put the food before them. When it was time to break their fasting, an orphan complained to them of painful hunger. They all denoted their food. They spent the night tasting nothing except pure water. On the third day Fatimah ('a) ground the rest of the barely and baked it. When it was time for them to break the fast, a captive knocked the door asking for food. They drew their hands from food and gave it to the captive. O Allah, glory belongs

to You! Which kindness is better than this? Which selflessness is greater than this?

On the fourth day Allah's Apostle (S) visited them. He saw them in a terrible condition. He saw their yellow faces and their shaking bodies because of weakness. So his state changed, and he said: "What a pity! Muhammad's household are writhing with hunger!"

Before Allah's Apostle (S) ended his speech, Gabriel had come down to him. He revealed to him the Sura of Hal Ata, in which Allah has lauded and praised Ahl Al-Bayt, saying:

"Surely the righteous shall drink of a cup the admixture of which is camphor" (Qur'an, 76:5).

"A fountain from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth" (Qur'an, 76:6).

"They fulfil vows and fear a day the evil of which shall be spreading far and wide" (Qur'an, 76:7).

"And they give food out of love for Him to the poor and the orphan and the captive" (Qur'an, 76:8).

Allah thanked them for their selflessness, which had no match in the world of kindness. He made them inherit Paradise in the next world. He made their name immortal and their life a model (for others). Moreover, He has made them Imams until He inherits the earth and those on it.

With this verse we will end our speech about some verses revealed in respect of the Ahl Al-Bayt. Without doubt the verses that deal with Imam al-Hasan ('a) indicate his important affair and his high position with Allah.

The Prophet's Traditions

Some traditions have been narrated from the Prophet (S) in respect of his eldest grandson. The traditions have lauded his great position and indicated the sincere love the Prophet (S) showed toward him. They are of three groups. The first group is in respect of him. The second group is in respect of him and his brother, the master of martyrs (‘a). The third group is in respect of his household. It is well known that al-Hasan is among their pious ones, so these traditions have included him. These groups have been mentioned in many authentic traditions ensured by many ways of transmission, to the extent that they have become certain and definite. We will mention them to readers as follows:

The First Group

Several traditions have been narrated from the Prophet (S) concerning his grandson al-Hasan. We will mention some of them as follows:

1. Al-Barra’ Ibn ‘Aazib[23] has narrated saying: “I saw the Prophet (S) carrying al-Hasan on his shoulder and saying: ‘O Allah, I love him; and so You love him.’”[24]

2. A’isha has narrated, saying: “The Prophet (S) took al-Hasan and embraced him, and then he said: ‘O Allah, this is my (grand) son; and I love him; therefore love him and love those who love him”[25]

3. Zuhayr Ibn al-Aqmar has narrated, saying: “After the martyrdom of ‘Ali (al-Hasan’s father), al-Hasan Ibn ‘Ali delivered a sermon. Meanwhile, a man from al-Azd rose and said to him: ‘I saw Allah’s Apostle (S) putting you on his knees and saying: ‘Whoever loves me, let him loves him; therefore, let those present tell those absent.’”[26]

4. Abu Bakra has narrated, saying: “I have seen Allah’s Apostle (S) (sitting) on the pulpit and al-Hasan Ibn ‘Ali was (sitting) beside him. He sometimes looked at the people and sometimes at him.

He said: "This son of mine is a Sayyid (master). Perhaps through him Allah will make peace between two great groups of the Muslims."27

5. Ibn Abbas has narrated: "The Prophet (S) came carrying al-Hasan on his neck. A man met him and said: 'You have ridden the best mount, O boy!' So Allah's Apostle (S) said: 'And he is the best rider.'"28

6. Abdullah Ibn Abdurrahman Ibn al-Zubayr has narrated, saying: "The most similar of the family of the Prophet (S) to him and the most lovable to him was al-Hasan. I saw al-Hasan (when he) came and rode on the Prophet's neck while he was prostrating himself in prayer. He did not make him go down until he himself went down. I saw him bowing and opening his legs to let him go to the other side."29

7. It has been narrated that the Prophet (S) led the people in prayer and prostrated himself in worship for a long time. After he had recited the taslim, the people asked him about that, and he replied: "This son of mine had ridden my back, and I hated to make him go down quickly."30

8. The Prophet (S) went up on the pulpit to deliver a sermon. Al-Hasan came and went up on the pulpit. The Prophet put him on his neck. The people at the back of the mosque saw his anklet shining on the Prophet's chest. Al-Hasan remained so until the Prophet (S) finished his sermon.31

9. He ('a) has said: "If someone wants to be delighted at looking at the master of the youths of the Garden, let him look at al-Hasan."32

10. He ('a) has said: "Al-Hasan is my darling…"33

11. Anas Ibn Malik has narrated: "Al-Hasan came in to the Prophet (S). I wanted to pull him away, and the Prophet (S) said to me: 'Woe unto you, O Anas! Leave my son and the fruit of my

heart. Most surely, whoever hurts him hurts me, and whoever hurts me hurts Allah."34

This is a group of the traditions narrated from the Prophet (S) in respect of his eldest grandson. In these traditions we feel the highest kind of honouring, greeting, and sincere love.

The Second Group

As for the traditions narrated from the Prophet (S) in respect of his two grandsons, they are a group of the authentic traditions written by the trustworthy (narrators) and those whom memorized them by heart. They clearly indicate that al-Hasan and al-Husayn were the dearest and most lovable of the people to Allah's Apostle (S). We will mention some of them as follows:

1. Sa'eed Ibn Rashid has reported, saying: "Al-Hasan and al-Husayn came walking to Allah's Apostle (S). He took one of them and pressed him to his armpit, and then he took the other and pressed him to his other armpit. He said: 'They are my two darlings. Whoever loves me, let him love them.'"35 The Prophet (S) always gave them this nickname. Many traditions have been reported in this respect36.

2. Anas Ibn Malik has narrated, saying: "Allah's Apostle (S) was asked: 'Which of your household is the most lovable to you?' 'Al-Hasan and al-Husayn,' he ('a) replied. He said to Fatimah: 'Call out my two sons. So he kissed them and pressed them to his bosom.'"37

3. Usama Ibn Zayd has reported, saying: "One night I visited the Prophet (S) for a certain need. So he ('a) went out. He included something I did not come to know. When I ended my need, I asked him: 'What is that you have included?' He uncovered it. Suddenly it was al-Hasan and al-Husayn. They were (riding) on his two hips. Then he said: 'These are two sons of mine and of my

daughter. O Allah, I love them; therefore, love them and love whoever loves them.'"[38]

4. Salman al-Farsi has reported, saying: "I have heard Allah's Apostle (S) say: 'Al-Hasan and al-Husayn are my two sons. Whoever loves them loves me, and whoever loves them, Allah loves him, and whomever Allah loves makes him enter the Garden. Whoever hates them hates me, whoever hates me, Allah hates him, and whomever Allah hates makes him enter the Fire."[39]

5. Ibn Umar has reported, saying: "Allah's Apostle (S) said: 'Al-Hasan and al-Husayn are the two masters of the youths of the Garden, and their father is better than them."[40]

6. The Prophet (S) went up on the pulpit and delivered a sermon. Al-Hasan and al-Husayn came wearing red shirts. They were walking and stumbling. So he ('a) came down the pulpit. He carried them and put them before him, and then he said: "Allah is truthful when He says: (Your property and children are a temptation). I was looking at these two boys when they were walking and stumbling. I was impatient (to see them in a such state), so I stopped my speech and raised them."[41]

7. Ibn Abbas has narrated: "One day while we were (walking) with the Prophet (S) Fatimah ('a) came towards us weeping. Allah's Apostle (S) asked her: 'May your father be sacrificed for you! What has made you weep?' 'Al-Hasan and al-Husayn has gone out,' she replied, 'I do not know where they have spent the night.' So, Allah's Apostle (S) said, 'Do not weep, for their Creator is more kind to them than you and I.' Then he raised his hand and said: 'O Allah, protect them and make them safe!' Gabriel came down and said: 'O Muhammad, do not grieve! They are sleeping at the yard of the Banu al-Najjar. Allah has entrusted an angel to protect them.' Accordingly, the Prophet (S) and his companions rose and went to the yard. They found al-Hasan and al-Husayn embracing each other and sleeping. The angel who was entrusted with them had put one wing beneath them and the other on them to cover them. So, the Prophet (S) bent down and kissed them un-

til they got up. Then he put al-Hasan on his right shoulder and al-Husayn on his left shoulder. Abu Bakr came towards him and said: 'O Allah's Apostle, give me one of the boys to carry him on behalf of you.' So, he ('a) said: 'Their mount is the best one, and they are the best riders, and their father is better than them.' He reached the mosque and stood while they were on his shoulders.

Then he said: 'O Communities of the Muslims, shall I tell you of the best of the people in grandfather and grandmother?' 'Yes, O Allah's Apostle,' they replied. '(They are) al-Hasan and al-Husayn. Their grandfather is Allah's Apostle (S), and their grandmother is Khadija, daughter of Khuwaylid, mistress of the women of the Garden.' Then he ('a) said: 'Shall I show you the best of the people in (paternal) uncle and aunt?' They said: 'Yes, O Allah's Apostle (S).' '(They are) al-Hasan and al-Husayn,' he explained, 'their paternal uncle is Ja'far Ibn Abi Talib, and their paternal aunt is Umm Hani, daughter of Abi Talib.' Then he said: 'Shall I show you the best of the people in maternal uncle and aunt?' 'Yes, O Allah's Apostle (S) ' they answered. '(They are) al-Hasan and al-Husayn,' was the answer, 'Their maternal uncle is al-Qasim, son of Allah's Apostle, and their maternal aunt is Zaynab, daughter of Allah's Apostle,' he said. Then he said: 'O Allah, You know that al-Hasan and al-Husayn are in the Garden, their paternal uncle is in the Garden, their maternal aunt is in the Garden, those who love them are in the Garden, and those who hate them are in the Fire.'"[42]

The tradition indicates that the Prophet (S) loved his two grandsons, that they were the most lovable of his household to him, and the most preferred of them to him. It is well known that the position of the prophethood is far from behaving due to the sentiment of love. The Prophet (S) granted them such a kind of love because they were the source of all virtues and origin of all good things.

8. Jabir has reported, saying: "I visited the Prophet (S) (and found) al-Hasan and al-Husayn (sitting) on his back. He said to them: 'Your camel is the best one, and you are the best riders."[43] Umar

has narrated a tradition similar to this in meaning. He has said: "I have seen al-Hasan and al-Husayn (sitting) on the shoulders of the Prophet (S) and I said: 'The best horse is yours.' And the Prophet (S) said: 'And they are the best horsemen.'"[44] Al-Sayyid al-Himyari, the poet, has composed poetry on that, saying:

Al-Hasan and al-Husayn came to the Prophet. They went out to play in the morning.

He pressed them to the bosom and risked his life for them. They were with him in that place.

They passed; and his two shoulders were beneath them. Therefore, he was the best mount, and they were the best riders!

9. Ya'la Ibn Murra al-Thaqafi[45] has reported, saying: "Al-Hasan and al-Husayn competed with each other for Allah's Apostle (S). So he pressed them to his bosom and said: 'The child incites and prompts (man) to be miserly and coward!'"[46]

10. The Prophet (S) has said: "Al-Hasan and al-Husayn are two of grandsons."[47]

11. He extremely loved his two grandsons and had mercy on them, to the extent that he invoked the protection of Allah upon them, for he had fear for them of envy. Abu Na'eem has narrated on the authority of Abdullah, who said: "While we were sitting with Allah's Apostle (S), Al-Hasan and al-Husayn, who were still young, passed by us. The Prophet (S) said: 'Bring my two sons to invoke the protection of Allah upon them jus as Ibrahim did upon his sons Isma'il and Ya'qub.' Then he said: 'I invoke the protection of Allah upon you from all envious eyes, all (kinds of) Satan and vermin.'"[48] In the record of human nature there is no affection more beautiful than this affection, nor there is love more honourable than this love.

12. Among the traditions famous with the people are these words of him ('a) : "Al-Hasan and al-Husayn are two Imams whether

they rise or sit."49 The Prophet (S) gave his two grandsons the Imamate, which was the most important quality present in them, for it required the ideals that none had except those whom Allah had chosen from among His servants. That was when He singled out His bosom friend (Ibrahim) with it. He, the Most High, has said:

"He said: Surely I will make you an Imam of the people. Ibrahim said: And of my offspring? My covenant does not include the unjust, He said" (Qur'an, 2:124).

We will deal with the Imamate, the Imam's qualifications and qualities when we mention Imam al-Hasan's ideals.

The Third Group

The authentic traditions narrated from the Prophet (S) have been ensured by many ways of transmission. In them the Prophet had indicated that love for his household was required, that he would fight against whoever fought against them, and make peace with whoever made peace with them. He had joined them to the Holy Qur'an, regarded them as life- boats and as security for the community. We will mention to readers some of these traditions:

1. Zayd Ibn Arqam has narrated that Allah's Apostle (S) said to 'Ali, Fatimah, al-Hasan, and al-Husayn, peace be on them: "I fight against one whom you fight against and make peace with one whom you make peace with."50

2. Abu Bakr said: "I have seen Allah's Apostle (S) pitching a tent and leaning on an Arab bow. 'Ali, Fatimah, al-Hasan, and al-Husayn were in the tent. He (the Prophet) said: "O Community of the Muslims, I make peace with one who makes peace with the people in the tent. I fight against one who fights against them and support whoever supports them. None loves them but the one whose grandfather is happy and his birth is good. And none hates

them but the one whose grandfather is unhappy and whose birth is bad."51

3. Ahmad Ibn Hanbal narrated that the Prophet (S) took al-Hasan and al-Husayn by hand and said: "Whoever loves me, and loves these two (grandsons of mine), their father, and their mother will be with me in my rank on the Day of Resurrection."52

4. Jabir narrated: "One day Allah's Apostle (S) was at Arafat and 'Ali was facing him. He said to him: 'Come to me. O 'Ali, you and I have been created from one tree. I am its origin and you are its branch. Al-Hasan and al-Husayn are its twigs. So whoever clings to a twig of it, Allah makes him enter the Garden."53

5. Ibn Abbas narrated: "Allah's Apostle (S) has said: 'The stars are security for the inhabitants of the earth from drowning, and my household are security for my community from disagreement. Therefore, if an Arab tribe opposes them, it will disagree (with them) and become the party of Iblis."54

6. Zayd Ibn Arqam narrated, "Allah's Apostle (S) said: 'I have left with you that which if you keep to, you shall never go astray after me; one is greater than the other; Allah's Book, a Rope extending from the heavens to the earth, and my family, my household. These twain shall never separate from one another till they reach me by the Pool; therefore, see how you will obey me through them."55

Most surely the Tradition of al-Thaqalayn is among the most trustworthy and famous Prophetic traditions. The religious scholars have taken great care of it, for it has an important part of the Islamic faith. Besides, it is among the most manifest traditions on which the Shi'a depend in respect of confining the Imamate to Ahl Al-Bayt, their being protected from errors and inclinations. That is because the Prophet (S) compared them to Allah's Holy Book that falsehood shall not come to it from before it nor from behind it; therefore, they shall never separate from each other. It is natural that when a dissent issues (from a person) against the religious

precepts, it is regarded as a separation from the Holy Book. The Prophet (S) has declared that they shall never separate from each other till they reach him by the Pool; therefore, the tradition clearly indicates the protection from errors. The Prophet (S) repeated the tradition on several occasions, for he aimed at protecting the community, keeping its straightness, and keeping it away from deviation in the ideological fields and the like. That is when the nation clings to the Ahl Al-Bayt, does not go ahead of them, nor does it lag behind them.

Writing a complete research on all sides of the tradition requires writing a special book. The wonderful research the religious scholars have done in all the sides of the tradition, whether the chain of authorities or the indication, has sufficed us the burden of doing a research on it56.

7. Abu Sa'eed al-Khidri narrated, "I have heard the Prophet (S) saying: 'The similitude of my household among you is that of the Ark of Noah: whoever boards it is saved, and whoever lags behind it is drowned. And the similitude of my household among you is like the Gate of Salvation of the Israelites: whoever enters it is forgiven."57

In his valuable Muraja'at, Imam Sharaf al-Deen has explained the tradition, saying: "You know that likening them with the Ark of Noah implies that whoever resorts to them in matters related to the religion, deriving the branches and basics of religion from their virtuous Imams, will surely be saved from the fire of hell. And whoever lags behind them is like one who seeks shelter during the flood with a mountain so that it may save him from Allah's destiny, but he will eventually be drowned in water while the first will be hurled in the inferno, may Allah protect us from it.

"The reason why they, peace be on them, are compared to the Gate of Salvation (Bab Hitta) is that Allah has made that Gate a symbol of humility before His Greatness and submission to His Judgment; therefore, it becomes a reason for forgiveness. This is the reason for the similitude. After he had mentioned these tradi-

tions and the like, Ibn Hajar accepted the tradition. Then he said: 'The reason for their similitude to the Ark is that whoever loves and highly respects them as means of thanking to the One Who gave them honours, following the guidance of their learned men, will be saved from the darkness of dissension, and whoever lags behind it is drowned in the sea of ingratitude and will perish in the paths of tyranny.' Then he adds the following: 'As to the Gate of Salvation (meaning the reason for their similitude to it), Allah has made entering that gate, which probably was the gate of Areeha or of Bayt al-Maqdis, in humility, seeking forgiveness, a reason for salvation, and He (likewise) has made loving the Ahl Al-Bayt a reason for this nation's salvation.'"58

8. The Prophet (S) has said: "The knowledge of the progeny of Muhammad brings salvation from the Fire, and loving Ahl Al-Bayt is walking on the Straight Path. Allegiance to the progeny of Muhammad is a security against the torture."59

9. He ('a) has said: "Whoever dies because of his love for the progeny of Muhammad dies a martyr. Whoever dies because of loving the progeny of Muhammad dies as a believer of a perfect faith. Whoever dies for loving Muhammad's children will be given the glad tiding of entering the Garden by the angel of death, then by Munkar and Nakeer. Whoever dies for loving Muhammad's descendants will be taken to the Garden like a bride taken to her groom's house. Whoever dies loving Muhammad's progeny will have two doors in his grave overlooking the Garden. Allah will make the grave of whoever dies for loving Muhammad's children a visiting place for the angels of mercy. Whoever dies for loving Muhammad's progeny dies adhering to the Sunna and consensus. Whoever dies hating Muhammad's progeny will come on the Day of Judgment with this inscribed between his eyes: 'He should despair of Allah's mercy.'"60

10. He ('a) has said: "Consider my household among you as you consider the head of the body, and the eyes in the head, for the head is guided by the eyes."61

It is incumbent on the Muslims to consider the household of their Prophet as they consider the head of the body and the eyes in the head. They should cling to their objectives, and follow their deeds and their words. If they do that, they will be the masters and guides of nations. However, they have declared themselves the enemies of them, removed them from their ranks and their positions. So they have been inflicted with setbacks, surrounded by misfortunes and dangers; to Allah we belong and to Him is our return!

11. He (‘a) has said: “The feet of any servant of Allah shall never move on the Day of Judgment unless he is asked about four things: how he has spent his life, what he has worn his body out for, how he has made and spent his wealth, and about loving us, we the Ahl Al-Bayt.”62

Most surely Muslims are responsible before Allah for loving Ahl Al-Bayt. The most manifest kind of love is following their words and imitating them in all fields.

12. He (‘a) has said: “Let whoever is pleased to live like me and die like me and inhabit Eden’s Paradise which my Lord has cultivated, take ‘Ali as his master after me. And let him obey whoever he places in charge over him, and let him follow the example of my household after me, for they are my progeny; they are created from my own mould and blessed with my own comprehension and knowledge. Woe unto those who reject them and separate me from them! May Allah never permit them to enjoy my intercession!”63

We are satisfied with these traditions narrated from Allah’s Apostle (S) in respect of his household. Tens of traditions similar to them have been mentioned in the books of Hadith. They display the merits of the Ahl Al-Bayt (‘a) and require Muslims to resort to them in all cases.

The Muslims Honour Al-Hasan

The Muslims took care of Imam al-Hasan and honoured him. The remarkable companions of the Prophet magnified and respected him. For example, Abdullah Ibn Abbas, the religious scholar of the community, prepared the stirrup for al-Hasan and al-Husayn when they rode (their camels) and arranged their clothes. Mudarik Ibn Ziyad blamed Abdullah for that, and he rebuked him, saying: "O Wicked! Do you know who they are? They are the grandsons of Allah's Apostle (S). Has Allah not done me a favour when I hold the stirrup for them and arrange their clothes?"64

Al-Hasan and al-Husayn performed the Hajj on foot. When they passed by riders, they (they riders) dismounted for them. When they circumambulate the Kaaba, the people overcrowded around them to greet them and to be blessed by them65.

When Abu Hurayra saw Imam al-Hasan ('a), he kissed him because he saw Allah's Apostle (S) doing that66. The Muslims had the right to honour al-Hasan, for the Prophet (S) honoured him and raised his position.

- 1. Al-Fakhr al-Razi, Tafsir, vol. 7, p. 406. Al-Durr al-Manthur, vol. 7, p. 7. Al-Nisaburi, Tafsir. Ibn Jareer al-Tabari, Tafsir, vol. 5, p. 16. Al-Kashif. Al-Sawa'iq al-Muhriqa, p. 102. Dhakha'ir al-Uqba, p. 25. Noor al-Absar, p. 100.
- 2. Hulyat al-Awliya, vol. 3, p. 201.
- 3. Al-Hakim, Mustadrak, vol. 3, p. 172. Majjma' al-Zawa'id, vol. 9, p. 146. al-Sawa'iq al-Muhriqa, p. 101. Majjma' al-Bayan fi Tafsir Surat al-Shura, vol. 9, p. 29.
- 4. Al-Razi, Tafsir.
- 5. al-Fakhr, Tafsir, vol. 6, p. 783. Al-Nisaburi, Tafsir. Muslim, Sahih, vol. 2, p. 331. Al-Khasa'is al-Kubra, vol. 2, p. 264. Al-Riyad al-Nadira, vol. 2, p. 188. Al-Nisa'i, Khasa'is. Ibn Jareer, Tafsir, vol. 22, p. 5. Imam Ahmad Ibn Hanbal, Musnad, vol. 4, p. 107. Al-Bayqahi, Sunan, vol. 2, p. 150. Mushkil al-Aathaar, vol. 1, p. 334.
- 6. Al-Hakim, Mustadrak, vol. 2, p. 416. Usd al-Ghaba, vol. 5, 521.

- 7. Al-Durr al-Manthur, vol. 5, p. 199.
- 8. Tarikh Baghdad, vol. 10, p 278.
- 9. Al-Durr al-Manthur.
- 10. Al-Durr al-Manthur.
- 11. Majjma‘ al-Zawa’id, vol. 9, p. 169.
- 12. Dhakha’ir al-Uqba, p. 24.
- 13. Al-Hakim, Mustadrak, vol. 3, p. 172.
- 14. Muslim, Sahih, vol. 2, p. 238. Ibn Kathir, Tafsir, vol. 3, p. 486.
- 15. Al-Wahidi, Asbab al-Nizool, p. 268.
- 16. Al-Durr al-Manthur, vol. 5, p. 198.
- 17. Tabaqat al-Qurra’, vol. 1, p. 15. Ibn Sa‘d, Tabaqat, vol. 5, p. 216.
- 18. Imam Sharaf al-Deen, al-Kalima al-Gharra’.
- 19. Mu‘jam al-Udaba’.
- 20. Tahdhib al-Tahdhib, vol. 7, p. 263.
- 21. Noor al-Absar, p. 100.
- 22. Al-Fakhr, Tafsir, vol. 8, p. 392. Al-Nisaburi, Ruh al-Bayyan, vol. 6, p. 546. Al-Wahidi, Asbab al-Nizool, p. 331. Al-Durr al-Manthur. Yanabi al-Muwadda, vol. 1, p. 93. Al-Riyad al-Nadira, vol. 2, p. 227.
- 23. Al-Bara’ Ibn Aazib was given the kunya of Abu Imara. He fought alongside Allah’s Apostle (S) at the Battle of Badr. The Prophet did not permit him to wage jihad (against the polytheists) because he was still young. He fought alongside Allah’s Apostle (S) in fourteen battles. It was he who conquered al-Ray in the year 24 A. H, according to the narration of Abu Amr al-Shaybani. He fought alongside Imam ‘Ali , the Commander of the Faithful, peace be on him, in the Battles of al-Jamal, Siffin, and al-Nahrawan. He lived in Kufa and built a house therein. He died during the days of Mas‘ab Ibn al-Zubayr. This has been mentioned in the books Usd al-Ghaba, vol. 1, p. 171, and al-Isti‘abin.
- 24. Al-Bukhari, Sahih, Chapter on the Beginning of Creation. Al-Tirmidhi, Sahih, vol. 2, p. 307. Muslim, Sahih, Chapter on the Merits of the Companions of the Prophet. Ibn Kathir, al-Bidaya wa al-Nihaya, vol. 8, p. 34.

- 25. Kanz al-'Ummal, vol. 7, p. 104. Al-Haythemi has mentioned it in his book al- Majjma', vol. 9, p. 176. Many traditions have been narrated from the Prophet (S). It has been narrated on the authority of Sa'eed Ibn Zayd, who said: "[The Prophet (S) pressed al-Hasan to his bosom and said:] "O Allah, I love him; therefore, love him." Al-Muttaqi al-Hindi has mentioned it in his book Kanz al-'Ummal. He has said it has been mentioned by al-Tabarani and Abu Na'eem. Ibn Hajar has mentioned it in his book al-Isaba, vol. 7, p. 105. He has said: [Al-Baghawi has narrated on the authority of Yazid Ibn Abi Ziyad, on the authority of Yazid Ibn Abi al-Hasan, on the authority of Sa'd Ibn Yazid al-Ansari, who said that the Prophet (S) carried al-Hasan, and then he said:] "O Allah I love him; therefore love him." He said that twice. In his book al-Hulya, Abu Na'eem has narrated on the authority of Abu Hurayra that the Prophet (S) said: "O Allah, I love him; therefore love him and those who love him." He said that three times.
- 26. Tahdhib al- Tahdhib, vol. 2, p. 297. Imam Ahmad Ibn Hanbal, vol. 5, p. 366. Al-Sawa'iq al-Muhriqa, p. 82.
- 27. Al-Isaba, vol. 1, p. 330. In his book al-Sahih, al-Bukhari has mentioned it in the Chapter on al-Sulh (Making Peace). In his book al-Musnad, vol. 5, p. 44, Imam Ahmad Ibn Hanbal has narrated it on the authority of al-Mubarak, on the authority of al-Hasan Ibn Abi Bakra, who said: "While Allah's Apostle (S) was praying, al-Hasan rode on his back when he prostrated. Al-Hasan did that more than one time. So the people said to the Prophet: 'By Allah, you are doing al-Hasan something you have not done to anyone.' He replied: 'Most surely, this grand (son) of mine is a Sayyid (master). Through him Allah will make peace between two parties of the Muslims.'" Ibn Hajar has mentioned it in his book al-Sawa'iq. In the book al-'Aqd al-Farid, vol. 1, p. 164, it has been mentioned: "Allah's Apostle (S) visited his daughter Fatimah. He found al-Hasan, who was then a child, playing before her. He said to her: 'Most surely, Allah will make peace between two great groups of the Muslims at the hands of this son of yours.'"

- 28. Al-Sawa'iq al-Muhriqa, p. 82. Hulyat al-Awliya.
- 29. Al-Isaba, vol. 2, p. 11.
- 30. Al-Bidaya wa al-Nihaya, vol. 8, p. 33.
- 31. Bihar al-Anwar, vol. 6 p. 58.
- 32. Fada'il al-Ashab, p. 165. Al-Bidaya wa al-Nihaya, vol. 8, p. 35.
- 33. Al-Isti'ab, vol. 2, p. 369.
- 34. Kanz al-'Ummal, vol. 6, p. 222.
- 35. Dhakha'ir al-Uqba, p. 124.
- 36. In his book Hulyat al-Awliya', vol. 13, p. 201, Abu Na'eem has narrated on the authority of Jabir that Allah's Apostle (S) said to 'Ali Ibn Abi Talib, peace be on him: "As-salamu 'alayka, O father of the two plants of sweet basil. I ask you to do good to my two plants of sweet basil (to sweeten) the world. In a short time, your two pillars will come to an end. Allah will compensate you on my behalf." When the Prophet (S) passed away, 'Ali , peace be on him, said: "This is one of the two pillars about whom the Prophet (S) had told me." When Fatimah, peace be on her, passed away, 'Ali , peace be on him, said: "This is other pillar about whom the Prophet (S) had told me." In the book Kanz al-'Ummal, vol. 7, p. 110, it has been mentioned on the authority of Sa'd Ibn Malik who said: "I visited the Prophet (S). Al-Hasan and al-Husayn were playing on his back. So I said: 'Allah's Apostle, do you love them?' 'And what reason have I that I should not love them,' he replied, 'they my two plants of sweet basil (to sweeten) the world."
- 37. Al-Tirmidhi, Sahih, vol. 2, p. 306. Fayd al-Qadeer, vol. 1, p. 148.
- 38. Al-Tirmidhi, Sahih, vol. 2, p. 240. Kanz al-'Ummal, vol. 7, p. 110. Ibn Hajar has mentioned the end of the tradition in his book al-Sawa'iq al-Muhriqa.
- 39. Al-Hakim, Mustadrak, vol. 3, p. 166. Al-Haythemi has been narrated the tradition in a slight change in his book al-Majjma'; similarly, it has been mentioned in Kanz al-'Ummal, vol. 6, p. 221.

- 40. Al-Hakim, Mustadrak, vol. 3, p. 167. Ibn Maja, Sahih. The traditions reported from the Prophet (S) in respect of that his two grandsons are the two masters of the youths of the Garden are ensured by many lines of transmission. In his book al-Sahih, p. 2, vol. 306, al-Tirmidhi has narrated on the authority of Abu Sa'eed al-Khidri, who said: [Allah's Apostle (S) said: "Al-Hasan and al-Husayn are the two masters of the youths of the Garden." Ahmad Ibn Hanbal has mentioned the tradition in his book al-Musnad, vol. 3, p. 3. In his book al-Tarikh, vol. 1, p. 140, al-Khateeb al-Baghdadi has narrated on the authority of 'Ali , peace be on him, who said: [Allah's Apostle (S) said:] "Al-Hasan and al-Husayn are the two masters of the youths of the Garden."
- 41. Al-Tirmidhi, Sahih, vol. 2, p. 306. Al-Nisa'i, Sahih, vol. 1, p. 209.
- 42. Dhakha'ir al-Uqba, p. 130.
- 43. Kanz al-'Ummal, vol. 7, p. 108. Al-Haythemi, Majjma', vol. 9, p. 182.
- 44. Al-Haythemi, Majma', vol. 9, p. 181. Kanz al-'Ummal, vol. 7, p. 106.
- 45. The author of al-Mustadrak has narrated the tradition on the authority of Ya'li Ibn Munabbih al-Thaqafi. I (the author) have read the books of the biographies but have not found Ya'li Ibn Munabbih al-Thaqafi; rather I have (found another narrator) called Ya'li Ibn Murra. Perhaps what has been mentioned in al-Mustadrak is a mistake. In the books al-Isaba and Usd al-Ghaba it has been mentioned that Ya'la Ibn Murra is among the most meritorious companions (of the Prophet). He has reported (traditions) on the authority of Allah's Apostle (S) and on the authority of (Imam 'Ali), the Commander of the Faithful, peace be on him. He was present with the Prophet (S) at al-Hudaybiya Peace Treaty. He made al-Ridwan allegiance (to the Prophet). He fought at the Battles of Khaybar, al-Fath, Hozan, and al-Ta'if.
- 46. Al-Hakim, Mustadrak, vol. 3, p. 168. Imam Ahmad Ibn Hanbal, Musnad, vol. 4, p. 172.

- 47. Al-Sawa'iq al-Muhriqa, p. 114. Kanz al-'Ummal, vol. 6, p. 221.
- 48. Hulyat al-Awliya', vol. 5, p. 44. Al-Fada'il al-Khamsa min as-Sihah al-Sitta, vol. 3, p. 177.
- 49. Bihar al-Anwar, vol. 10, p. 78. In the books Nazhat al-Majalis, vol. 2, p. 184, and al-Ithaf bi Hub al-Ashraf, p. 129, it has been mentioned that Allah's Apostle (S) said to al-Hasan and al-Husayn: "You are two Imams; and your mother has the right of intercession." In the book Minhaj al-Sunna, vol. 4, p. 210, it has been mentioned that Allah's Apostle (S) said to al-Husayn: "This is an Imam, son of an Imam, brother of an Imam, and father of nine Imams."
- 50. Kanz al-Ummal, vol. 7, p. 102. Ibn Maja, Sunan, p. 14. In his book al-Bidaya wa al-Nihaya, Ibn Kathir has narrated the tradition on the authority of Abu Hurayra.
- 51. Al-Riyad al-Nadira, vol. 2, p. 252.
- 52. Ahmad, Musnad, vol. 1, p. 77. Yanabi al-Muwadda, p. 164. al-Tirmidhi, Sahih, vol. 2, p. 301.
- 53. Ahmad, Musnad, vol. 1, p. 77.
- 54. Al-Hakim, Mustadrak, vol. 3, p. 12.
- 55. Al-Tirmidhi, Sahih, vol. 2, p. 308. Usd al-Ghaba, vol. 2, p. 12.
- 56. Al-Muraja'at, pp. 49-52. Al-Usool al-'Aama lil Fiqh al-Muqarram, pp. 164-187.
- 57. Majma' al-Zawa'id, vol. 9, p. 168. In his Mustadrak, al-Hakim has narrated on the authority of Hanash al-Kinani, who said: [I have heard Abu Dharr saying while he was putting his hand on the Gate of the Kaaba:] "O People, whoever recognizes me; therefore, I am the one you have recognized. Whoever does not recognize me; therefore, I am Abu Dharr. I have heard Allah's Apostle (S) saying: 'The similitude of my household among you is that of the Ark of Noah: whoever boards it is saved, and whoever lags behind it is drowned.'" Many traditions have been mentioned in this regard.
- 58. Al-Muraja'at, p. 54.
- 59. Al-Muraja'at, p. 58, quoted from the book al-Shafa', p. 40.

- 60. Al-Muraja'at, p. 59, quoted from al-Tafsir al-Kabeer by Imam al-Tha'labi, commentary on the Verse al-Mawadda.
- 61. Al-Muraja'at, p. 54.
- 62. Al-Muraja'at, p. 54, quoted from Ihya' al-Mayyat by al-Sayuti, and al-Arba'eeniya by al-Nabahani.
- 63. Kanz al-'Ummal, vol. 6, p. 217.
- 64. Ibn Asakir, vol. 4, p. 212. Ibn Shahrashub, al-Manaqib, vol. 2, p. 143.
- 65. Al-Bidaya wa al-Nihaya, vol. 8, p. 37.
- 66. Imam Ahmad Ibn Hanbal, al-Musnad, vol. 2, p. 255. Al-Baladhuri, Ansab al-Ashraf.

Chapter 5: The Great Tragedy

Al-Hasan (‘a) spent a part of his childhood with his grandfather Allah’s Apostle (S) until his mental powers expanded, and his faculties grew. He was tranquil and delighted. Every day he received life with smiling mouth, bliss, and happiness. He received love and affection from his grandfather (‘a). He was magnified and honoured by the old companions of his grandfather. He saw the expansion of Islam and many forays. He saw the people entering the religion of Allah in groups. During that time the thrones of polytheism were destroyed, and the forces of the infidels were defeated. The Islamic troops invaded Mecca, which was the strongest and the most fortified city in the Arab Peninsula. Islam became strong and widespread. It had a high entity. The waves of conquest included most peoples on earth. Delight covered the hearts of the Muslims because of this victory through which Allah made them strong and supported them. Ahl Al-Bayt were the most delighted and happy with these victories accomplished by Islam.

However, this tranquil state did not last long, for the time frowned and darkened at their (the Ahl Al-Bayt) faces. It invaded their hearts with vague fear and black fears. That was because it was time for the Prophet (S) to depart to Allah and to move to His Holy Presence. The vanguards and signs of departure appeared before him. They are as follows:

1. The first sign of his leaving the world was that the Revelation came down to him and brought him this verse:

“Surely you shall die and they (too) shall surely die” (Qur’an, 39:30).

The verse moved the hidden apprehension in his soul; so, the Muslims heard him announcing his death, saying: “I wish I knew when that would be!” After this verse the Sura of al-Nasr came

down to him; so, he kept silent between takbir (saying: Allahu Akbar! Allah is great!) and the recitation. He would say: "Glory be to Allah and praise belongs to Him! I seek forgiveness of Allah and turn towards Him!"

Fear and impatience overcame the hearts of the Muslims; so, their hearts before their tongues rushed to ask him about that terrible state. He ('a) answered them, saying: "My death has been announced!"[1] When the Muslims heard that, their hearts were cut into pieces, their strength collapsed, their eyes were covered with a flow of tears, a tremor shook their entity and spread among them impatience and fear.

2. The Qur'an was revealed to him twice during that year; so, he felt the inevitable death[2], and then he began announcing his death and his leaving the world. Due to this news the hearts were cracked; the bitterest kinds of ordeals and misfortunes prevailed the Muslims.

The Farewell Pilgrimage

The Prophet (S) spared no effort to guide the Muslims to the right path. When he ('a) came to know about his departure to the Abode of Immortality, he thought that he had to complete his sacred message and to put a sound plan that would guarantee, after him, his community happiness and success. For this reason, he ('a) made his last pilgrimage, better known as the Farewell Pilgrimage, in the year 10 A. H. He spread among those who went to the Sacred House of Allah (the Kaaba) that his meeting with them would be the last time. He said to them: "I do not know; perhaps, I will never meet you at this standing place after this year!" Then he went around the masses and made them know that which would guarantee their happiness and success, saying: "O People! I am leaving with you the Two Weighty Things-that is the Book of Allah and my family, my household."[3]

He compared his pure family to the Book. He regarded clinging to them as salvation against afflictions and deviation. If the community had followed his words and cleaved to them, inclinations and misfortunes would not have befallen them, abasement and disgrace would not have afflicted them, and they would not disagreed. The nation would not have branched into sects and parties;

"Every sect rejoicing in what they had with them" (Qur'an, 30:32).

The Declaration At Ghadir Khumm

After the Prophet (S) had finished the rituals of the Hajj, he headed for Medina. When his procession reached Ghadir Khumm, Gabriel came down and ordered him to halt at the desert and to appoint Imam 'Ali ('a) as a successor after him and as an authority over his community. The Command of the Heaven had an affair of great importance. The Revelation came down to him carrying this verse: O Apostle, make known what has been revealed to you from your Lord.

"...If you do not do it, you will not have made known His message. Allah will protect you from the people"(Qur'an, 5:67).4.

The Prophet became confused due to this warning and this threat. If he had not carried out what Allah had intended in respect of appointing Imam 'Ali ('a), he would not have made known Allah's message, and all his efforts would have been lost. So, he (S) undertook carrying out that even if he would anger those craving after the caliphate and those turned away from the Imam ('a). He (S) put the burdens of the journey and stopped at that desert place. It was a day of intense heat, to the extent that the travellers wrapped their cloaks around their feet because of the scorching hot ground. Then he (S) ordered the masses to come together. When they gathered, he led them in prayer. When he had finished his prayers, he ordered them to gather the saddles of the camels, that he might

use them as a pulpit. They did to him what he wanted, and he went up on them. The number of those present was one hundred thousand or more. They turned to him through their hearts before their ears, that they might listen to that which he would say to them. Firstly, the Prophet (S) explained to them his holy jihad and his arduous efforts in respect of guiding them and saving them from polytheism and slavery. Secondly, he reminded them of a group of Islamic precepts and religious manners. He ordered them to put them into practice. After that he said to them:

"Therefore, see how you would obey me in respect of the Two Weighty Things (Allah's Book, and the Prophet's family)."

One of the people asked him: "What are the Two Weighty Things, O Allah's Apostle?"

The Prophet (S) answered him, saying: "The great weighty thing is the Book of Allah. One end of it is in the hand of Allah, the Great and Almighty, and the other end is in your hand; therefore, cling to it lest you should go astray. The other small (weighty thing) is my family. The Sublime and Omniscient has informed me that they shall never part from each other till they reach me by the Pool. So I asked my Lord to do that for them; therefore, do not go ahead of them lest you should perish, and do not lag behind them lest you should perish."

Then he took 'Ali's hand and lifted it, to the extent that the whiteness of their armpits appeared. He informed all the people, saying: "O People, am I not worthier of you than yourselves?"

They answered him: "Allah and His Apostle know best!"

So he (S) said: "Most surely, Allah is my Guardian, and I am the guardian of the believers, and I am worthier of them than themselves; therefore, whoever I am his guardian; 'Ali is his guardian." He said that three or four times. Then he said: "O Allah, befriend whoever befriends him, love whoever loves him, hate whoever hates him, support whoever supports him, desert whoever deserts

him, and turn the truth with him wherever he turns! Those present should inform those absent!"5

In his sermon, the Prophet greatly honoured Imam 'Ali ('a), the Commander of the Faithful ('a) and entrusted him with the great office of the caliphate. After he ('a) had ended his holy speech, Hassaan Ibn Thabit asked him to allow him to recite before him one of his wonderful poems on that immortal occasion. The Prophet permitted him, and he rushed, saying:

On the day of al-Ghadir he summoned them and made them answer at Khumm.

Listen to the Apostle as he calls.

He said: Who is your master and friend?"

They answered without showing any signs of opposition:

"Allah is our master and you are our friend. You will never find any disobedience from us to you."

He said to him: "Arise, 'Ali, I am content that you should be Imam and guide after me."

Whomsoever I am his guardian, this man is his guardian.

Therefore, be faithful helpers and followers of him."

There he prayed: "O Allah, befriend his friend and be hostile to whoever opposes 'Ali."6

Then all the Muslims pledged allegiance to Imam 'Ali ('a) and congratulated him on his being the Commander of the Faithful. The Prophet (S) ordered his wives to go to and to congratulate him (Imam 'Ali ('a)) 7. Among those who congratulated him was Umar Ibn al-Khattab. He shook hands with him and said to him: "Well done! Well done, O Ibn Abi Talib, you have become my

master and the master of every believing man and believing women."8

"On that day, which was immortal in the world of the truth and virtue, this sacred verse was revealed: This day I have perfected for you your religion and completed My favour on you and chosen for you Islam as a religion"(Qur'an, 5:3).9.

The great favour was perfected and the religion was completed through appointing Imam 'Ali ('a), the Commander of the Faithful and the Imam of the pious, as a successor. With that the Prophet (S) took the final step to keep the Islamic society and the Islamic law. He did not leave the community to remain perplexed and to be prevailed by chaos and corruption; rather, he appointed over it a great figure (Imam 'Ali ('a)) to guide it to the straight path.

Most surely the pledge of allegiance (to Imam 'Ali ('a)) at Ghadir Khumm was among the most reliable proofs (for his Imamate), and it was the most manifest of them in explaining that the office of the succession and the Imamate was entrusted to Imam 'Ali ('a), the Commander of the Faithful ('a). Imam al-Hasan used it as a proof on his father's right of the succession. That was during his sermon he delivered after his making peace with Mu'awiya. In the sermon he has mentioned: "Allah has honoured us, we the Ahl Al-Bayt ; He has selected and chosen us, taken away the uncleanness from us, and thoroughly purified us. When the people divided into two sects, Allah placed us among the better one from Adam to my grandfather ('a). When Allah appointed him for the prophethood, chose him for the message, revealed His Book to him, and commanded him to ask people to believe in Allah, my father was the first to respond to Allah and His Messenger. He was the first to believe in Allah and His Apostle (S). In His Book Allah has revealed to His appointed Prophet: Is he then who has with him clear proof from his Lord, and a witness from Him recites it…? Therefore, it was my grandfather who had a clear proof from his Lord, and it was my father who recited it, and he was a witness from Him." He added: "This community heard my grand-

father say: 'If a community entrusts its affair to a man while there is one more knowledgeable than he is, its affair is in vain unless it resorts to him whom it has left.' And it heard him say to my father: 'You are to me as Harun was to Musa except that there is no prophet after me.' It saw and heard him when he took my father by the hand and said to him: 'Whoever I am his guardian, 'Ali is to be his guardian. O Allah, befriend whoever befriends him, and be hostile to whoever opposes him.' Then he ordered those present to inform those absent."10

Books of history are full of the proofs of the Ahl Al-Bayt, peace be on them, and of their leading followers about the pledge of allegiance to Imam 'Ali ('a) at Ghadir Khumm, where he was entrusted with the Islamic caliphate. However, the people turned away from the tradition and interpreted it according to their tendencies and wishes.

The Prophet Seeks Forgiveness For The Dead In The Cemetery Of Al-Baqee'

When Allah's Apostle (S) had performed the Hajj, he returned to Medina. He resided in it for some days. Suspicions and worries surrounded him, and he was sleepless. He sent for Abu Muhayba11 in the dark night. When Abu Muhayba came, the Prophet ordered him to accompany him to the cemetery of al-Baqee'. He said to him: "I have been commanded to ask Allah to forgive the dead at the cemetery of al-Baqee'. For this reason, I sent for you to go with me."

The Prophet (S) walked until he reached the cemetery of al-Baqee'. He greeted the dead and congratulated them on that they had. Then he told them about the black afflictions that would befall his community after him. He said: "As-salamu 'alaykum, O people of the graves. I want to tell you about what the people will face; the

afflictions have come like the the black night. Their last follows their first. The last is more wicked than the first!"

Then the Prophet began telling Abu Muhayba about his leaving the world, saying to him: "I have been given the keys of the treasuries in the world and immortality therein and the Garden after that, but I have chosen meeting my Lord and the Garden."

"May my father and mother die for you," retorted Abu Muhayba, "why do you not take the keys of the treasuries in the world and be immortal therein and the Garden after that?"

However, the Prophet (S) explained to him his urgent wish for meeting Allah, saying: "No, by Allah, I have chosen to meet my Lord." Then he asked Allah to forgive the dead at the cemetery of al-Baqee, and then he went home12.

The Regiment Of Usama

When the Prophet (S) came to know that his meeting with his Lord was close at hand, he tried to reinforce the caliphate of Imam 'Ali ('a) that he had declared at Ghadir Khumm. Likewise, he tried to put an end to the riot and the mutiny, that the affairs might go well with the Imam ('a) after his (the Prophet) death. As a result he thought that the best way to carry that out was through making his capital empty of all those opposing the Imam ('a) and sending them to the field of jihad to invade the Romans. Accordingly, he ordered his companions to get ready for that. He did not permit any of his companions to stay even Abu Bakr, Umar, Abu Ubayda, and Basheer Ibn Sa'd13. He appointed Usama as a commander over them14. That was on Safar 26th, the year 11 A. H. He said to Usama: "Go to the place where your father had been killed. Let the horses walk on them. I have appointed you as a commander over this regiment. In the morning invade the people of Ubna15. Destroy them by fire. Go quickly, that you may precede the news. If Allah grants you a victory over them, then stay

with them for a short time. Take guides with you, and advance the spies and the vanguards."

On the 28th of Safar, the Prophet's condition became critical. He suffered from intense fever and headache. It was said that they resulted from the food he had had at Khaybar. He would say: "I am still having pain due to the food I had had at Khaybar.16"

On the 29th of Safar, the Prophet came to know that his companions mutinied (against Usama) and deserted (him). So, he, though ill, went out and urged them to go. Then he himself handed the standard to Usama and said to him: "Invade in the name of Allah, and in the way of Allah, and fight against those who disbelieve in Allah!"

Usama took the standard and handed it over to Burayda. He camped at al-Jurf. However, the people refused to follow him. They mutinied against him and deserted him. Umar said to him: "Allah's Apostle (S) has died while you are a commander over me!"17

The people bitterly criticized the Prophet (S) for appointing Usama as a commander over them. They refused to join his regiment. The Prophet, who suffered from severe fever and headache, heard of that, and he became angry. He tied his head with a head cloth and went out wearing his cloak. He was sad because he came to know that the means he prepared for his purpose failed and was unsuccessful. So he went up on the pulpit. That was on the 5th of Rabeeʻ al-Awal. He showed his serious displeasure and strong anger towards those who did not carry out his orders, saying: "O people, what is the statement of some of you in respect of my appointing Usama as a commander (over you)? If you criticize me for my appointing Usama as a commander, then you will criticize me for my appointing his father as a commander before him. By Allah, he was worthy of the leadership, and his son, after him, is worthy of it."

He came down the pulpit and went into his house18. Then he commanded the people to join the regiment of Usama, saying: "Supply the regiment of Usama. Carry out the regiment of Usama. May Allah curse whoever lags behind the regiment of Usama!"

These strict orders did not move them; and this great care from the Prophet (S) did not change their determination, though they came to know that he was in his last hours. They were slow in going out. They lagged behind the regiment, and apologized to the Prophet (S) with different excuse. The Prophet (S) did not excuse them and showed toward them anger and displeasure. Whoever carefully considers this important event concludes the following:

1. The Prophet (S) took great care of sending the people out of Medina (Yathrib) and cursed those who were slow to join the regiment of Usama. This clearly indicates his long-desired objective, which is that he intended to make his capital empty of the party opposing Imam 'Ali ('a), the Commander of the Faithful ('a) that the affairs might go well with him, and that he might undertake the succession calmly and peacefully.

2. The people lagged behind the regiment and criticized the Prophet for his appointing Usama. This means nothing except that they intended to win the authority and the government, and to strengthen the rules of their policy. If they had gone to invading and left the capital of the Prophet (S), the caliphate would have escaped them, and they had had no room to declare their mutiny and their disagreement.

3. The Prophet (S) did not entrust the leadership of the regiment to the old, prominent men from among his companions, for he intended to take care of the future, to protect it from the disorders and the afflictions after him. If he had entrusted the leadership to them, they would have used it as means for their right of the caliphate and of their demanding the government. As a result, he (S) closed this window before them, lest the unity of the community should crack and its security become disordered.

Usama was then seventeen years old or more. As for the reasons that the Prophet (S) appointed him as a commander while he was still young, they are as follows:

A. He closed all doors to disagreement and criticising (him for) appointing Imam ‘Ali (‘a) as a successor, for he was still young, because Usama was younger than Imam ‘Ali (‘a) ; nevertheless, the Prophet entrusted him with the most important military office in his troops.

B. He abrogated the advance in years and paid no attention to deserving high offices through it, for it would deprive those with qualifications and talents. He wanted the affairs of the community and the leadership over it to be undertaken by those who had qualifications, determination, and administration. He (S) declared this reformative idea, saying: “Whoever heads a group of the Muslims while he sees that there is among them someone better than he is, betrays Allah, His Apostle, and the Muslims.”19 He has also said: “Whoever employs someone as a governor over the Muslims and he sees that there is someone more appropriate for that than he is among them, most surely betrays Allah, His Apostle, and the Muslims.”20

Certainly, Islam takes great care of appointing the best of people and greatest of them in qualifications over the government, for one should put the public interests before his eyes and be honest in collecting taxes from people, and in what he spends on public utilities. He should behave toward people with behaviour based on pure justice. That cannot be carried out through advance in years; rather it could be carried out through knowledge of what the community needs in all public fields21.

C. Through his appointing Usama as a commander, the Prophet (S) held back the caprice of those opposing Imam ‘Ali (‘a), subjugated them, destroyed their morale, and sent them far away. However, they realized what he (S) had planned through appointing Usama as a commander. Accordingly, they lagged behind his

regiment and went on staying at al-Jurf until Allah's Apostle (S) joined the High Comrade.

These are some points that one can conclude if he carefully considers the regiment of Usama. They clearly indicate the objective of the Prophet (S) when he calmly and peacefully intended to pave the way to Imam 'Ali ('a) after his death22. They also clearly indicate the dangerous plot that people made against his successor and guardian (Imam 'Ali ('a)). We will mention that in detail in the chapters that follow.

His Illness Becomes More Critical

His fever became so intense that he felt a flame in his body because of that. He was covered with velvet. When one of his wives or of those who came to visit him put his hand on the velvet, she or he felt the heat23. They put a container of cool water by him. He put his hand into the container and put it on his face. The Muslims hurried to visit him while they were impatient and perplexed. His room was full of them. So he announced his death to them and advised them to follow that which would guarantee their happiness and success. He said to them: "O People, I feel I am going to die very soon, and I had previously informed you as my duty, and to leave no excuse for you, that: I am leaving with you the book of Allah, the Great and Almighty, and my family, my household."

Then he took 'Ali's hand and said: "This is 'Ali. 'Ali is with the Qur'an, and the Qur'an is with 'Ali. They shall never separate from one another till they will come to me by the Pool.24"

The community had to follow the words and the viewpoints of the Prophet (S) concerning Imam 'Ali ('a). Muslims had to hand the leadership to the Imam, for he would follow the way of the Qur'an and would rule according to what Allah had revealed. If Muslims had done that after the death of Allah's Apostle (S), they

would have been safe from all setbacks, afflictions, and misfortunes, and Islam would have advanced with balance and firm steps, and the principles of truth and justice would have prevailed the world.

Retaliation

The Prophet (S) was critically ill; nevertheless, he wore his turban and went out to announce the justice he brought through asking the people to retaliate if he had aggressed against any of them. He went up on the pulpit and explained to the Muslims the arduous efforts he rendered to direct and guide them. And then he said: "Most surely my Lord decided and took an oath that no injustice of a wrongdoer would escape Him; therefore, I adjure you before Allah, if any man of you has got any kind of injustice from Muhammad, then let him rise and punish me! Retaliation in this world is more lovable to me than that in the hereafter in the presence of the angels and the prophets!"

Those present fell silent and gave no answer. They became astonished and forgot their own selves. A terrible silence prevailed over them. Which one of them had got injustice from Allah's Apostle (S) or right against him, while he was the legislator of the great justice and model of Divine kindness? The people became sad because they came to know that his words showed that he would leave the world. However, a man called Sawada Ibn Qays claimed that Allah's Apostle (S) had flogged him and he wanted to retaliate. Accordingly, the Prophet (S) ordered Bilal to bring him the whip, that Sawada might punish him. Bilal set out and was out of breath, for such a kind of justice controlled his feelings. He walked through the streets of Medina shouting at the top of his voice: "O people, settle retaliations with each other in this world, for Allah's Apostle (S) had given (you) retaliation from his own soul."

Then he went to the house of the Prophet (S). He took the whip to the Prophet (S). The Prophet ordered Bilal to give the whip to Sawada to punish him (the Prophet). It is worth mentioning that the Prophet was terribly ill.

Sawada walked towards the Prophet with shaking legs. The greatness and dignity of the Prophet covered him, so he said to him: "O Allah's Apostle, uncover your belly!"

The Prophet (S) uncovered his belly, and Sawada said to him in a weak voice: "O Allah's Apostle, will you permit me to put my mouth on your belly (to kiss it)?"

The Prophet (S) gave him a permission, and he put his mouth on the belly of Allah's Apostle (S) while his tears were flowing down his cheeks. He said: "I seek protection with the place of the retaliation of Allah's Apostle from the fire on the Day of the Fire!"

Thus, the Prophet (S) asked him: "Sawada, will you retaliate or pardon me?"

"I will pardon you, O Allah's Apostle," retorted Sawada.

So the Prophet (S) raised his hands towards the heaven and invoked Allah for him, saying: "O Allah, pardon Sawada just as he has pardoned Your Prophet!"[25]

Fatimah Feels Sorrow

Grief encompassed the Prophet's daughter, misfortune befell her, and sadness harmed her tender, tortured heart. She saw her father suffering from the severest pain and anguish, and she heard him saying: "Oh! What anguish!"

Her heart was full of agony and sadness, so she answered him: "Oh! What agony I have due to your agony!"

He looked at her and saw her eyes filled with tears. He had pity on her and said: "There will be no anguish on your father after this day!"

When his condition became worse, the condition of az-Zahra' changed. She became pale, weak, and confused. Cares, troubles, pain, and sadness surrounded her. When he saw her, his heart cracked. He wanted to remove sadness from her heart, so he made her sit by him. He whispered to her something. When she heard his saying, she burst into tears. Then he ('a) whispered to her something else, and she received it with similes, cheerfulness, and content. A'isha, the Prophet's wife, was astonished at this deed, and she said: "I have never seen (a day) like this day when rejoicing is similar to sadness!"

She asked her about what Allah's Apostle (S) had said to her, and she refused to answer her. When the days passed, Fatimah told A'isha about the reason for that weeping and rejoicing, saying: "Allah's Apostle said: "Gabriel used to revise the Qur'an with me once a year. This year he has revised it with me twice. I can only consider that death is at hand."

This was the reason for her agony and weeping. As for the reason for her delight, she said: "He told me that I would be the first of his family to join him and that it would be not a long time for me after him before I would be with him. That made the grief go from me…He said to me, 'Are you not satisfied to be the principal of the women of this community?"

The Prophet (S) removed from his beloved daughter sorrow through telling her that the separation between them would not be long. When she came to know that the meeting of her father with his Lord would be at hand, she set off to her house and brought her two sons while she was weeping bitterly. She said to him: "Father, these are your two sons. Give them something as inheritance."

"As for al-Hasan," he replied, "he has my form and nobility. As for al-Husayn, he has my generosity and bravery."

Al-Hasan left him while he inherited from him his form and nobility; and the master of martyrs inherited from him his generosity and bravery. Is there an inheritance on the earth better than this inheritance that had the perfection and nobility of the prophethood? According to his inheritance, al-Hasan was a symbol of Prophet Muhammad's dignity and a model of the prophetic nobility. It has been narrated that he had the signs of prophets and radiance of kings.

The Prophet Gives What He Has As Alms

Before his illness, the Prophet (S) had seven dinars. He feared that he would die while he still had them. So he ordered his family to give the dinars as alms. As they were busy taking care of him and looking after him, they forgot to carry out his order. When he recovered consciousness, he asked them about what they had done regarding the money. They said that the dinars were still with them. He asked them to bring those dinars. When they brought them, he put them on the palm of his hand and said: "What shall Muhammad say to his Lord when he meets Him and they are still with him?" Then he gave the dinars to the poor as alms, and he had nothing of them.

The Great Disaster

The Prophet (S) looked through the unseen and gathered that his community after him would be afflicted with discords like the dark night and with black misfortunes, and that it would renegade after faith. He regarded that as too great. He became sad and sorrowful while he was living his last hours when he came to know about the great plot schemed against his guardian, his suc-

cessor, and the gate of the city of his knowledge (Imam ʻAli (ʻa)). That was when he came to know that the people lagged behind the Army of Usama and were slow to join it. So, he (S) thought that he had to follow another way to save his community from going astray and to protect his nation from discords and errors. He (S) said: "Bring me ink and parchment so that I may write a document for you, after which you will never go astray."[26]

What great this favour was! What a valuable chance it was! If the people had seized it and hurried to carry it out, they would have protected themselves and the following generations from going astray. But they deprived themselves of happiness, closed the windows of mercy and guidance before them and before the following generations. The life in this world had deceived them, and they rushed upon authority. They knew the objective of the Prophet (S). They came to know that he would appoint ʻAli as his guardian. Through that they realized that their goals and their interests would be lost, so one of them said to the Prophet (S) with impudence and vainglory: "Allah's Book is sufficient for us!"

Whoever carefully considers this answer understands their plot and their plans aiming at removing Imam ʻAli (ʻa) from the personnel of government. If they had thought that Allah's Apostle (S) would not entrust him with the caliphate or that he would entrust him with protecting the borders and religious rites, they would not have given him such an imprudent answer and would not have refused his request. However, they came to know his objective, so they did their best to destroy and corrupt it. Anyway, many disagreements and disputes took place among them. Accordingly, the women who were behind the curtain said to the men: "Do you not hear what Allah's Apostle say?"

Umar became excited and shouted at them lest the affair should escape him, saying: "Indeed you are like the mistresses of Yusuf (Prophet Joseph). If he becomes ill, you press your eyes; and when he gets well, you ride his neck!"

Allah's Apostle (S) looked at Umar because his speech had annoyed him. He said to him: "Leave them, for they are better than you."

The people who wanted to carry out the Prophet's request were about to be successful, but one of the opponents spoiled their affairs through saying terrible words: "Most surely the Prophet is delirious!"27

Which mishap like this one that befell Islam? Which misfortune like this one that afflicted the Muslims? Is it right to decide that the Prophet (S) was delirious? Indeed, the people returned to the pre-Islamic times. They forgot the position of the Prophet (S) and said to him bad, rude words. We belong to Allah and to Him is our return!

Surely it was the greatest misfortune whose terror caused hearts to melt. They came between the Muslims and their happiness and sent good far from them. When Ibn Abbas remembered the event, his tears poured down his face. He sighed and said: "Thursday! Thursday! Allah's Apostle (S) said: 'Bring me ink and parchment so that I may write a document for you, after which you will never go astray.' But they said that Allah's Apostle was delirious!"28

They did not hear the verses of the Qur'an while they were recited to them by day and night and were proof of the infallibility of the Prophet (S). Allah, the Most High, has said:

"Your companion does not err, nor does he go astray" (Qur'an, 53:2).

"Nor does speak of desire" (Qur'an, 53:3).

"It is naught but revelation that is revealed" (Qur'an, 53:4).

"The Lord of Mighty Power has taught him" (Qur'an, 53:5).

He, the Exalted, has also said:

"Most surely it is the word of an honoured messenger" (Qur'an, 81:19).

"The possessor of strength having an honourable place with the Lord of the Dominion" (Qur'an, 81:20).

"One (to be obeyed), and faithful in trust" (Qur'an, 81:21).

"And your companion has not gone mad" (Qur'an, 81:22).

There are other verses indicating that he was not delirious. However, the life in this world deceived the people, and they admired its embellishment. Accordingly, they deviated from the right way, turned away from the laws of justice, made the community get worse and worse in the fields of ignorance and deception, and closed before them the doors of mercy and guidance.

To The High Comrade

When the Prophet (S) was about to die, Allah sent him the Angel of Death to raise his pure soul to the Garden and to the farthest nabk-tree. The Angel of Death came and asked permission from the Household of the Revelation to come in to Allah's Apostle (S). However, Fatimah az-Zahra' told him that the Prophet (S) was distracted from him because he had fainted due to his intense illness. After a while, he repeated his request, so Allah's Apostle (S) recovered consciousness and said to his daughter: "Do you know him?" "No, O Allah's Apostle," replied Fatimah. "He is the one who builds graves, destroys houses, and makes people separate from each other," he retorted.

Fatimah's entity collapsed; perplexity surrounded her. She wept with bitter tears. She said in a weak voice with sad tones: "Woe! The last of the prophets has died! What a misfortune! The best of the pious has died! The master of the chosen ones has been separated (from us)! Alas! The Revelation has ceased from the Heaven! Indeed, today, I have been deprived of speaking with you!"

Allah's Apostle (S) had mercy on his daughter, so he sent her words of comfort, saying: "Do not weep, for most surely you will be the first of my family to follow me."29

The Prophet (S) permitted the Angel of Death to enter. When he stood before him, he said: "O Allah's Apostle (S) most surely Allah has sent me to you and ordered me to obey you in all that which you command me. If you command me to take your soul, I will take it, and if you command me to leave it, I will leave it."

"Will you do that, O Angel of Death?" asked the Prophet (S).

"I have been commanded to obey you in all that which you command me of."

Then Gabriel entered and said "O Ahmad, indeed Allah has yearned for you!"30

When the household of the Prophet (S) came to know that the Prophet would leave them in those moments, the misfortune astounded them, and they became very sad. Al-Hasan and al-Husayn came and bent down to the Prophet to bid farewell to him. They shed tears. They kissed him, and he kissed them. Imam 'Ali ('a) tried to put them aside, but the Prophet (S) said to him: "Let them enjoy me, and let me enjoy them, for they will face a misfortune after me."

Then the Prophet turned to those who came to visit him and said to them: "Indeed I have left with you Allah's Book and my family, my household. Whoever loses Allah's Book is like one who loses my Sunna (my sayings and practices), and whoever loses my Sunna is like one who loses my family; most surely they shall never separate from each other until they reach me by the Pool."31

Then he summoned his guardian and successor and said to him: "'Ali, put my head in your lap, for the order of Allah (of my death) has come. When my soul departs, take it with your hand

and rub your face with it. Then turn me toward the qibla. Carry out my command and pray over me as the first of the people. Do not leave me until you have buried me in my grave. Seek the help of Allah, the Great and Almighty."

Imam 'Ali ('a) took the head of the Prophet (S) and put it in his lap and put his right hand under his jaw. The Prophet (S) permitted the Angel of Death to receive his Holy Soul. When the Prophet's soul was going out, the Imam took it with his hand and rubbed his face with it32. He announced the Prophet's death to those present.

On that day immortal in the world of sadness, the standards of justice were folded, the lamps of perfection and virtue were extinguished, and the humanity was not afflicted with a disaster like that one before. The great Saviour died; the Light that enlightened the way to man and guided him to the straight path was veiled.

The dreams of the Muslims dispersed before that terrible misfortune, for the people had no comfort after Allah's Apostle (S), and sorrow had neither limit nor end due to missing him. Muhammad went away from this world, and the light of his face departed too. So the tongues set out to lament over him, the eyes wept for him; the crying and lamentation from the house of the Prophet (S) became loud. The greatest of his household in agony and misfortune was his daughter Fatimah az-Zahra. She came down to his body. She was astonished-minded due to the intense sorrow and sadness. She wept bitterly and said: "O father! I am announcing your death to Gabriel! O father! Paradise is your shelter! O father! You have responded to your Lord's invitation!"33

The tragic news spread all over the City of Allah's Apostle (S) and made it move from side to side in sadness. The Muslims gathered and were perplexed. The misfortune silenced them, and the terrible event befell them. They were either silent, crying, astonished, or lamenting. They faced endless pain.

Imam ‘Ali (‘a) who was surrounded by pain and sadness, rose and began preparing the Prophet (S) for burial. He washed him[34] and said: “May my father and mother be sacrificed for you! How good you are dead or alive!”[35]

After Imam ‘Ali (‘a) had prepared the Prophet (S) for burial, he put him down. It was Allah who was the first to pray over him, then Gabriel, then Mikaiel, then Israfiel, and then the angels’ group by group[36]. Then the Muslims came in to bid farewell to the Prophet and to pray over him[37].

After performing the prayer over him, Imam ‘Ali (‘a) dug the grave. When he had finished digging the grave, al-Mughira threw his ring into it and said to Imam ‘Ali (‘a) : “My ring!” The Imam (‘a) said to his son al-Hasan: “Go down and give him the ring.” Al-Hasan (‘a) did that. Al-Mughira intended to enter the Sacred Grave after the Commander of the Faithful had gone out of it. He intended to pride himself on his companions that he was the last of the people to bid farewell to Allah’s Apostle. However, Imam ‘Ali (‘a) knew his purpose, and thus he ordered al-Hasan to enter the grave, and he was the last of the people to bid farewell to Allah’s Apostle (S) [38].

Imam ‘Ali (‘a) and buried the great body in its final-resting place. Then he stood by the grave to water it with the tears of his eyes. He said some words indicating his deep sadness: “Patience is good (toward all things) except toward you! Impatience (toward all things) is ugly except toward you! The misfortune is great! Misfortunes before and after you are not important!”[39]

The great terror and painful misfortune melted the heart of al-Hasan (‘a) while he was still young. His beautiful bloom of youth withered. He saw the Prophet, who was kind to him, being buried in his grave. He saw his parents astonished and sorrowful at the death of the great Prophet. This event left in his soul severe pain and strong sadness. The Prophet (S) went to the High Comrade while al-Hasan was at the age of seven years[40].

At this age the mental powers of a child grow. At it the mind of a child is like a camera conveying in the inner soul many views and pictures and planting in it sadness and happiness passing by it. Besides, some clever children may have abilities and readiness for understanding deeds and attitudes. At that time some important events accompanied al-Hasan. They took place before the death of his grandfather, the Apostle (S). Among them is that the people refused to join the regiment of Usama, did not respond to the Prophet (S) when he requested ink and parchment to write for his community a document that would protect them from discords and going astray. Without doubt al-Hasan understood the purpose of that. He came to know of the plots that people schemed against his father. This attitude left in his soul hidden sadness, and he criticized the people for their usurping the rights of his father. We will explain that in the Time of the two Sheikhs.

- 1. Ibn Shahrashub, al-Manaqib, vol. 1, p. 127.
- 2. Al-Khasa'is al-Kubra, vol. 2, p. 368.
- 3. Al-Tirmidhi, Sahih, vol. 2, p. 308.
- 4. This verse was revealed on the Day of al-Ghadir. This has been mentioned by al-Wahidi in his Asbab al-Nuzool, and by al-Fakhr al-Razi in his al-Tafsir al-Kabeer, and by others.
- 5. The Declaration at Ghadir Khumm is among the authentic traditions ensured by many ways of transmission. The Muslims have unanimously agreed on narrating it. Its chain of authorities and its meaning were searched by the genius of Islam, His Eminence, al-Hujjah al-Amini, may Allah protect him, in his immortal encyclopaedia al-Ghadir. He has limited the first volume of his book to the research on that. In the rest volumes he has mentioned a large group of the poets who lauded the declaration at Ghadir Khumm. He has written their biographies and mentioned their literary and scientific works.
- 6. Al-Ghadir, vol. 2, p. 34.
- 7. Al-Ghadir, vol. 1, p. 271. Quoted from Roudat al-Safa, vol. 2, p. 273, by Khawand Shah, a historian.
- 8. Ahmad, Musnad, vol. 4, p. 281.

- 9. The revelation of the Sura on the Day of Ghadir Khumm has been mentioned by al-Sayuti in his al-Durr al-Manthur, and by al-Khateeb al-Baghdadi in his al-Tarikh, vol. 8, p. 290. Other historians have mentioned that.
- 10. Al-Ghadir, vol. 1, p. 197.
- 11. Abu Muhayba was the Prophet's retainer. The Prophet had bought and released him.
- 12. Ibn Hisham, Syrah, vol. 3, p. 93. Al-Tabari, Tarikh, vol. 3, p. 190. In his Bihar al-Anwar, vol. 6, p. 121, al-Majlisi has mentioned: "When Allah's Apostle (S) felt the illness, he took 'Ali , peace be on him, by the hand and headed for the cemetery of al-Baqee' and asked Allah to forgive the dead wherein. He was accompanied by a group of people."
- 13. Kanz al-'Ummal, vol. 5, p. 312. Ibn Sa'd, Tabaqat, vol. 4, p. 46. Tarikh al-Khamees.
- 14. His full name is Usama Ibn Zayd Ibn Haritha Ibn Sharajil Ibn Ka'b Ibn 'Abd al-'Uzza al-Kalbi. His mother was Umm Ayman, whose name was Baraka. She was the retainer and nursemaid of Allah's Apostle (S). (The historians) have differed over Usama's age on the day when Allah's Apostle (S) died. It was said that he was twenty years old. It was said that he was nineteen years old; and it was said that he was eighteen years old. After the death of the Prophet (S) he lived in Wadi al-Qura, and then he returned to Medina. He died at al-Jurf at the end of the caliphate of Mu'awiya. The year of his death was fifty-eight or fifty-nine A. H. It was said that it was fifty-four A. H. This has been mentioned in the book al-Isti'ab, vol. 1, pp. 34-35. Unfortunately, Usama deviated from the truth. The reason for that is that he did not pledge allegiance to Imam 'Ali , the Commander of the Faithful, when the caliphate returned to him. He deviated from the Commander of the Faithful due to the gifts and the plentiful money the Umayyad gave to him.
- 15. Ubna is a district of al-Balqa' of the land of Syria, between 'Asqalan and al-Ramla. It is neighbouring Mu'ta, where Zayd Ibn Harith and Ja'far Ibn Abi Talib were martyred.
- 16. Al-Hakim, Mustadrak, vol. 3, p. 58.

- 17. Al-Sirah al-Halabiya, vol. 3, p. 34. Other traditionists and historians have mentioned that.
- 18. Al-Sirah al-Halabiya, vol. 3, p. 34.
- 19. Al-Bayqahi, Sunan, vol. 10, p. 111. Majma‘ al-Zawa’id.
- 20. Al-Baqlani, Tamhid, p. 190.
- 21. We have in detail explained this subject-matter in our book Nizam al-Hukum wa al-Idara fi al-Islam.
- 22. Imam Sharaf al-Deen, al-Muraja‘at wa al-Nas wa al-Ijtihad. He has wonderfully analyzed the Regiment of Usama.
- 23. Haykal, Hayat Muhammad, p. 484.
- 24. Ibn Hajar, al-Sawa‘iq al-Muhriqa.
- 25. Bihar al-Anwar, vol.6, p. 1035.
- 26. Ahmad, Musnad, vol. 1, p. 355. Other than him has mentioned the tradition.
- 27. Al-Bukhari has mentioned the event several times in his book (al-Sahih), vol. 4, pp. 69-99, vol. 6, p. 8. But he has hidden the name of the person who said these words. In his book Gharib al-Hadith, Ibn al-Athir has mentioned that it was ‘Umar Ibn al-Khattab who said these words. During his speech with Ibn Abbas, ‘Umar admitted that he had prevented the Prophet (S) from writing (something) concerning ‘Ali and his family. This has been mentioned in the book Sharh Nahj al-Balagha, vol. 3, p. 114, by Ibn Abi al-Hadid.
- 28. Ahmad, Musnad, vol. 1, p. 355.
- 29. Durrat al-Nasiheen, p. 66.
- 30. Ibn Sa‘d, Tabaqat, vol. 2, p. 48.
- 31. Al-Khawarizmi, Maqtal al-Husayn, vol. 1, p. 144.
- 32. Al-Manaqib, vol. 1, p. 29. Traditions ensured by many lines of transmission have been reported on that Allah’s Apostle (S) died in the lap of ‘Ali , peace be on him. It has been mentioned in the book Kanz al-‘Ummal, vol. 4, p. 55, that Abu Ghatafan said: “I asked Ibn Abbas: In whose lap did the Prophet (S) die? And he answered: ‘He died while he was leaning on ‘Ali ’s chest.’ Then I said to him that ‘Urwa related to me on the authority of Aa’isha, who said that Allah’s Apostle (S) died (while his head) was between her chest and her neck. ‘Do you believe that?’ he asked me, ‘by Allah, Al-

lah's Apostle, died (while he was leaning) on 'Ali 's chest. It was he ('Ali) who washed him.'" This narration has also been mentioned by Ibn Sa'd, in his Tabaqat, vol. 2, p. 51.

- 33. Ibn Maja, Sunan. In it he has been mentioned: "Hammad Ibn Zayd said: 'I have seen Thabit, who related the tradition. When he related it, he wept to the extent that his ribs differed.'"
- 34. Wafa' al-Wafa', vol. 1, p. 227. In Kanz al-'Ummal, vol. 4, p. 53, it has been mentioned: "(Iman) 'Ali washed Allah's Apostle (S). Al-Fadhl and Usama were giving him water from behind a curtain." In the book it has also been mentioned: "The people have differed over his shroud. It was said that he was shrouded with three garments. It was said that he was shrouded in a Yemeni garment (shroud) and shirt. They have also mentioned other narrations on his shroud." It has been narrated that Aba Qalla'a would say: "Do you not wonder at their differing over the shroud of Allah's Apostle (S)?"
- 35. Ibn Sa'd, Tabaqat, vol. 2, part 2, p. 63.
- 36. Hulyat al-Awliya', vol. 4, p. 77.
- 37. Kanz al-'Ummal, vol. 4, p. 54. In it he has been mentioned: "When Imam ('Ali), the Commander of the Faithful, peace be on him, put the great body on the bed to pray over it, he said to the Muslims: 'None should lead you in prayer, for he (the Prophet) is your Imam (Whether he is) dead or alive.' Accordingly, the people came in group by group and prayed over him in ranks. There was no Imam before them. (Imam 'Ali ('a)), the Commander of the Faithful, peace be on him, was standing beside the corpse and saying: 'as-salamu 'alayka O Prophet, Allah's mercy and blessings be upon you! O Allah, we bear witness that he has made known what was revealed to him, showed sincerity towards his community, struggled in the way of Allah until Allah made dear His religion and His words became perfect. O Allah, place us among those who follow that which been revealed to him, make us firm after him, and let us gather with him.' The people said: 'Amen! Amen!' The men, the women, and the boys prayed over him." (The historians) have differed over the date of his death ('a). It

was said that he died on Rabee‘ al-Awwal 12th. This has been mentioned in the book Wafa’ al-Wafa’, vol. 1, 226-227. It was said that he died on Safar 28th. This has been mentioned by al-Tabrasi’s A‘lam al-Wara, p. 7. It was said that he died in Rabee‘ al-Awwal 2nd. This has been mentioned by Ibn Wadih in his Tarikh, vol. 1, p. 93. Narrations other than these have also been mentioned.

- 38. Ibn Sa‘d, Tabaqat, vol. 2, p. 77.
- 39. Muhammad ‘Abda, Nahj al-Balagha, vol. 3, 224.
- 40. Kashf al-Ghumma, p. 154.

Chapter 6: At The Time Of The Two Caliphs

When the Prophet (S) went to the Garden and his soul raised to the Most High Comrade, successive discords came over the Muslims. Violent waves of division and disagreement prevailed them, shook their entity, cracked and torn their unity. Allah, the Exalted had explained the apostasy and dissension that which would come over the Muslims after the death of His Prophet. He has said:

"And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed, will you turn back upon your heals?" (Qur'an, 3:144).

Accordingly, which misfortune is greater than this misfortune? And which disaster is severer than apostasy after faith? The people left the corpse of the Prophet; they did not bury it in its final resting-place. They rushed upon the government and authority. They decided to turn the Islamic caliphate away from the Household of Prophethood, the cradle of the Message, the place where the angels frequented, and the abode of revelation and inspiration. Imam 'Ali ('a), the Commander of the Faithful ('a) has talked about people's evil deeds, saying: "When Allah's Apostle (S) died, a group of people turned back upon their heels. Ways deceived them; they depended on the intimate friends, bestowed upon those other than the relatives, abandoned the means toward which they had been commanded to show love, moved the structure from its firm and compact foundation, and built it in a place other than its place. They were the sources of all sins…1"

The people seized the government and removed it from its men and actual owners, and placed it in other than its place. They surprised Ahl Al-Bayt, peace be on them, while the injury did not

heal, and the Messenger was not buried yet. That was through their turning the authority away from them (the actual owners), and aggressing against them. They made them suffer from pain and pillow sleeplessness. They made them lead a life full of cares and troubles. Therefore, how great their misfortunes were! And how intense their affliction and tribulation were!

People hurried to pledge allegiance and seized the opportunity. Imam ʻAli (ʻa) was busy preparing the corpse of the Prophet (S) for burying. The people did not give him time to bury the Prophet (S) lest the authority should escape them, and their wishes and hopes for seizing the reins of government and authority would be lost. Anyhow, it is necessary for us to talk briefly about the stages of that great tragedy, for there is a close relationship between it and the life of Imam al-Hasan (ʻa), because turning the authority away from Ahl Al-Bayt had bad complications and dangerous results. The most important of them was that al-Tulaqaʼ2, their sons, who were the opponents of Islam and enemies of Allah, craved after the Islamic caliphate, and warred against the Household of Prophethood. Al-Hasan, the grandson of the Prophet (S), was forced to make peace with Muʻawiya and to hand the authority over to him. We will explain that to readers as follows:

As-Saqifa

As-Saqifa 3

The people left the Prophet (S) lying in the bed of death. They paid no attention to any of his affairs. The Ansar hurried to the Saqifa (shed) of the Banu Saʻida4. They discussed the affairs of the succession and authority. The chief of al-Khazraj Saʻd Ibn Ubada, who was critically ill, delivered an oration among the people. He could not make the people hear his speech; rather he spoke, and some of his relatives conveyed his speech to others. The central idea of his speech was that gain was according to damages and hardships that the Ansar suffered heavy causalities during the

successive battles and the movement of jihad carried out by Allah's Apostle (S). Therefore, they were worthier of authority than the others and more appropriate for it. This is the text of his oration:

"O Community of the Ansar, you have precedence in religion and excellence in Islam that no one of the Arab tribe is like you. Most surely, Muhammad (S) remained among his people for several years, summoning them to worship the Merciful (Allah) and to abandon the partners and the idols. Very few of his people believed in him. They were not able to protect Allah's Apostle (S) nor were they able to strengthen his religion, nor were they able to repel from themselves the oppression that included them. When Allah wanted you excellence, he drove dignity to you and singled you out with favour through making you believe in Him and in His Apostle, protecting him and his companions, supporting him and his religion, and struggling against his enemies. So you were the strictest of the people in fighting against his enemy and the heaviest of them against the enemy, to the extent that the Arabs followed Allah's command willingly and unwillingly. Those far handed over the leadership while they were in a state of subjection and utter abasement, to the extent that Allah through you levelled the earth for His Apostle and through your swords the Arabs followed him. Then Allah caused him to die while he was pleased with you; therefore, seize the government with the exception of all the people, for it belongs to you, and not to them." The Ansar responded to him through showing satisfaction and obedience, saying: "You are successful in opinion and right in speech. We will not leave what you have suggested. We will entrust you with this power, for you are satisfactory to us and you satisfy the interests of the believers."[5]

The Ansar handed over the leadership to the master of al-Khazraj, and they were ready to obey him. They expressed their urgent wish for nominating him for the office of the caliphate. Here there are some affairs that make man wonders at the affairs of the Ansar and make him question them:

1. The Ansar took care of Islam, supported the creed, and protected the religion; therefore, why did they hurry in respect of the affair of the caliphate? Why did they forget the allegiance to Imam ‘Ali (‘a) at Ghadir Khumm? Why did they neglect the commandments of the Prophet (S) concerning his household and his family?

2. Why did they keep the affair (of the caliphate) a secret in a place isolated from the eyes of the people? Why did they resort to secrecy and caution in concealing the affair?

3. Why did they not take into considerations the viewpoints of the pure family of the Prophet in respect of the succession? Why did they seize authority?

Most likely, they came to know of the dangerous plot schemed by the remarkable Muhajirin against Imam ‘Ali (‘a), the Commander of the Faithful.

They feared that the Muhajirin would win the caliphate and deprive them of it; so, they hurried to seize the opportunity through nominating Sa’d for the office of the caliphate.

Umar’s Explanatory Speech

Abu Bakr was not in Yathrib (Medina) when the Prophet (S) died. Rather, he was at al-Sanah6. Umar Ibn al-Khattab feared that someone would win the caliphate before Abu Bakr’s arrival; so, he made an explanatory speech indicting his psychological policy and his excellent experience in the affairs of the society. He stopped the movement of pledging allegiance to Sa’d. He distracted the people even from their reflection on affairs. He shook the sword with his own hand and shouted at the top of his voice: “One of the hypocrites claims that Allah’s Apostle (S) has died! And most surely that he has not died, but he has gone to his Lord just as Musa Ibn Imran had already done! By Allah, Allah’s Apostle shall come back and cut off the hands and legs of those men who have spread lies about his death!”

He struck with his sword and threatened all those who said that Allah's Apostle died[7]. Some Muslims regarded this deed as strange, while those simple-minded regarded it as good, for he had brought them beautiful hopes and dreams. The souls refused to believe the death of the great Prophet and continued to cling to his life even through some imaginations. So, Umar drove to them the best wishes and the most wonderful hopes. He told them that their beloved Saviour was still alive, and that he would manifest his religion and make it prevail over all religions. He added to his speech the most violent terrorism and threat. He claimed that Allah's Apostle (S) would cut off the hand and legs of those who spread rumours against him. Moreover, he went on threatening the people until Abu Bakr arrived in Medina. Umar welcomed Abu Baker, and they went to the house of Allah's Apostle (S). Abu Bakr uncovered the face of the Prophet (S). Suddenly, he came to know that his pure soul had departed his pure body. He went out refuting Umar's statement. He turned to the perplexed masses astonished by the event and said to them: "Whoever worships Muhammad, most surely Muhammad has died. And whoever worships Allah, most surely Allah is alive and does not die!" Then he recited this verse: And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed, will you turn back upon your heels?

The people yielded to Abu Bakr's statement and repeated the verse. Umar hurried to believe Abu Bakr's statement and showed no objection toward it. He accompanied him. He walked with him, supported him, and protected his side.

It is necessary for us to pause before this strange initiative, for it urges man to ask about several affairs that are as follows:

1. Was it right to say that Umar did not know about the death of Allah's Apostle (S)? It is worth mentioning that the Qur'an has announced that all people will die. Allah, the Most High, says:

"Every soul must taste of death; then to Us you shall be brought back" (Qur'an, 29:57).

He has also said to His Prophet:

"Surely you shall die and they [too] shall surely die" (Qur'an, 39:30).

He has also said:

"If then he dies or is killed, will you turn back upon your heels?!" (Qur'an, 3:144).

Besides, the Prophet (S) announced his death several times and told the people that he had been summoned and it was the moment for him to answer. Moreover, Umar himself had said to Usama before the death of the Prophet (S) : "Allah's Apostle has died while you are a commander over me!"

2. What is the secret behind his treating those who spread rumours about the death of the Prophet (S)? Why did he announce that Allah's Apostle would punish those who spread lies? Was their statement apostasy from religion and because of that their hands and legs had to be cut off?

Whoever carefully considers this event clearly understands Umar's deed, which is that he intended to distract the people from pledging allegiance to anyone before Abu Bakr's arrival. Indeed, Umar was not too stupid not to know that the Prophet (S) would die. His strong enthusiasm, his threats, and excitement calmed down when Abu Bakr came. All these things clearly indicate that this event was part of a plan drawn before the death of the Prophet (S) to turn the caliphate from his household and to seize it for themselves. Lamans, an orientalist, thought that Abu Bakr, Umar, and Abu Ubayda had planned to turn the caliphate away from Ahl Al-Bayt before the death of the Prophet (S). He says: "Indeed the Qurashi party was not a ready-made situation, nor did it result from a surprise or improvisation; rather it resulted from made, secret plots whose origins were woven and whose parties were firmly gathered. The heroes of this plot were Abu Bakr,

Umar Ibn al-Khattab, and Abu Ubayda Ibn al-Jarrah; and among the members of this party were A'isha and Hafsa."

This viewpoint is very trustworthy, for if someone reflects on the people's steps and carefully considers their deeds concludes that there was an previously prepared plot, and that the people had woven its threads since a long time. There are several proofs that the plot was previous prepared; the people lagged behind the regiment of Usama, some of the wives of the Prophet (S) sent (letters) to their fathers to linger in going (with Usama). They nominated their fathers for the office of the Imamate. And besides Umar's answer to the Prophet (S) when he intended to write a document.

The Ansar Are Surprised

The Ansar decided to appoint the chief of al-Khazraj, Sa'd Ibn Ubada, as a caliph. However his cousins Basheer Ibn Sa'd Ibn Tha'laba al-Khazraji and Usayd Ibn Khudayr, the head of al-Aws, competed with him for leadership. They envied him for this high office. So they harboured malice and enmity against him. They decided to turn the power away from him. Uwaym Ibn Sa'ida al-Awsi and Ma'an Ibn Adi, the ally of the Ansar, joined them. They belonged to Abu Bakr's party and followers during the time of Allah's Apostle (S).

Besides, they harboured malice and hatred against Sa'd Ibn Ubada. As a result, they hurried to Abu Bakr and Umar. They told them about the meeting of the Ansar in As-Saqifa and about their decision for appointing Sa'd Ibn Ubada[8]. Abu Bakr was astonished, so he and Umar quickly left. Abu Ubayda Ibn al-Jarrah[9] and Salim, Hudhayfa's retainer, followed them. Other people from their party, the party of the Muhajirin, followed them too. They surprised the Ansar in As-Saqifa. Sa'd turned pale, and the Ansar became helpless. Silence and astonishment dominated them. Umar tried to speak, but Abu Bakr turned to him and whispered in his ear, saying: "Slowly, O Umar, that I may speak!"

Abu Bakr started his speech with this statement, saying: "We, the Muhajirin, were the first of the people to believe in Islam. We were the noblest of them in lineage, the most honoured in house, the best in eminent men, and the nearest of them to Allah's Apostle (S) in kinship. You are our brethren in Islam and our partners in religion. You supported and helped (the Prophet), so may Allah reward you with good. However, we are rulers, and you are helpers. The Arabs follow none except this tribe from Quraysh. Therefore, do not envy your brethren for that through which Allah has made them better. I have accepted for you one of these two men, namely Umar Ibn al-Khattab and Abu Ubayda Ibn al-Jarrah"10.

Indeed, the most reliable proofs Abu Bakr gave for the right of the Muhajirin in the caliphate and power are as follows:

1. They were the first of the Muslims to believe in Islam.

2. They were the nearest of the people to Allah's Apostle (S) in kinship.

In his conclusion, Abu Bakr did not make clear who was the first to believe in Allah, to respond to the summons of His Prophet, to stand beside him to repel the aggression, and to protect him from the tyrants of Quraysh. He did not say that such a person was Imam 'Ali ('a), the Commander of the Faithful ('a), the cousin of the Prophet (S), his son-in- law, the father of his two grandsons, and the gate of the city of his knowledge. Abu Bakr forgot Imam 'Ali ('a) and nominated Abu Ubayda and Umar Ibn al-Khattab for the office of the caliphate. Did he have an authority over the Muslims, that he might accept for them and choose one who would undertake the leadership over them and manage their affairs? Imam 'Ali ('a) has commented on his argument, saying: "They have advanced the tree as an argument, and lost the fruit!" How eloquent this statement is! How wonderful this argument is! The Muhajirin clung to their kinship to the Prophet (S) and advanced it as a proof of their right to power. However, they neglected his family and progeny, who were his deposit and the equals to Al-

lah's Book. Imam 'Ali ('a) addressed Abu Bakr in respect of that and advanced as a proof in the same way that Abu Bakr did in respect of the Ansar. He has said to him:

If you have advanced against their opponents the kinship as an argument, then those other than you are more appropriate for the Prophet and nearer to him.

If you have had power over their affairs, then how is that and the advisers are absent?

In another place, the Imam ('a) addressed the people and said to them: "By Allah, I am his brother-namely the brother of Allah's Apostle (S) -his bosom friend, his cousin, and inheritor of his knowledge. Therefore, who is worthier of it (the caliphate) than I? 11 The people turned away from Abu al-Hasan ('Ali) and forgot his excellent qualities, his achievements, and the commandments of the Prophet (S) concerning him. That is because they craved after the caliphate and rushed upon power.

The Pledge Of Allegiance To Abu Bakr

When Abu Bakr ended his previous speech during which he nominated Umar and Abu Ubayda for the office of the caliphate, Umar hurried to him and said:

"Will this be while you are alive?" None (has the right) to hinder you from your position where Allah's Apostle (S) had installed you!"

We do not know when Allah's Apostle (S) had installed him in his position where he had been. But we know that he ('a) sent him out of Medina along with the rest of his companions as armed fighters and appointed Usama over them while he was still young. In such a way the people pledged allegiance to Abu Bakr. Umar and

Basheer competed with each other to pledge allegiance to him. All the members of their party competed with each other to pledge allegiance to him. Among those who did that were Usayd Ibn Hudayr, ‘Uwaym Ibn Sa‘ida, Ma‘an Ibn ‘Adi, Abu Ubayda Ibn al-Jarrah, Salim (Abu Hudhayfa’s retainer), and Khalid Ibn Waleed. These men were strict in forcing the people to pledge allegiance to Abu Bakr. The greatest of them in enthusiasm was Umar, whose whip played an important role in forcing those who refused to pledge allegiance to Abu Bakr. He treated them with severity and violence. He heard the Ansar saying in respect of Sa‘d: “You have killed Sa‘d!”

So he rushed to say: “Kill him! May Allah kill him! He is the leader of a discord!”12

The pledge of allegiance was given to Abu Bakr in such a way encompassed by terror and threat. Then his party carried him to the Mosque of the Prophet (S) in procession just as a bride13, while the Prophet (S) was laid out in the bed of death. Imam ‘Ali (‘a), the Commander of the Faithful (‘a) was busy preparing him for burial. When he was told about that, he quoted as an example: “And some peoples say what they wish; and they have become tyrannical when Zayd created calamities!”14

Indeed, Abu Bakr was given the pledge of allegiance in such hastiness and a surprise. Umar came to know that it was illegal. He bitterly criticized it when he said his famous statement: “Indeed the pledge of allegiance to Abu Bakr was an error! Allah has protected the Muslims from its evil! Therefore, whoever summons to the like of it, then kill him!”15

This statement has the severest kind of criticism and slander. It has the following:

1. Most surely Umar has described the pledge of allegiance to Abu Bakr as an error (falta). Whether its meaning is evil or sin or slip or surprise, it is the greatest of all things in the fields of criticism and dispraise.

2. He has asked Allah to save the Muslims from its evil and to protect them from its bad complications.

3. He has decided to kill whoever summons (Muslims) to pledge such an allegiance.

Umar criticized the election of Abu Bakr and paying homage to him because it did not depend on sound foundations and was not based on firm logic. It faces the following criticisms:

1. Most surely the people did not consult the pure family of the Prophet in respect of the caliphate. They seized the power. They forgot the commandments of the Prophet (S) regarding it. They neglected what the Apostle (S) had commanded them in respect of following his progeny and clinging to them. Imam Sharaf al-Deen, may Allah rest him in peace, has said: "Suppose that there is no text (tradition) about the succession of any of the household of Muhammad (S). Suppose that they are not prominent in ancestry, lineage, ethics, jihad, knowledge, deed, faith or loyalty. And suppose that they have no precedence in the fields of all virtues, rather they are like the rest of the companions (of the Prophet). But there was a legal or rational or traditional impediment to cancel the pledge of allegiance to Abu Bakr. They had to give them time to prepare Allah's Apostle (S) for burial even through entrusting security temporarily to the military leadership that the affair of the caliphate might stabilize.

"Was this amount of patience not kind to those distressed? (While) they were the deposit of the Prophet with people and his remaining (progeny) among them. Allah, the Exalted, has said:

"Certainly, an Apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate, merciful" (Qur'an, 9:128).

It was grievous for the Prophet that his community would fall into a distress. He was careful of their happiness, compassionate and

merciful to them. Therefore, is it not of the right of this Apostle that his family had not to fall into distress that they might not be surprised by something like that through which they were surprised, while the injury did not heal and the Apostle was not buried yet?"16

The Prophet (S) was laid out in the bed of death, his grave did not make him absent from the eyes of the people, while they impatiently and greedily competed with each other for government and authority. They neglected the Prophet's Household. They decided to turn away from them, to wrong them, and to plunder their wealth. From that day the Prophet's family faced different kinds of distress and misfortune. Their blood was shed, and their womenfolk were taken as prisoners of war. The kinship of the Prophet (S) was not respected, while they were the most appropriate (of all things) for care and kindness.

2. Among the criticisms the pledge of allegiance faces is that it did not include the influential people (Ahl al-Hal wa al-Aqd), whom they regarded as a basic condition in forming the consensus and the legality of the election. However, the people cancelled the consulting with the high class in Islam. They paid no attention to their opinions, nor did they take their agreement on the new caliph. Moreover, the place where the election took place was much hidden. 'Abd al-Wahhab al-Najjar says: "Whoever is acquainted with the way through which the pledge of allegiance to Abu Bakr took place concludes that it was manifestly incomplete, for the reasonable thing in such states is that the Muslims took a place where they met and about which the people had to be told"17.

Most surely the election of Abu Bakr was very incomplete, for the remarkable personalities who took part in building the entity of Islam withdrew from choosing and electing him. On top of these personalities were Imam 'Ali ('a), the Commander of the Faithful ('a), his Hashimite relatives, and the leading companions (of the Prophet) such as Salman al-Farsi, Abu Dharr, Ammar Ibn Yasir, And Ubay Ibn Ka'ab. Among the Hashimites who did not elect

Abu Bakr were al-Zubayr, Utba Ibn Abi Lahab, al-Abbas, and the like. All the Ansar or some of them refrained from pledging allegiance to Abu Bakr saying: "We will pledge allegiance to none except 'Ali!"[18] A great number of the leading personalities from among the Muhajirin and the Ansar withdrew from electing Abu Bakr; therefore, how was the pledge of allegiance legal?

3. The Muslims were forced to pay homage to Abu Bakr, for Umar's whip played an important role in achieving that, to the extent that the people became astonished. The people did not stipulate that the Caliph should follow Allah's Book and the Sunna of His Prophet just as they stipulated in respect of the Caliphs after him. Perhaps, for these reasons Umar decided that the pledge of allegiance to Abu Bakr and its ways were illegal; likewise, he decided that he would kill those who would return to the like of it.

Imam 'Ali ('A) Refrains From Paying Homage To Abu Bakr

Imam 'Ali ('a) refrained from pledging allegiance to Abu Bakr. He announced his strong displeasure with him due to the fact that he plundered his wealth and deprived him of his right. That was when he said: "He (Abu Bakr) certainly knew that my position in relation to it (the caliphate) was the same as the position of the axis in relation to the hand mill. The flood water flows down from him and the bird cannot fly up to him." Abu Bakr came to know these words of the Imam. For this reason, the Imam ('a) thought that none other than him could go up on the pulpit of the caliphate. He clearly announced that when his uncle al-Abbas came to him and asked him to pledge allegiance to him. He said to him: "My nephew, stretch out your hand to pay homage to you, that the people may say: 'The uncle of Allah's Apostle (S) has paid homage to the cousin of Allah's Apostle (S). Therefore, no two persons will differ over you.'"

"Who other than I will seek this affair?" asked the Imam.

The Prophet (S) had invested him with this high office of the Imamate on the day of Ghadir Khumm. He announced his authority before a group of people. Besides, he continually ordered his community to follow him and to hand the leadership over it to him. In this respect Dr. Taha Husayn has said: "Al-Abbas reflected on the affair; so he thought that his nephew was worthier of inheriting the authority than he was. That is because he (Imam 'Ali ('a)) was brought up by the Prophet. He had precedence in Islam. He showed extreme courage at all the battles. The Prophet called him: 'My brother!' So, one day, Umm Ayman joked with him and said to him: 'You call him your brother while you have married him to your daughter!' The Prophet said to him: 'You are to me as Aaron was to Moses except that there is no prophet after me.' On another day he said to the Muslims: 'Whoever I am his guardian, 'Ali is to be his guardian.' Because of that al-Abbas went after the death of the Prophet to his nephew and said to him: 'Stretch out your hand to pay homage to you.'"[19]

Imam 'Ali ('a) refrained from pledging allegiance to Abu Bakr. He did not make peace with the people, nor did he grant them consent. He showed his displeasure toward them. He advanced arguments and debated with them. He showed his strong grumble and his intense displeasure with the people because they plundered his inheritance, and denied his authority and his rights.

Arguments And Debates

Imam 'Ali ('a) argued with the people over that he was the most appropriate for the authority and worthiest of it. Besides, his Hashimite relatives, those who had precedence in Islam from among the leading Muhajirin and Ansar protested against them. We will mention to readers some of those arguments:

1. Imam 'Ali ('A)

When Imam ʻAli (ʻa) was taken by force to pay homage to Abu Bakr, the people violently commanded him: "Pay homage to Abu Bakr!"

He calmly answered them: "I am more entitled to the authority than you. I will not pay homage to you. You have to pledge allegiance to me. You have taken this authority from the Ansar. You have advanced the kinship to the Prophet (S) as an argument against them. Now, you want to take it from us, Ahl Al-Bayt, by force. Did you not claim before the Ansar that you were more deserving of this authority than they due to the fact that Muhammad belonged to you? So they gave you the leadership and handed the authority to you. And I argue with you in the same manner you argued with the Ansar. We are more appropriate for Allah's Apostle (S) whether he is alive or dead. Therefore, treat us with justice if you are believers; otherwise, do wrong while you know (that)."

Through this strong argument, the Imam (ʻa) followed the manner the Muhajirin followed before the Ansar, saying that they were the nearest of all the people to Allah's Apostle in kinship. This argument that the Muhajirin hailed and employed as means to destroy the hopes of their opponents was available in the Imam (ʻa) in the best way, for he was the cousin of the Prophet (S) and his son-in-law. Before this logic, Umar Ibn al-Khattab could do nothing except that he followed a violent way, which is the way of those lacking evidence and proof. He said to him: "Most surely I will not leave you until you pledge allegiance (to Abu Bakr)!"

So Imam ʻAli (ʻa) shouted at him: "You milk some milk that you shall have half of it. Make firm his affair for him, and he will return it to you tomorrow!"

The Imam became excited and said: "By Allah, O Umar, I do not accept your statement, nor do I pledge allegiance to him (Abu Bakr)."

Abu Bakr feared that the consequences of the matter would be bad, so he showed kindness to Imam ‘Ali (‘a) and said softly: “If you do not pay homage (to me), I will not force you!”

Abu Ubayda Ibn al-Jarrah tried to satisfy the Imam. He said to him: “O my cousin, you are still young. These are the Sheikhs of your people. You do not have their experience and their knowledge of affairs. I think that Abu Bakr is stronger than you in this affair, that he is greater than you in enduring and undertaking it. Therefore, hand over this affair to Abu Bakr. If you live for a long time, then you will be worthy of it due to your excellence, religion, knowledge, understanding, precedence (in Islam), lineage, and your relationship (with the Prophet) by marriage.”

This deception moved the hidden pain and displeasure in the self of the Imam, and he hurried to address the Muhajirin and mentioned to them the achievements of Ahl Al-Bayt, peace be on them, saying: “O Community of the Muhajirin, (fear) Allah! (Fear) Allah! Do not take the authority of Muhammad over the Arabs out of his house, and his house to your houses! Do not remove his household from their position among the people and (from) their right. By Allah, O community of the Muhajirin we are worthier of him than the people, for we are his household. We are more entitled to this affair than you are. Among us are those who recite Allah’s Book, have jurisprudence in the religion of Allah and knowledge of the Sunna of Allah’s Apostle, undertake the affairs of the subjects, repel from them bad things, and equally divide (wealth) among them. By Allah all these qualities are available in us. Therefore, do not follow caprice lest you should lose the way of Allah and be far away from the truth.”[20]

Through his wonderful arguments, Imam ‘Ali (‘a) refuted all the vague errors of the people. He closed all their windows through his strong arguments and proofs. The strongest thing to which Abu Ubayda clung in order to prove the pledge of allegiance to Abu Bakr is that he was older than Imam ‘Ali (‘a). Such was with him the measure of rightness and sound judgment.

However, it is incorrect reasoning in the viewpoint of Islam. The measure in Islam in respect of the values of men is that they should have talents, qualifications, and geniuses. Therefore, whoever has such qualities is entitled to the leadership over the community and the management of its affairs. This is what the Imam meant through his arguments. He explained to them the high qualities the Ahl Al-Bayt (‘a) had such as understanding the religion of Allah, knowledge of the Sunna of His Apostle, undertaking the affairs of the subjects, repelling from them evil and detested things, and equally treating people. Islam required rulers and heads to have these qualities. But they were available in no one except Ahl Al-Bayt, peace be on them. So they were worthier of the authority and more appropriate for it than others.

2. Fatimah Az-Zahra’

Fatimah, the principal of the women of the world, argued with the people with strong arguments. She explained to them their bad deeds. She, peace be on her, said: “How dare they? Whereto have they moved it (the caliphate) from the bases of the Mission, and the (place of) descent of Loyal Gabriel, the expert in religious and worldly matters? This, indeed, is the manifest loss. Why do they hate Abu al-Hasan so much? By Allah, they hate the strength of his sword, his might and astounding deeds, and his extraordinary effort in supporting the religion of Allah. By Allah, had they all yielded to his leadership, he would have taken them to the easy path, without harming anyone. He would have brought them to an overflowing fountain of goodness, advised them in secrecy and in public, neither filling his belly with their own sustenance, nor satisfying his thirst or hunger out of their own toil. The gates of mercy of the heavens and the earth would have been widely opened for them. Allah will punish them for the sins they were committing; so, come and listen to the story, and so long as you live, be amazed, and when you are amazed, the incident bemuses you…

Where have they gone, and which handle have they clung to? What an evil guardian they have taken, and what an evil bunch! How evil is the end of the oppressors who traded the tails for the hoofs, and the rumps for the chests! So, dusted are the noses of those who think that they have done well; they are the ones who fill the world with corruption without knowing it. Woe unto them! Isn't that who guides to the truth worthy of being followed than the one who does not guide? What is the matter with you? How do you judge? By Allah, it has become pollinated. Wait until it produces, and then you milk it as a cupful fresh blood, and bitter, poisonous food. On that day shall they perish who say false things, the followers will come to know of the consequences of the ancients. Then be pleased and prepare a heart for the discords. Be delighted at a sharp sword and an inclusive injury that will leave your fay'21 insignificant and your gathering as a reaped seed-produce. O my grief for you! Shall we constrain you to (accept) it while you are averse from it."22

In her eloquent, wonderful sermon, the daughter of the Prophet (S) has condemned the flagrant aggression against Ahl Al-Bayt, peace be on them, and criticized those who usurped the office of the Islamic Caliphate, for the people had put it in a place other than its place; and through that they lost the family of their Prophet, who were the haven of the Message, and the foundations of Prophethood; in whose houses the faithful spirit (Gabriel) descended and the Qur'an was revealed. Her valuable sermon has several affairs of great importance, which are as follows:

1. She has mentioned the most important and reliable reasons for which the people turned away from Abu al-Hasan and harboured malice against him:

A. His sharp sword, with which he reaped the heads of the polytheists and the infidels, defended the Prophet (S) in all attitudes and at all battles, killed those near and far for the sake of establishing the pillars of the religion. Of course, such deeds made the people harbour great malice and hatred against him.

B. His might and astounding deeds; he killed the infidels and angered the hypocrites. He did not flatter them, nor did he side with (his own relatives). For Allah, he did not fear the censure of any censurer. He said: "By Allah, I will take revenge for the oppressed on the oppressor and will put a string in the nose of the oppressor and drag him to the spring of truthfulness even though he may grudge it."

C. His extraordinary effort with which he supported the religion of Allah. He ('a) sacrificed his soul and employed all his abilities for giving life to the religion of Allah and establishing His Laws. He threw himself in the heat of the battles, entered hardships and terrors, and walked on the heads of the polytheists. Because of his blessed efforts and great jihad, the religion became straight and strong.

Most surely these reasons made the people harbour malice and grudge against him as well as they envied him for the talents and perfect qualities Allah had given to him. Envy creates hatred and malice in souls and throws people into great evil.

2. If the community had entrusted their affairs to Imam 'Ali ('a) and followed the commandments of Allah's Apostle (S) in respect of him, they would have won the following:

A. He [Imam 'Ali ('a)] would have led them through the way of justice and the truth and ruled according to what Allah had revealed. None would have been wronged during his government. The dignity of any of them would not have been destroyed.

B. He would have brought them to an overflowing fountain of goodness, led them to the shore of security and safety, lavished upon them good and blessings, and bestowed upon them favours. Therefore, none would have complained of deprivation, hunger, and poverty under his justice.

C. He would have advised them in secrecy and in public and guided them to the straight path.

D. Most surely if the Imam (‘a) had seized the reins of government, he would have taken nothing of the people’s world and seized nothing of their properties. He would have shared with them in sorrows and joys. He really did that when he undertook the affairs of the Muslims. Of his world he was satisfied with two shabby garments, and of his food he was content with two loaves of bread. He led a life like that of the poor and the deprived. In respect of such a life, he has said his immortal statement: “Shall I be satisfied with myself that I am called the Commander of the Faithful, while I do not share with them the detested things of time and coarse life?”

In the history of Muslims there is no one like Imam ‘Ali (‘a) in asceticism, piety, justice, and turning away from the wealth of the subjects. His life has remained as the most wonderful model on which Muslims pride themselves.

E. If Imam ‘Ali (‘a) had undertook the caliphate after the Prophet (S), boons and blessings would have spread, favours would have dominated all over the country, and the people would have eaten from above their heads and from beneath their feet. However, the Muslims deprived themselves of happiness and deprived the following generations of it. They abandoned the leading figures who would show them the truth and treat them with justice.

3. Through the unseen, the daughter of the Prophet (S) came to know of the horrible consequences that would result from what the people had done, and which are as follows:

A. Discords would spread among the Muslims; their ranks would be cracked, and their unity would be divided.

B. The tyrannical authorities would punish and exhaust them.

C. The oppressors would seize their affairs.

These dangerous consequences came true on the arena of life when the Umayyads seized the reins of government. Mu’awiya

ruled the Muslims and appointed over them some criminal governors such as Samra Ibn Jundub, Bisr Ibn Arta'a, and Ziyad Ibn Abeeh. They went too far in exhausting and punishing the Muslims and spreading terror among them. During the time of Ziyad Ibn Abeeh, the people would say: "Sa'd, escape! For Sa'eed has perished!" Mu'awiya appointed his son Yazid as caliph after him. The latter appointed Ibn Marjana as governor over the Muslims, and he committed abominable deeds through which he blackened the face of history. In this manner the Islamic caliphate passed from one oppressor to another and from

one tyrant to another, to the extent that the country was full of oppression, tyranny, and dictatorship.

For these reliable reasons she has mentioned in her sermon, she opposed the then government, and battled against it with all her abilities. She demanded the Muslims to overthrow the government and summoned them to revolt against it to restore the usurped right. Her wronged husband, Imam 'Ali ('a), took her around the houses of the Muhajirin and the Ansar for forty days, that she might ask them for help and support; however, they said to her: "O daughter of Allah's Apostle, our pledge of allegiance to this man (Abu Bakr) has been concluded!"

She answered them with condemnation: "Will you let the inheritance of Allah's Apostle come out of his house to another than his house?"

They apologized to her for that, saying: "O daughter of Allah's Apostle, if your husband had come to us before Abu Bakr, we would not have turned away from him."

Imam 'Ali ('a) retorted: "Had I to leave Allah's Apostle in his house, not to bury him, and to go out to dispute with the people over his authority?"

The daughter of the Prophet confirmed the statement of Imam 'Ali ('a) saying: "Abu al-Hasan did what he had to do, and they have

done that which Allah will punish them for."[23]

Fatimah, peace be on her, delivered a famous sermon and aroused in many of its parts the efforts of the Muslims. She urged them to revolt and demanded them to return the caliphate to Imam 'Ali ('a). Addressing the Banu Qeela, she has said: "O Banu Qeela, is my father's inheritance seized from me while you see and hear? The summons reaches you and the voice includes you. You have the equipment. The house and the curtains belong to you. You are the choice Allah has chosen. You have brought the Arabs to light, improvised the affairs, and struggled against the brave men. So, through you, Islam has spread, its boons have become many, the fires of the war have gone out, the violence of polytheism has calmed down, the summons to the commotion has ceased, and the regulation of the religion has become firm. Have you lagged after boldness, recoiled after intensity, cowered after bravery from the people who have withdrawn from their faith after their covenant, and defamed your religion? Then fight the leaders of unbelief- surely their oaths are nothing- so that they may desist."[24]

Through her great sermon, Fatimah moved the anger of the people and inflamed the fire of the revolt. However, Abu Bakr received her with an apology and gentleness. He showed toward her strong respect. So he suppressed the revolt and paralyzed its movement. As Fatimah found no way to regain the right of Imam 'Ali ('a) she revealed her complaints and sorrows to her father and inclined to patience toward the ordeals and misfortunes that had befallen her.

3. Imam Al-Hasan

Agony and sorrow dwelt in the soul of Imam 'Ali ('a) due to the loss of his right and usurp of his inheritance. They also dwelt in the soul of his son al-Hasan ('a) and he went to the mosque of his grandfather ('a). He saw Abu Bakr sitting on the pulpit of the mosque and delivering a sermon. He became displeased and bit-

terly criticized him (Abu Bakr), saying: "Get down! Get down from the pulpit of my (grand) father! Go to your father's pulpit!"

Abu Bakr became astonished, and the people looked at the sayer. They suddenly came to know that he was the grandson of the Prophet (S) and his darling. They became perplexed and astonished and fell silent. Abu Bakr kept silent, avoided the attitude and said to him softly: "By Allah, you are truthful! Most surely it is your father's pulpit, not my father's pulpit!"25

Most surely the argument of Imam al-Hasan, though young, issued from maturity, ambition, and cleverness. The Imam disclosed the exhausting pain he had hidden in the depth of his soul due to the loss of his father's right. He saw his grandfather going up on the pulpit, summoning the people to Allah and guiding them to the right path. He came to know that that Light had disappeared and that Voice was veiled. He found none to succeed him (the Prophet) except his father, who defended Allah's Apostle (S) in all the attitudes and battles.

4. Salman Al-Farsi

Salman al-Farsi, the pious son of Islam and source of piety and righteousness, hurried to rebuke the people and to protest against them. He argued with Abu Bakr, saying to him: "O Abu Bakr, to whom will you entrust your affair when that which you do not know befalls you? To whom will you resort when you are asked about something you do not know? What is your excuse? That is because there is someone who is more learned than you are, nearer to Allah's Apostle (S), more knowledgeable in interpreting the Book of Allah, the Great and Almighty, and the Sunna of His Prophet. He is the one to whom the Prophet gave precedence during his lifetime, and whom he asked you to cling to at his death. But you have neglected his statement, forgotten his commandments, left behind you the promise, broken the covenant, and abrogated the agreement he had concluded with you in respect of walking behind the standard of Usama Ibn Zayd."26

5. Ammar Ibn Yasir

Ammar Ibn Yasir began arguing with the people, saying to them: "O community of Quraysh, and O communities of the Muslims! If you have come to know; otherwise, you should know that the household of your Prophet are more appropriate for him, more entitled to inherit him, more righteous in the affairs of the religion, safer to the believers, more keeping to his creed, and sincerer to his community (than you are). Therefore, ask your leader (Abu Bakr) to return the right to its men before your cord becomes disordered, your affair becomes weak, your dissension appears, the affliction among you becomes greater, you differ with each other, and your enemy craves after you. You have come to know that the Hashimites are more appropriate for this affair than you are; 'Ali is nearer to your Prophet than you are. He is among them and is your master in respect of the covenant of Allah and of His Apostle. You have come to know about the manifest difference for a condition after a condition. That was when the Prophet (S) closed all your doors facing the Mosque except his ('Ali) door.

He preferred him through marrying him to his daughter Fatimah to the rest of those from among you who proposed to her. These words of him ('a) : 'I am the City of knowledge, and 'Ali is its gate; and whoever seeks wisdom, let him come to it through its gate.' You all are required to consult him in regard with the difficult affairs of your religion, while he is in no need of you all. Moreover he has excellent precedence the like of which the best one of you does not have. So why have you turned away from him, usurped his right, preferred the life in this world to the next? Evil is (this) change for the unjust. Give him what Allah has appointed for him. Do not turn away from him. And turn not on your backs for then you will turn back losers."[27]

6. Khuzayma Ibn Thabit

Khuzayma Ibn Thabit, a great companion of the Prophet, has said: "O People, did you not know that the Prophet (S) had accepted my witness alone and wanted no other witness with me?" Yes," they replied. He said: "I bear witness that I have heard Allah's Apostle (S) say: 'My household distinguish between the truth and the falsehood; and they are the Imams who should be followed.' I have said what I have known. Nothing is (incumbent) on the Apostle only a clear deliverance."

7. Abu Al-Haythem Ibn Al-Tayhan

Abu al-Haythem Ibn al-Tayhan, a great companion of the Prophet, has said: "And I bear witness for our Prophet (S) that he installed 'Ali (as an Imam) on the Day of Ghadir Khumm. So the Ansar said: 'He (the Prophet) installed him (for nothing) except for the caliphate.' Some of them said: 'He installed him for nothing except for that the people had to know that he was the master of those whose master was Allah's Apostle (S).' There was a lot of discussion about that; so, we sent some men from among us to Allah's Apostle (S) to ask him about that. He said: 'Say to them: 'Ali is the master of the believers after me and the most loyal of the people to my community.' I have borne witness to that which came to my mind. So let him who please believe, and let him who please disbelieve. Surely the day of decision is (a day) appointed.

8. Sahl Ibn Hunayf

Sahl Ibn Hunayf praised Allah and lauded him, called down blessings upon the Prophet and his family. Then he said: "O Community of Quraysh, I bear witness that I saw Allah's Apostle (S) in this place (the Mosque of the Prophet) taking 'Ali Ibn Abi Talib ('a) by the hand. I heard him say to him: 'O people, this 'Ali is your Imam (leader) after me. He is my guardian during my lifetime and after my death. He settles my debts, fulfils my promises and will be the first to shake hand with me by the Pool. Blessed is

he who follows and supports him. Woe unto him who lags behind and deserts him."

9. Uthman Ibn Hunayf

Uthman Ibn Hunayf rose and said: "We have heard Allah's Apostle (S) say: 'My household are the stars of the earth; therefore, do not go ahead of them, for they are the rulers after me.' A man rose for him and said: 'O Allah's Apostle, Who are your household?' 'Ali and his pure children,' replied the Prophet."

10. Abu Ayyub Al-Ansari

Abu Ayyub al-Ansari has said: "O servants of Allah, fear Allah in respect of the household of your Prophet, return to them their right that Allah had appointed to them. You have heard just as our brothers have heard that our Prophet (S) said in different gatherings: 'My household are your Imams after me.' He indicated with his hand to 'Ali. Then he said: 'This is the Commander of the pious and killer of the unbelievers. Whoever deserts him is deserted; whoever supports him is supported. Therefore, turn to Allah in repentance because of your deeds, most surely Allah is the Most Forgiving, Merciful. Do not turn away from him, turning back'"28.

11. Utba Ibn Abi Lahab

While Utba Ibn Abi Lahab was shedding tears, he rose and recited:

I did not think that the authority would be turned away from Hashim, and then from Abu al-Hasan.

From the first of the people in faith, precedence, and the most learned of the people in the Qur'an and the Sunna.

The last of the people in making covenant with the Prophet, and whom Gabriel helped to wash and shroud (the Prophet),

Who has that which they do not doubt, and the people do not have the good he has29.

The great, trustworthy Muslims have mentioned other strong arguments concerning the right of Imam ‘Ali (‘a). However, the people paid no attention to that and insisted on turning the caliphate away from the Prophet’s Household, peace be on them.

Imam ‘Ali (‘A)’s House Is Attacked

Imam ‘Ali (‘a) did not pay homage to Abu Bakr and argued with him that he was more appropriate for the caliphate than he was. He announced his strong displeasure with the people. The Muslim leading personalities such as Ammar Ibn Yasir, Abu Dharr, al-Zubayr, and Khalid Ibn Sa’eed joined him. They held meetings in the Imam’s house and discussed the affair of the caliphate. These meetings disturbed Abu Bakr, so he decided to attack the Imam’s house, to meet the Imam with intensity and strictness, and to take against him all decisive measures. Accordingly, he commanded Umar to break into the Imam’s house and to force the Imam to pledge allegiance to Abu Bakr. Umar became stern. He took some fighters and went to the Imam’s house. He thought that the best way to force the Imam to pay homage was setting fire to his house. He took a flambeau, and the fighters carried firewood. They angrily hurried to set fire to the house that Allah has permitted to be exalted and His name may be remembered in it, from which He took uncleanness away and completely purified. Anyway, Umar angrily attacked the house and was shouting at the top of his voice: “By Him in whose hand is Umar’s soul, he (Imam ‘Ali (‘a)) should come out; otherwise, I will set fire to it (the house) with all those in it30. Some people blamed and warned him against the punishment of Allah. They said to him: “Fatimah is in the house!”

He paid no attention to them and shouted at them: "Even though! Even though!"

The dear daughter of Allah's Apostle (S) went out. She was terrified and astonished. She bitterly criticized them, saying: "I have never known a people doing worse than you have done!" You left Allah's Apostle (S) as a corpse before us. You decided your affair among you. You did not consult us and did not return our right to us."

The haughtiness of the people dispersed, and their violence melted. Umar hurried to Abu Bakr and urged him to force the Imam to pay homage to him. He said to him: "Do you not punish this one who has not pledged allegiance to you?"

Abu Bakr sent Qunfudh to the Imam ('a) and he refused to go with him. As a result, Umar and his helpers set out to the Imam's house. They knocked on the door and came into the house. The daughter of the Prophet (S) called out her father and sought help from him, saying: "O father, O Allah's Apostle, what have we met after you from (Umar) Ibn al-Khattab and Ibn Abi Quhafa (Abu Bakr)?"

The hearts became broken, and the souls melted due to the horrible misfortune, and the people went away weeping. Umar Ibn al-Khattab and his group remained there. They were angry. They paid no attention to the rebuke of the Prophet's daughter. Umar violently brought out Imam 'Ali ('a) and set out to Abu Bakr. He said to him: "Pay homage (to Abu Bakr)!"

"And if I do not do?" he asked.

The people that caprice had misled said to him: "By Allah, Whom there is no god but Him, we will cut off your head!"

The Imam fell silent for a while. He looked at the people. He found neither helper nor supporter among them, so he sadly said

to them: “Therefore, you will kill Allah’s servant and the brother of His Apostle!”

Umar Ibn al-Khattab excitedly hurried to say: “As for (that you are) Allah’s servant, (the answer is) yes; and (as for that you are) the brother of his Apostle, (the answer is) no!”

Anyhow, Umar Ibn al-Khattab forgot that Imam ‘Ali (‘a) was the brother of the Prophet, his self, and the gate of the city of his knowledge. He turned to Abu Bakr and urged him to inflict a punishment on the Imam, saying: “Do you not issue your command in respect of him?”

Abu Bakr was careful of a discord and feared that the fires of the revolt would break out; so, he said: “I will not force him to do anything as long as Fatimah is beside him!”

He released the Imam, and he went to the tomb of the Prophet (S). He sat there weeping. Then he addressed the Prophet at the top of his voice, saying: “Son of my mother, surely the people reckoned me weak and had well-nigh slain me!”

Indeed, the people reckoned the Imam weak and alone and they violated his sacredness. He returned home. He was sad; cares and sorrows surrounded him. He came to know that the people had harboured malice and hatred against him.

Fadak Is Confiscated

When the Muslim armies conquered Khaybar forts, Allah threw fear and terror in the hearts of the inhabitants of Fadak, panic and fear dominated them; so, they hurried to Allah’s Apostle (S). They yielded to his decision and made peace with him provided that they should give him half of their lands. Accordingly, Fadak was the Prophet’s own property. That is because the Muslims had not conquered it through fighting. When Allah, the Exalted, revealed to His Prophet these words:

"And give to the near of kin his due" (Qur'an, 17:26).

The Prophet hurried to give Fadak to his daughter as a gift. Accordingly, Fatimah laid hand on Fadak and disposed of it as owners disposed of their properties. When the Prophet (S) died, Abu Bakr confiscated Fadak and took it by force from Fatimah's hand lest Imam 'Ali ('a) should be powerful. This is a kind of an economic war aiming at undermining the opponents and paralysing the opposite movement. Ancient and modern governments use such a policy against their opponents. 'Ali Ibn Muhanna' al-'Alawi has inclined to this viewpoint, saying: "Through their depriving Fatimah of Fadak, Abu Bakr and Umar had no purpose other than that lest 'Ali should be powerful to dispute with them over the caliphate through its yields and corps."31

After Abu Bakr had seized Fadak and dismissed from it the worker of Fatimah az-Zahra', Fatimah, peace be on her, demanded him to return it to her. However, he did not respond to her in respect of that; rather, he asked her to give evidence for the truthfulness of her case. This procedure is very strange for the following reasons: Firstly, it does not apply to that which has been decided in the Islamic jurisprudence, and which is that the plaintiff is demanded to give evidence, and not the owner. When there is no evidence, there is no right against the plaintiff except taking an oath. As Fatimah az-Zahra' was the owner of Fadak, then she would not be demanded to give evidence; rather, Abu Bakr had to give it. As he had no evidence, then there was no right against him except taking an oath. However, he neglected that and insisted on that Fatimah had to give evidence. Secondly, Fatimah was the mistress of the women of the world and the best of them, as her father, Allah's Apostle (S) had said. The Muslims have unanimously agreed on that she was among those concerning whom Allah had revealed the verse of al-Tatheer, which indicates that Fatimah was pure and infallible. She was the most truthful of all the people in speech, as A'isha said. Are these statements not enough to regard her as truthful and to respond to her?

Anyhow, Fatimah, the darling of Allah's Apostle (S), went and brought Imam 'Ali ('a) and Umm Ayman. They bore witness before Abu Bakr that Allah's Apostle (S) had given Fadak to Fatimah as a gift; nevertheless, he rejected their witness justifying that the evidence was not complete. This procedure also faces some criticisms: Firstly, it does not agree with the juristic rules, which are clear in indicating that if the case is for property, then it is established through one witness and taking an oath. If the plaintiff brings one witness, then the judge has to make him take an oath instead of the second witness. If the plaintiff takes an oath, then the judge has to give him the right. If he refrains from that, the judge has to reject the case. However, Abu Bakr did not apply that; he cancelled the witness and refused the case. Secondly, he refused the testimony of Imam 'Ali ('a) while he was with the Qur'an, and the Qur'an was with him, and they did not separate from each other, as Allah's Apostle (S) said[32]. Thirdly, he rejected the witness of Umm Ayman, a righteous woman, for whom Allah's Apostle (S) bore witness that she would be among the people of the Garden[33].

Fatimah, the mistress of women, left Abu Bakr while she was tripping over the trains of her gown because of her disappointment of Fadak. Sorrows and pain befell her. Imam Sharaf al-Deen, may Allah rest him in peace, has said: "I wish that he (Abu Bakr) avoided the failure of az-Zahra' in her attitudes through all the wise ways he had. If he had done that, he would have been more trustworthy in result, farther away from most likely places of regret, remoter from the attitudes of blame, more unifying to the community, and better for him in particular. He was able to deem the deposit and only daughter of Allah's Apostle (S) far above the disappointment, and not to let her leave him while she was tripping over the trains of her gown. What would have been against him if he had replaced her father and gave her Fadak without any trial? The Imam had the right to do that according to his general authority. What was the value of Fadak in respect of this interest and removing this corruption?[34]"

Most surely Abu Bakr did no favour nor did he do a good deed to the daughter of Allah's Apostle (S). He was able to let her own Fadak, to avoid deception, severity, and estrangement toward her. However, the affair is as narrated by 'Ali Ibn al-Fariqi, a great figure in Baghdad, a teacher at its western school, and among the Sheikhs of Ibn Abi al-Hadid. Ibn Abi al-Hadid asked 'Ali Ibn al-Fariqi:

-Was Fatimah truthful in her case of the gift?

-Yes.

Why did Abu Bakr not give Fadak to her while he came to know that she was truthful?

Ibn Abi al-Hadid said: "He ('Ali Ibn al-Fariqi) smiled, and then said: 'A nice, approved speech in respect of his law, his sacredness, and his little joking.' He said: 'If he had given her Fadak as soon as she demanded him, she would have come to him. She would have claimed the caliphate for her husband, and removed him from his position. At that time he would be unable to make an apology through a certain thing, for he would write against himself that she was truthful in respect of what she claimed whoever she was without any need of evidence and witnesses.'"

Yes, for this reason the people decided to wrong Fatimah, plunder her wealth, regard as lawful the rejection of the witness of Imam 'Ali ('a), and to make the family of the Prophet bemoan, sigh, lead a life full of cares, sorrows, and fears.

Abu Bakr Regrets

Abu Bakr too much repented of what he neglected toward the daughter of Allah's Apostle (S). He felt remorse because of what had issued from him such as attacking Imam 'Ali ('a) 's house, and carrying the flambeaus to burn it. He said: "I wish I did not

uncover Fatimah's house even if they had closed it (to declare) war (against me)!"[35]

He was very impatient because of what he had done toward the deposit (daughter) of the Prophet (S). As a result he and his companion Umar went to her house to soothe and please her. They asked permission to enter her house, but she refused to permit them. They asked permission again, but she refused to permit them. So they went to Imam 'Ali ('a) and asked him to permit them to meet the deposit (daughter) of the Prophet (S). The Imam ('a) went to his house and asked Fatimah, the mistress of women, to permit them to meet her. She responded to him, and he ('a) permitted them to meet her. They visited and greeted her, but she did not answer them. They walked towards her and sat in front of her, but she turned her face away from them. They insisted on that she had to listen to their speech. She permitted them to do that. Abu Bakr said: "Dear daughter of Allah's Apostle (S), by Allah, the kinship of Allah's Apostle is more lovable to me than my kinship. You are more lovable to me than (my daughter) A'isha. I wish I died on the day when your father died and did not remain (alive) after him. Do you think that I know you, your excellence, your honour and prevent you from (taking) your right and inheriting Allah's Apostle? However, I have heard Allah's Apostle say: "We do not bequeath what we leave (after us), for it is alms."

With her reliable proofs she gave during her great sermon, the daughter of the Apostle (S) refuted his statement in respect of that the Prophet equally treated all the Muslims in the inheritance. She said to Abu Bakr and Umar: "I adjure you before Allah, have you not heard Allah's Apostle say: 'Fatimah's pleasure is mine, and Fatimah's displeasure is mine. So whoever loves my daughter Fatimah loves me. Whoever pleases Fatimah pleases me, and whoever discontents Fatimah discontents me."

They believed her statement, saying: "Yes, we have heard him say that."

So she raised her hands towards the heaven and began saying through a broken heart: "Therefore, I call to witness Allah and His angels that you have discontented me, and not pleased me; and if I meet Allah's Apostle, I will complain to him of you!"

Abu Bakr began weeping; nevertheless, she said to him: "By Allah, I will invoke Allah against you during every prayer I offer."[36] "How strong these words were! The blows of swords were lighter than their effect! The earth beneath them shook and turned like the quern, to the extent that they staggered due to the fear of what they had met. They left the house while they were hopeless of pleasing the daughter of the Apostle. They came to know of the anger and rage in her heart they drew on themselves.[37]"

Abu Bakr had the right to weep and be sad due to the anger of the mistress of women with him, for Allah's Apostle (S) had said to her: "Most surely Allah's Apostle becomes angry due to your anger and becomes pleased due to your pleasure!"[38]

The world became narrow in Abu Bakr's eyes, and he sought shelter with his tears, that he might decrease his pain and sorrows, for he missed the good pleasure of the daughter of the Prophet (S) which was of Allah's. All these events were before the very eyes of Imam al-Hasan ('a) and within his earshot. They had a great effect on his feelings, and he became angry with those who usurped his father's right of authority and discontent with those who occupied his office of the caliphate.

Az-Zahra's Sorrows

Waves of cares and sorrows covered the daughter of the Prophet (S). Clouds of troubles and agony encompassed her due to the loss of her right and her father. The people narrated that none saw her smile or show delight after him until she followed him to the better world. She thought of nothing except of him, nor did she mention his name except accompanied with lamentation and pain.

She visited his pure tomb and went around it, while she was perplexed. She wept and moistened it with generous tears. She threw herself on the tomb, while she was astonished-minded, broken-hearted, and cracked-bodied. She smelt and kissed the earth of the tomb for a long time. She wept bitterly and said with sad tones:

Whoever smells the earth of Ahmad will not smell the ghaliya[39] throughout the time.

Misfortunes have been poured on me that if they were poured on days, they would turn into nights[40].

Imam al-Hasan (‘a) looked at this black sadness that befell his affectionate mother, so his heart cracked, and he shed tears as far as the eye-lids could help him. During his youth, he saw the agony of the misfortunes that attacked his affectionate mother, to the extent that her strength became weak, sadness made her face black, and she became a corpse void of life. So he drowned in tears and affairs.

What a kind of sadness was that befell the daughter and the darling of Allah’s Apostle (S)! People set her an example for sadness, regarded her as among the five tearful people[41], who represented sadness and sorrow on the arena of life?

She was so sad that Anas Ibn Malik[42] asked permission to condole her on her painful misfortune, and she gave him permission.

“Are you Anas Ibn Malik?” she asked him.

“Yes, daughter of Allah’s Apostle,” he replied.

She asked him a question accompanied with lamentation and pain: “How were your souls pleased to pour earth upon Allah’s Apostle?”[43]

Anas went out, while his heart was about to come to an end due to sorrows, and he loudly wept. Fatimah (‘a) demanded Imam ‘Ali (‘a) to give her the shirt with which he had washed Allah’s Apos-

tle (S). When she saw the shirt, she smelt it and put it on her eyes; her heart melted due to the pain of sadness, to the extent that she fainted.

The Apostle's daughter remained so after her father. Sadness exhausted her; that the people denied her right and deprived her of her inheritance increased her sadness. Al-Hasan ('a) went on seeing the disasters and misfortunes that befell his mother. The freshness of his youth withered. During his daytime he came to know nothing except the Tree of al-Arak where he went to help his mother in lamenting and to reduce her agony and sorrow. He stayed with her throughout the daytime in sadness and depression. When the sun was about to set, he, his father, and his brother took her home. There he found nothing other than loneliness and cares dominating the house.

The people uprooted the tree in whose shadow she sat. So she and her two sons wept in the heat of the sun. Imam 'Ali ('a) built her a house and called it the House of Sorrows. She sat in the house and wept for her father. She addressed and complained to him.

Pain surrounded her, and illness destroyed her; so, she remained at bed. She was unable to rise or stand up. Some Muslim women visited her and said to her: "How about your illness, O daughter of Allah's Apostle?"

She looked at them and showed her hidden sorrow, saying: "I have hated your world and delighted to depart from you. I will meet Allah and his Apostle carrying sorrows caused by you. That is because my right has not been kept, nor has the protection for me been respected, nor has the inheritance been accepted, nor has the sacredness been regarded."[44]

A wife of the Prophet's visited her and said: "O daughter of Allah's Apostle, let us take part in washing you!"

However, Fatimah refused that and said: "Do you want to say in respect of me as you had said in respect of my mother? I am in no

need of your presence."

To The Most High Comrade

The illness fatigued the Messenger's daughter, and sadness exhausted her thin body. Sorrow harmed her gentle, tortured heart, to the extent that death walked towards it, while she was in the dawn and beauty of youth. Alas for the Prophet's dear daughter and darling! Death quickly approached her; it was time for her to meet her father, for whom she had impatiently longed.

When she came to know that death was close at hand, she summoned Imam 'Ali ('a) and told him about her will. She asked him to bury her body in the dark night, to prevent those who had wronged her and denied her right from praying over her and standing by her grave, for they were her and her father's enemies as she said. Imam 'Ali went away while he was weeping. He responded to the feelings of his sad soul which time filled with sorrow and sadness.

Fatimah asked him to make her a coffin to conceal her sacred body, for the people used to put the dead on a stretcher, that their bodies could be seen. She hated that and wanted none to look at her. As a result, she summoned Asma', daughter of 'Umays45 and told her of what she wanted. She made her a coffin like that which she had seen in al-Habasha to conceal her body. When Fatimah looked at the coffin, she smiled for the first time after the death of her father46.

On the last day of her life, she was happy and delighted, for she came to know that she would join her father, who had given her good news of that she would be the first of his family to join him. She washed her two sons and ordered them to go to visit the grave of their grandfather. They went out while they were thinking of the affair. Did the illness exhaust their mother? Did the illness harm her, and she was unable to go to the House of Sorrows?

Or did she want to weep this day in her house? How did she weep while the Sheikhs of Medina had prevented her from weeping? They drowned in a sea of cares and a current of suspicions.

Fatimah turned to Salma, daughter of 'Umays47, who looked after her, and said to her: "Mother!"

"Yes, O dear one of Allah's Apostle (S)!" retorted Salma. "Bring me some water!" requested Fatimah.

Salma fetched her some water, and she washed with it, and she was in a good condition. She said to her: "Bring me my new garments!"

Salma gave her the garments. Then Fatimah said to her: "Put my bed in the middle of the house!"

Salma became astonished and tripped over the trains of her gown. She did that to her. Fatimah laid on her bed in the direction of qibla. Then she turned to Salma and said to her: "I am dying now! I have purified myself! Therefore, let none uncover me.48"

Fatimah died at that time. On that day immortal in the world of sorrows, the most wonderful page of virtue, purity, and chastity was folded. At her death the last one of the children of Allah's Apostle departed from the world of existence.

Al-Hasan and al-Husayn returned home. They looked here and there, but they did not see their mother. They hurried to Salma and asked her: "Salma, where is our mother?"

Salma walked towards them while she was shaking all over with fear. She was astonished, confused, and shedding tears. She said to them: "O my masters, your mother has died! Tell your father about that!"

Al-Hasan and al-Husayn were about to die due to this terrible news. They hurried to the Mosque while they were crying. Muslims received them and asked: "What has made you cry, O

(grand) sons of Allah's Apostle? Perhaps you have looked at the standing place of your grandfather and cried due to yearning to him?"

They answered with a sad voice: "Our mother Fatimah has died."

They moved the feelings of Muslims through this painful news and made pain hurt their hearts, for they missed the daughter of their Prophet and the most lovable of his children to him. They did not keep her position nor did they give her her rights. From all directions they hurried to Imam 'Ali's house, that they might be successful in escorting the Remnant of the Prophet, the Pure and Holy Lady. They overcrowded in front of the Imam's house. They felt remorse for their neglecting the daughter of the Prophet (S) who was loyal to them in respect of their religion and their world. Imam 'Ali asked Salman al-Farisi to ask the people to go away. Salman went out and asked them to leave. Then A'isha came and wanted to come into the Imam's house. However, Asma' prevented her from that and said to her: "Fatimah has entrusted me with that none shall come in (and see her)!"[49]

The sad, bereaved Imam washed, shrouded, and prepared his pure wife. Then he summoned his sons to bid farewell to her. They did that to her while they were crying and lamenting over her. After the Imam had prepared his wife to burial, he waited for the last part of the night. When it came, the Imam along with a group of his companions carried the Sacred Corpse to its final resting-place. Imam 'Ali ('a) had not informed any of the people except a group of his special companions according to her will[50]. He ('a) dug a grave for her in the cemetery of al-Baqee', according to what has been said[51]. He put her into the grave and poured earth upon her. When those who were with him went away, he sadly stood by the grave. He addressed the Prophet and eulogized his daughter Fatimah az-Zahra' with some words issued from his heart full of pain and sorrow, saying: "O Prophet of Allah, peace be on you from me and from your daughter who has come to you and who has hastened to meet you. O Prophet of Allah, my pa-

tience about your chosen (daughter) has decreased, and my power of endurance has weakened, except that I have ground for consolation in having endured the great hardship and heart-rending event of your separation. I laid you down in your grave when your last breath had passed (when your head was) between my neck and chest. To Allah we belong and to Him is our return. Now, the trust has been returned and what had been given is taken back. As to my grief, it knows no bounds, and as to my nights, they will remain with sleeplessness until Allah chooses for me the house in which you are residing.

"Your daughter will tell you about the agreement of your community on oppressing her. You ask her in detail and get the news about the position. This has happened when a long time had not elapsed and your remembrance had not disappeared. My salam (greetings) be on you both, the salam of a grieved, stricken one, not of a disgusted or hateful one. If I go away it is not because of boredom, and if I stay it is not due to lack of belief in what Allah has promised the patient."[52]

Through this sad speech, the Imam has announced that the community had helped each other to wrong the daughter of the Prophet (S) at the time when his absence from them was not long and his remembrance did not disappear. He asked him to ask his daughter about the affairs, the sorrows, the oppression, harm, and persecutions she faced.

Imam al-Hasan ('a) listened to this sad speech of his father; so, severe pain befell him, and tiring sadness surrounded him. His sadness and sorrow doubled because he saw his affectionate mother live in this world as flowers did. Death surprised her while she was in the bloom of youth. She was carried in the coffin in the dark night. None of the Muslims escort her except a little group, while she was the daughter of the Prophet (S), his darling, and the most lovable of his children to him. Imam al-Hasan faced the bitterness of such misfortunes while he was still a child; so, his heart became a place of cares, sadness, and sorrows.

Imam ‘Ali Inclines To Isolation

After Imam ‘Ali (‘a) had deposited the daughter of the Prophet (S) in the earth, he went away while he was bitterly weeping. He came back home while he was depressed and sad. He looked at his sons, who were lamenting for their mother and crying over the heavy misfortune. His sorrows were excited, and his pain increased. He saw men plunder his rights and inheritance. Disasters and misfortunes befell him, so he inclined to isolation and sitting in his house. He (‘a) withdrew himself from the people and sat in his house. He did not meet with the people, nor did they meet with him. He turned away from the people, and they turned away from him. He did not resort to them, and they did not resort to him except when they faced a problem and did not find a solution for it. In this case they resorted to him, that he may remove the curtain from it. He (‘a) sometimes undertook answering such problems and sometimes entrusted them to his son al-Hasan, that he might show the people his excellence and his talents. The narrators have reported that a Bedouin asked Abu Bakr the following questions:

“I found some eggs of an ostrich. I grilled the eggs and ate them while I was entering the state of ritual consecration; therefore, what should I do?”

As for Abu Bakr, he became perplexed and was unable to give an answer. He sent the problem to Umar, and he became perplexed too. The latter sent the problem to Abdurrahman, and he was unable to give an answer. As a result, they all hurried to Imam ‘Ali, the Gate of the City of the Prophet’s knowledge that he might guide them to an answer. The Bedouin asked him the above-mentioned question, and the Imam (‘a) said to him: “Ask one of these two boys!”

The Bedouin asked Imam al-Hasan (‘a) and he in turn asked him:

-Do you have camels?

-Yes.

-Specify she-camels as equal as to the eggs you had eaten. Let he-camels cover the she-camels. Send as a gift what they reproduce to the Ancient House of Allah (the Kaaba), where you had performed the Hajj.

Imam ‘Ali (‘a) turned to his son al-Hasan and said to him:

-O my little son, al-Saloob and al-Zalooq[53] are two kinds of camel?

So al-Hasan gave an answer to his question:

-O Father, if some she-camels miscarry dead or incomplete foetuses, then some eggs are bad.

His answer (‘a) was according to what was decided in the Islamic jurisprudence in respect of the expiation of entering in the state of ritual consecration. Imam ‘Ali (‘a) approved his answer. He (‘a) turned to those who attended his meeting and praised his son’s talents and abundant knowledge, saying: “O people, most surely this boy has understood what Sulayman Ibn Dawud had understood.”[54]

Imam ‘Ali (‘a) was an authority of giving religious verdicts during the lifetime of Abu Bakr and Umar. The Muslims resorted to him when they faced a certain problem. The historians have unanimously agreed that he was the most knowledgeable of the companions of the Prophet in religious affairs and lawful precepts.

Abu Bakr Dies

Abu Bakr went on usurping the caliphate for a short time. He managed the affairs of the community and moved about in its affairs. He depended on Umar and entrusted to him the tasks of the government. When he was critically ill and was about to die, he

entrusted the caliphate after him to Umar. Talha criticized him for this choice. He said to him: "What will you say to your Lord? You have appointed over us a rude, coarse caliph of whom souls are afraid and from whom hearts scatter!"55

Abu Bakr kept silent, so Talha went on saying: "O vicegerent of Allah's Apostle, we do not stand his aggressiveness when you are alive; therefore, how will be our condition with him when you die and he becomes a caliph?"56

Talha, and the majority of the Muhajirin and the Ansar criticized Abu Bakr for this doing. They went to Abu Bakr and said to him: "We think that you will appoint Umar as a caliph over us. You have known him and his calamities among us while you are alive. How will (be our condition) when you depart from us? You will meet Allah, the Great and Almighty, and He will question you about that; therefore, what will you say to Him?"

Abu Bakr answered them with a low voice: "If Allah question me, I will say (to Him) that I appointed as a caliph over them the best one of them in my viewpoint."57

That Umar was the best of them in his viewpoint was not a justification for nominating him for the caliphate. In this respect he had to consult the Muslims and the influential people according to the rule of consultation. However, he neglected that, responded to his sentiments and his urgent wish for making his companion undertake the reins of government. Anyway, Umar stood beside him to strengthen his statement and his opinion, saying: "O people, listen to the vicegerent of Allah's Apostle (S) and obey him."58

Abu Bakr summoned Uthman Ibn Affan and commanded him to write him the covenant in respect of Umar. He dictated it to him. The following is the text: "This is what Abu Bakr Ibn Abi Quhafa has undertaken at his last time in the world from which he will depart and at his first time in the hereafter (in which) he will enter. Most surely I have appointed Umar Ibn al-Khattab as a caliph over you. If you see him treat you with justice, then this is my

opinion and hope of him. If he altered and changed, then I wanted the good and I did not know the unseen

"And they who act unjustly shall know to what final place of turning they shall turn back" (Qur'an, 26:227). 59

Umar took the document and began running to the Mosque to recite it to the people. On his way to the Mosque, a man asked him: "What is there in the document, O Abu Hafs?"

"I do not know," replied Umar, "but I am the first to listen and obey."

"By Allah, I have come to know what is there in it," retorted the man, "You appointed him as a commander last year, and he has appointed you as a commander this year!"60

Abu Bakr cleared and paved the way to Umar. He forgot Imam 'Ali. He did not consult him about the affair, nor did he take care of his right (of authority). Some years later Imam 'Ali expressed the strong pain and sadness he had hidden in his soul. In his sermon known as al-Shaqshaqiya, he says: "I was patient although there was pricking in the eye and suffocation in the throat. I saw my inheritance be plundered. When the first one (Abu Bakr) went to his way (passed away), he handed it (the caliphate) over to so-and-so (Umar) after him."

"How strange! While he (Abu Bakr) released himself from it (the caliphate) during his lifetime61, he entrusted it to another after his death. Without doubt these two persons shared its udders between them."62

These words display the great sadness and strong sorrow that stabled in the Imam's soul due to the loss of his right (of authority). Some modern writers believe that Abu Bakr turned away from choosing Imam 'Ali because he did not pay homage to him and argued with him on that he was worthier of authority than he was

because of his kinship to Allah's Apostle (S). This made Abu Bakr harbour malice and hatred against him.

Abu Bakr's illness became worse, and his conditional became critical, so he died[63].

Umar undertook his affairs. He buried him beside the Prophet (S) in his house. The house of the Prophet (S) was either an inheritance, as the daughter of the Apostle (S) had said, or it was alms, as Abu Bakr claimed. If it was an inheritance, then it was not lawful (for the people) to bury Abu Bakr in it except after pleasing the inheritors. If it was alms, then there was no escape from pleasing the Muslim community. These two precepts were not taken into consideration.

The Caliphate Of Umar

Umar Ibn al-Khattab seized the reins of government after the death of Abu Bakr. He calmly and peacefully received the leadership of the community. He ruled the country with extreme severity and violence. The leading companions of the Prophet avoided meeting him. None was able to tell him about his opinions openly or to criticize the standing government. That is because Umar's whip, as they said, was more awful in the souls of the people than al-Hajjajj's sword, to the extent that Ibn Abbas was unable to declare that the temporary marriage was permissible and lawful until Umar died.

Some years later Imam 'Ali ('a) described Umar's violent policy, saying: "So he (Umar) put the caliphate in a tough enclosure where the utterance was haughty and touch was rough. Mistakes were plenty and also the excuses therefore. The one in contact with it was like the rider of an unruly camel. If he pulled up its rein the very nostril would be slit, but if he let it loose, he would be thrown. Consequently, by Allah, the people got involved in recklessness, wickedness, unsteadiness and deviation."[64]

This is an accurate description of Umar's policy, which followed the way of severity and rudeness in all fields, to the extent that the people were afflicted with recklessness, wickedness, unsteadiness and deviation. His policy was so violent that a pregnant woman miscarried when she came to ask him about a certain matter65.

In respect of Umar's severity and strictness, Uthman Ibn Affan says: " (Umar) Ibn al-Khattab walked on with his leg, hit you with his hand and suppressed you with his tongue, so you were afraid of him and satisfied with him." Those who criticize this policy believe that it does not represent the Islamic, political viewpoints that do not adopt the policy of violence and terrorism in all circumstances. A man came to Allah's Apostle (S). The man was afraid of him and shook all over with fear. So, the Prophet (S) rebuked him, saying: "I am the son of a Qurashi woman who ate jerked meat." Islam has been based on kindness, leniency, and tolerance. The head of a state has no right to follow any way leading to terrifying and exhausting subjects.

Yet another criticism faces Umar's policy; the criticism is that it aimed at finding classes in Islam. In his fiscal policy he preferred some classes to others. He gave precedence to the Prophet's wives over other than them. He gave preference to those who took part in the Battle of Badr over others. He preferred the Muhajirin to the Ansar66. It is natural that such a kind of policy opposes the equality Islam has brought.

Moreover, Umar besieged the companions of the Prophet in Medina. He did not allow them to leave it. This procedure opposes the perfect freedom Islam has adopted and granted to all subjects. Perhaps, for these reasons Imam 'Ali ('a) said that the people during the time of Umar were afflicted with recklessness, wickedness, unsteadiness and deviation.

Imam 'Ali Isolates Himself

Imam ‘Ali (‘a) isolated himself during the reign of the Second Caliph (Umar) just as he did during the reign of the First Caliph (Abu Bakr). He did not take part in any of the affairs of the people, nor did he intervene in any of their affairs. For this reason, his voice fainted in all the battles and the attitudes except that he gave religious verdicts when the people asked him about certain religious problems. In this respect Umar’s has said a famous statement: “Were it not for ‘Ali, Umar would perish!”67 Umar was always in need of Imam ‘Ali in respect of giving religious verdicts; that is the Caliph’s knowledge of the Islamic jurisprudence was very little. For example, he gave many judgements in respect of the grandfather’s inheritance and the brothers. Then he was afraid of the judgements. So, he said: “Whoever wants to enter the Hellfire, then let him decide the case of grandfather according to his viewpoint!”68

He has also said: “If I hear that the dower of a woman is more than that of the wives of the Prophet (S), I will take that back from her.” A woman said to him: ‘Allah has not permitted you to do that. For He, the Most High, has said:

“And if you wish to have (one) wife in place of another and you have given one of them a heap of gold, then take not from it anything; would you take it by slandering (her) and (doing her) manifest wrong?” (Qur’an, 4:20).

Accordingly, Umar showed the Muslims his weakness (in the Islamic jurisprudence), saying: “All the people are more knowledgeable than Umar even the owners of anklets (women)! Do you not wonder at an Imam who has made a mistake and a woman who has given a correct answer; she has contended with your Imam for excellence and has become better than him!”69

Anyhow, Umar had little knowledge of the Islamic jurisprudence. Of course, he was forced to resort to Imam ‘Ali, the Gate of the City of the Knowledge of the Prophet (S) and his guardian, that he might explain to him that which was difficult to him. Imam ‘Ali generously undertook this task and was not miserly to the people

in respect of his knowledge lest Allah's laws should be neglected and His prescribed punishment should be not administered. In the meantime, he was far from the people. He did not take part in any of their affairs. He inclined to isolation and withdrawal from them. He was peaceful to them to observe the Islamic Unity and to protect the Muslims from dissension.

During the time of Umar, Imam al-Hasan ended his childhood and was about to enter the bloom of youth. The policy required Umar to magnify the Prophet's two grandsons and to appoint for them a portion from what the Muslims took as booty during their battles. Umar received brocaded garments from Yemen. He divided them among the Muslims, but he forgot them (Imam Hasan and Imam Husayn). As a result, he sent (a letter to) his governor over Yemen and commanded him to send him two garments. He sent them to him, and he gave them to al-Hasan and al-Husayn. He gave them as equal as to what he gave to their father, and he joined them to those who took part in the Battle of Badr, so he gave five thousand (dirhams) to each of them70.

He did nothing other than that toward Imam al-Hasan ('a). The reason for that is that his father Imam 'Ali ('a) did not take part in any of Umar's affairs, nor did he participate in any of the public sides.

Umar is Assassinated

Abu Lu'lu', al-Mughira's servant, assassinated Umar. He stabbed him three times. One of these stabs was below his navel and put an end to his life. Some sources have ascribed the reason to that a heavy land tax (kharaj) was imposed on al-Mughira, and he complained of that to Umar. However, Umar rebuked him and said: "The land tax imposed on you is not great in comparison with the crafts you do well!"

Accordingly, Abu Lu'lu' was disturbed and he harboured malice against Umar. One day he passed by Umar, and he mocked at him, saying: "I have heard that you say: 'If I wished to make a

quern turned by wind, I would do!'" These words of Umar hurt Abu Lu'lu' and he told him about the evil he had harboured against him, saying: "I will make you a quern about which the people will talk!"

On the following day he assassinated him71. It was said that he was assassinated through a plot made by those who were displeased with his policy that followed the way of severity and strictness and created caste among the Muslims.

Anyway, Umar was carried to his house while his wounds were bleeding. His family hurried and brought a doctor. The doctor asked Umar: "Which drink is the most lovable to you?" "Grape juice," he replied

The people gave him the juice to drink, and it came out of his wounds. So, they said: "Pus has come out!" Then they gave him yogurt to drink, and it came out of his wounds.

Accordingly, the doctor was hopeless of him and said to him: "I do not think that you will remain until evening!"72 When his son Abdullah was sure of his death, he said to him: "O father, appoint someone as a caliph over the community of Muhammad (S). If the shepherd of your sheep or camel came to you and left your sheep or camel without anyone to look after them, you would blame him and say: 'How have you left the trust with you to be lost?' Just imagine how much more important is the community of Muhammad (S). Therefore, appoint someone as a caliph over it!"

But Umar looked at his son with a look of doubt, and said to him: "If I appointed someone as a caliph over the nation, Abu Bakr had appointed someone over it. If I left it (without a caliph), Allah's Apostle (S) had left it (without a caliph)!"73

In this speech of his, Abdullah has given a natural proof for the necessity of installing a testamentary trustee and appointing the heir apparent. He has indicated that whoever neglects such an affair deserves blame and rebuke. This matter is clear and beyond

doubt. How strange! In his last hours, Umar said that Allah's Apostle (S) left his community and did not appoint anyone as a caliph over it after him. He forgot that the Prophet (S) took great care of his community, it was grievous for him to see it falling into distress, disagreement, and dissension, and that he met the hardest tiring for leading it to guidance. Perhaps pain overcame Umar and made him forgot the authentic traditions of the Prophet (S) in respect of Imam 'Ali ('a) and in respect of that he was his heir apparent and his successor after him. Umar forgot that he pledged allegiance to Imam 'Ali on the Day of Ghadir Khumm and said to him: "Well done, well done, O 'Ali, you have become my master and the master of every believing man and woman!" However, to Allah we belong and to Him is our return!

The Consultative Committee (Shura)

When Umar was hopeless of life and sure of the decreed moment of death, he thought for a long time and reflected on one who would undertake the affairs of the government after him. He remembered the leading personalities of his party, who took part in paving the way to

Abu Bakr and keeping away the Prophet's Household (from authority). As a result, severe pain encompassed him, for all of them had died. He showed impatience and sorry in respect of them, saying: "If Abu Ubayda was alive, I would appoint him as a caliph, for he was entrusted by this community! If Salim, Abu Hudhayfa's retainer, was alive, I would appoint him as a caliph, for he loved Allah, the Most High, very much!"

Umar was sorry for the death of 'Abu Ubayda and Salim. If they had been alive, he would have appointed them as caliphs. Had they the precedence of jihad in Islam? Did Allah's Apostle (S) preferred them to others, that they might deserve such an important office?

Umar looked for those worthy of the caliphate in the records of the dead, but he forgot Imam ʻAli (ʻa) who was the same self of the Prophet (S), the Gate of the City of his Knowledge, Gate of the House of his Wisdom, the most knowledgeable of his community in giving legal decisions, father of his two grandsons, and his supporter at all battles and attitudes! He fully forgot him and did not remember him at all!

Anyhow, Umar thought that he had to appoint a consultative committee and to command it to elect an Imam from among its members. This committee was a dangerous plot made against Imam ʻAli (ʻa)! Imam Kashif al-Ghitaʼ, may Allah have mercy on him, has said: "The Consultative Committee, in its essence and reality, was a real plot and just formal. It was an excellent skill to impose Uthman as a caliph over the Muslims in spite of them. However, (it was carried out) with a skilful management that brought about to Muslims evil that none could repel!"

Umar summoned the members of the Consultative Committee. When they were present before him, he said to them: "Are you all crave after the succession after me?"

They fell silent, so he repeated his statement. Al-Zubayr opposed him, saying: "What make us far from it (the caliphate)? You have undertaken it, while we are not inferior to you in (belonging to) Quraysh, precedence, and kinship!" Umar turned to them and said: "Shall I tell you about yourselves?" "Say," they replied, "if we ask you to pardon us, you will not pardon us."

Umar began stating his opinion of them and telling them about their qualities one by one. He has said in respect of al-Zubayr: "As for you, O Zubayr, you are peevish, double-minded, believing when you are pleased, and disbelieving when you are angry. One day you are a human being, and one day you are a Satan. Perhaps, if it (the caliphate) reaches you, you will continue slapping the people for a mudd (measure) of barely… Have you considered if it reaches you? I wish I knew who would take care of the people on the day when you were a Satan, and who would take care of

them when you became angry! Allah will not let you undertake the affairs of this community while you have such qualities!"

Umar knew al-Zubayr's qualities such as his being a Satan one day and a human being on another day, afflicted with miserliness and stinginess, slapping for a mudd (measure) of barely. Therefore, why did he nominate him for the caliphate and make him as one of the members of the Consultative Committee? Then he turned to Talha and said to him: "Shall I say or keep silent?" Talha rebuked him, saying: "You say nothing good!"

Umar said: "Most surely, I have come to know you that you have become angry with that which happened to you since your finger was wounded at the Battle of Uhud. Allah's Apostle (S) died while he was displeased with you due to the statement you said when the verse al-hijab was revealed."

If Allah's Apostle (S) died and was displeased with Talha, then why did Umar nominate him for the Islamic caliphate, which was the deputyship of the Prophet? This statement also contradicts his last statement in respect of the members of the Consultative Committee: "Allah's Apostle (S) died and was satisfied with them!" Al-Jahidh says: "If a sayer had said to Umar: 'You said: 'Most surely Allah's Apostle (S) died and was satisfied with the six (persons),' then why are you saying to Talha: 'He ('a) died and was displeased with you due to the word you had said? He would have thrown an arrow at him! However, who dared to say a statement less than this to Umar. Just imagine how much more important this (statement) is!"

Then Umar turned to Sa'd Ibn Abi Waqqas and said to him: "You are the owner of one of these groups of horses with which you fight. You hunt (animals). You have bows and arrows. However, there is a great difference between you and the caliphate and affairs of the people!"

According to Umar's insight, Sa'd Ibn Abi Waqqas was a man of war, fighting, hunting, (shooting) arrows; therefore, he was not

appropriate for the caliphate. Neither he nor his family were entitled to it, then why did Umar nominate him for it and regard him as one of the members of the Consultative Committee, who were qualified to undertake the government?

Then he turned to Abdurrahman Ibn Awf and said to him: "As for you Abdurrahman, if half of the faith of the Muslims was weighed with your faith, your faith would overbalance, but this authority is not appropriate for someone who has weakness like that of yours. There is a great difference between you and this authority!"

Most surely Abdurrahman was a man of belief and piety, according to Umar's opinion. Part of his faith the Caliph gave him was that he turned away from choosing the Prophet's pure family, and gave the leadership to the Umayyads, the opponents of Islam and the enemies of the Prophet (S). Then faith itself was not appropriate for nominating its owner for the caliphate unless one had perfect knowledge of the affairs of society, and abundant experience of what the community needed in all fields. As for Abdurrahman, according to Umar's confession, was a weak man and was not entitled to the caliphate. So why did he nominate him for it and regard him as one of the prominent members of the Consultative Committee?

Then he turned to Imam 'Ali ('a) and said to him: "You are the proper one, were it not for the joking you had! By Allah, if you became a caliph over them, you would drive them to the clear truth and white way!"

When did the Commander of the Faithful (Imam 'Ali) have joking and fun? He knew nothing in his lifetime except diligence in words and actions. Suppose that he had such a quality, then it was among the manners of the prophets, and, in particular, of the manners of the Prophet Muhammad (S). It has been mentioned that he (S) joked with people to please them.

Is it an action of taking care of Islam, keeping the unity of the community, looking after its interests that Umar twisted the rope

of the Consultative Committee and appointed the Commander of the Faithful as one of its members? Did Umar not confess: "If 'Ali had seized the reins of government, he would drive the Muslims to the clear truth and the white way?" Did the daughter of the Prophet (S) not say in respect of Imam 'Ali: "By Allah, had they all yielded to his leadership, he would have taken them to the easy path, without harming anyone. He would have brought them to an overflowing fountain of goodness, advised them in secrecy and in public, neither filling his belly with their own sustenance, nor satisfying his thirst nor hunger out of their own toil?" The Prophet (S) says: "If they appoint 'Ali as ruler, then he is a guide and rightly-guided."74

Had Imam 'Ali ('a) taken the reins of government, he would have secured for the Muslims the blessings of life they needed, found for them equal opportunities, protected the Islamic ideals from deterioration and decay. Therefore, was it an act of justice that the caliphate was turned away from him and obtained through the Consultative Committee in a manner that made the Umayyads seize the government?

Then Umar turned to Uthman and said to him: "Welcome! It is as if that I see that Quraysh invest you with this authority because of their love for you. (I see) that you empower the Umayyads and the children of Abu Ma'eet over the people, that you prefer them (to others) in respect of al-Fay', and that a group of some wicked Arabs walk towards you and kill you on your bed! By Allah, if they did that, you would do that! And if you did that, they would do that!" Then he put his head on the forepart of his head and said: "If that happened, then call to mind my statement."75

Umar had come to know that Uthman would empower the Umayyads and the children of Abu Ma'eet over the people and prefer them to others in respect of the Fay' of the Muslims. Therefore, why did he nominate him for the caliphate, empower him over the Muslims, and subject the community to disasters and misfortunes?

After he had stated his speech, he turned to the people and said to them: "Most surely Allah's Apostle (S) died and was pleased with these six Qurayshi people. I have decided that the caliphate should be obtained through the Consultative Committee, that they may elect one from among them."

Then he said to the candidates: "Bring with you some Sheikhs of the Ansar, and they have nothing (to do) in respect of your affair. Bring with you al- Hasan Ibn 'Ali and Abdullah Ibn Abbas, for they have kinship (to the Prophet). I hope that you will get blessing through their presence. And they have nothing (to do) in respect of your affair!"

What was the blessing that took place through the presence of Imam al-Hasan and Abdullah Ibn Abbas, while they had nothing to do in respect of the authority? He had prevented them from expressing their viewpoints (regarding the caliphate); likewise, he did the same toward the Sheikhs of the Ansar. Then he turned to Abu Talha al-Ansari[76] and said to him: "O Abu Talha, most surly Allah has reinforced Islam through you; therefore, choose fifty men from the Ansar to force this group of people to quickly carry out the affair (of the Caliphate)."

Then he turned to al-Miqdad Ibn al-Aswad and commanded him in the same manner, saying: "If five people agree (on the affair of the caliphate) and one of them refuses, then cut off his head. If four men (from the six) agree and two of them refuse, the behead them. If three of them agree on a man and three of them are satisfied with another man, then be with those among whom is Abdurrahman Ibn Awf, and kill the rest if they turn away from that on which the people have agreed."

Imam 'Ali ('a) went out while he was grieved and sad because of Umar's Consultative Committee. He met his uncle al-Abbas and said to him: "O Uncle, the caliphate has been turned away from us." "Who has informed you of that?"

"Umar has compared me to Uthman and said: be with the majority. Then he said: 'Be with Abdurrahman.' Sa'd does not oppose his cousin Abdurrahman, and Abdurrahman is Uthman's son-in-law. They do not differ with each other. Therefore, either Abdurrahman invest Uthman with the caliphate or Uthman will invest him with it."[77]

Imam 'Ali ('a) disclosed the plot that the late Caliph had made against him when he decided the consultation in this manner, that he might turn the caliphate away from him. This painful manner hurt Imam 'Ali's heart, so he said: "When he (Umar) went to his way (died), he placed the affair (of the caliphate) among a group of people and claimed that I was among them. Good Heavens! What had I to do with the consultation? When did have I doubt about the first (Caliph) in order to be compared to these ones?"

Yes, by Allah, when did he have doubt about Abu Bakr so as to be compared to Talha, Uthman, and Abdurrahman Ibn Awf? Was among them anyone equal to Imam 'Ali in religion, knowledge, jihad, and precedence in Islam? Through his speech with Ibn Abbas, Imam 'Ali explained the reason why he responded to be among the members of the Consultative Committee. The summary of that is that Umar had acknowledged that Imam 'Ali was entitled to the caliphate. But he had said that the prophethood and the caliphate had not to come together in one house. So Imam 'Ali intended to show that Umar's words contradicted his actions. For this firm reason he joined the members of the Consultative Committee.

A Viewpoint on the Consultative Committee

Umar's Consultative Committee faces many criticisms. Those who have criticized it have mentioned that it was not based on some right ways, nor was it built on some firm foundations, nor did it anyway seek the interests of the community, nor did it aim at protecting society from chaos and disorders. Rather it aimed at turning the caliphate from Imam 'Ali ('a) and depriving the community of enjoying his just government. Therefore, it was not a real

Consultative Committee. Rather it was formal and accompanied by fanaticism and spites. We mention to the readers some of the criticisms:

1. Most surely the real consultation means that all the community has to take part in elections in an atmosphere where the general freedoms of all electors are available. As for Umar's Consultative Committee, it was void of all these elements, for the people were prevented from electing. Umar granted the right of electing to six persons. It was natural that they had nothing except their personal viewpoints. They did not represent the community, nor did they express its will. Umar narrowed the circle and confined taking a decision to the opinions of the three persons among whom was Abdurrahman Ibn Awf. He regarded their votes as equal to the votes of the rest of the Muslims. Of course, this is a kind of non-opposition used by some governments imposing their will on their peoples. This consultation clashed with the will of the Muslims, opposed their freedoms, and was imposed on them.

2. Most surely this Consultative Committee included most of the opponents of Imam 'Ali ('a) and those who harboured malice against him. It contained Talha al-Taymi, who was from the family of Abu Bakr, who competed with Imam 'Ali for the caliphate. There was great enmity and dispute between (the tribe of) Taym and Imam 'Ali. It included Abdurrahman Ibn Awf, who was Uthman's son-in-law. Besides, he harboured hatred against Imam 'Ali ('a). He was among those who carried firewood during paying homage to Abu Bakr to burn Imam 'Ali's house. It included Sa'd Ibn Abi Waqqas, who harboured malice against the Imam for his uncles, the Umayyads. His mother was Hamna, daughter of Sufyan Ibn Umayya. Imam 'Ali destroyed their heroes for the sake of Islam. Accordingly, Sa'd was full of spites and enmity toward the Imam for the sake of his uncles. When the Muslims pledged allegiance to the Imam, Sa'd was among those who did not pay homage to him.

The Consultative Committee included Uthman, who was the Sheikh of the Umayyad family, who was famous for showing enmity toward the Household of the Prophet (S). Umar provoked all these forces against Imam ‘Ali lest the caliphate should reach him. After Imam ‘Ali had undertaken the authority, he talked about the hatred and malice of the members of the Consultative Committee against him, saying: “But I remained low when they were low and flew high when they flew high. One of them turned against me because of his hatred and the other inclined to the other way due to his son-in-law, this thing, and that thing.”

Umar intentionally moved all the spites and hatred of all Quraysh against Imam ‘Ali, the brother of Allah’s Apostle (S) his testamentary trustee, and Gate of the City of his Knowledge. He responded to the spites of Quraysh that the Imam destroyed for the sake of Islam.

3. Umar intentionally sent far all the followers of Imam ‘Ali. He did not give them any share in the Consultative Committee, nor did he nominate any of the Ansar, who lodged the Prophet (S) and supported him, for they had wish and inclination toward the Imam (‘a). He also did not give any share to Ammar Ibn Yasir, who was among those who founded Islam. Moreover, he isolated Abu Dharr, al-Miqdad, and the like from among the Muslim eminent men, for they were ‘Ali’s followers. He confined the Consultative Committee to the forces who deviated from Imam ‘Ali and showed enmity toward him.

4. Among the strange affairs of the Consultative Committee whose programs he had designed is that he bore witness that Allah’s Apostle (S) died and was pleased with the members of the Consultative Committee. But he had ordered their heads to be cut off if they had delayed from electing one of them. Was that a reason for their deviating from the religion and reneging from Islam, that shedding their blood might be regarded as permissible?

5. Among the strange affairs of the Consultative Committee is that Umar preferred the group that included Abdurrahman if the

members differed. He overlooked the group that included Imam ‘Ali (‘a). He paid no attention to it. Rather, he forced it to yield to the opinion of Abdurrahman Ibn Awf, whom he preferred to Imam ‘Ali (‘a) who had talents, genius, no equal in knowledge, piety, and fear of Allah. Therefore, how did he make him equal to others, while Allah, the Exalted, says:

“Are those who know and those who do not know alike?” (Qur’an, 39:9).

Ugh be on you, O time! Woe to you, O time! Is Imam ‘Ali equal to the members of the Consultative Committee, and Abdurrahman given precedence over him? However, that took place due to the spites and fanaticism that occupied their souls and made them forget the criteria and prevent them from following the just way!

6. Among the criticisms facing the Consultative Committee is that it created a kind of competition among its members, and they thought that they were equals to each other.

Before that, they had not such an opinion. Sa’d was a follower of Abdurrahman, Abdurrahman was a follower of Uthman, al-Zubayr was among the followers of Imam ‘Ali, and it was he who said during the time of Umar: “By Allah, If Umar died, I would pay homage to ‘Ali.” However, Abdurrahman blew into him the spirit of ambition, and he separated himself from Imam ‘Ali (‘a) and mutinied against him at the Battle of the Camel. The Consultative Committee created ambitions and inclinations, and they hoped for the caliphate and sought it though they were not worthy of it. Accordingly, the country was full of discords and differences; the word of the Muslims became disordered, and their unity cracked. Mu’awiya Ibn Abi Sufyan mentioned this painful situation during his talk with Ibn al-Husayn, whom Ziyad sent to meet him. He said to him:

-I have heard that you have mind and reason; therefore, tell me about all things about which I question you?

-Ask me as you like.

-Tell me: What scattered the affair of the Muslims and their leading personalities, and made them differ with each other?

-The people who killed Uthman.

-You have done nothing.

-'Ali, who walked towards you and fought against you.

-You have done nothing.

-Talha, al-Zubayr, and A'isha, who walked towards 'Ali and fought against him.

-You have done nothing.

-I have nothing other than that, O Commander of the Faithful!

-I will tell you that nothing scattered the Muslims and divided their inclinations except the Consultative Committee that Umar confined to six people. That is because Allah sent Muhammad

"With guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse" (Qur'an, 9:33).

He (Prophet Muhammad) did according to what Allah commanded him. Then Allah took him unto Him. He (Umar) advanced Abu Bakr to perform the prayer, and they were satisfied with him in respect of the affairs of their religion, for Allah's Apostle (S) was satisfied with him for the affairs of their religion. So, he (Abu Bakr) did according to the Sunna of Allah's Apostle (S) and he followed his behaviour until Allah seized him unto Him. He appointed Umar as a caliph, and he followed the like of his behaviour. Then Umar confined the Consultative Committee to six persons, and each of them hoped the caliphate for himself, his people hoped it for him, and his soul was eager for that. If

Umar had appointed someone over them, as Abu Bakr had done, there would have been no difference over that78.

These are the defects of the Consultative Committee that opened the door to chaos and dispute among the Muslims, and made al-Tulaqa'79 and their sons compete with each other for the Islamic caliphate. They went up on the pulpits of the Muslims, possessed alone al-Fay', and punished the good and righteous Muslims. To Allah we belong and to Him is our return!

The Election

Umar met his Lord and went to his final resting-place80. The police surrounded the members of the Consultative Committee. They forced them to carry out Umar's will and to elect for the Muslims a ruler from among them. The candidates held a meeting in the public treasury, and it was said that they held the meeting in the house of Masrur Ibn Muhrima. Imam al-Hasan and Abdullah Ibn Abbas supervised the election. Amr Ibn al-'Aas and al-Mughira Ibn Shu'ba approached the place of the election. They sat by the door. Sa'd Ibn Abi Waqqas came to know of their purpose. He rebuked and said to them: "Do you want to say that you have attended the Consultative Committee and been from among its members?"

The members discussed the one who was the most entitled to the authority, most appropriate for it, the greatest of them in ability and power to manage the affairs of the government. As for Imam 'Ali ('a) he warned them against the discords that would have happened in the country if they had responded to their tendencies and had not preferred the truth. He ('a) said: "None before me hastened to the summons of truth and retaining of kinship, and the profit of generosity. Therefore, listen to my words and fully understand my speech. After this day you will see that the swords will be drawn and covenants will be broken for this authority, to

the extent that some of you will be Imams of the men of misguidance and followers of the men of ignorance."[81]

They did not understand the Imam's speech, nor did they reflect on it; rather they hurried to their ambitions and their inclinations. Shortly after that, the time showed them the Imam's truthful prediction. That was when they drew the swords and broke their covenants, that they might reach the sceptre of government and authority. Some of them became Imams of the men of misguidance and followers of the men of ignorance.

Anyway, the discussion about the affair of the caliphate was plentiful. The meeting was over, and nothing resulted from it. The people were impatiently waiting for the decisive result of their meeting, but they found nothing. The meeting was held again, but nothing resulted from it. The period of time fixed by Umar was about to be over. So, Abu Talha al-Ansari came to the members and said to them: "By Him in whose hand is Umar's soul, I will add nothing to the three days when you have been commanded (to elect one from among you)."

The third day came and the meeting was held. Talha gave his right to Uthman. He did that because he had come to know that Uthman deviated from Imam 'Ali ('a). He intended to strengthen his side and undermine that of the Imam. Al-Zubayr hurried and gave his right to the Imam, for he came to know that his side became weak. Sa'd hurried and gave his right to Abdurrahman Ibn Awf, for he was his cousin. As for Abdurrahman to whom Umar entrusted the affairs of the Consultative Committee and whose opinion he regarded as a decisive criterion, he felt weakness in himself and incapability of managing the affairs of the government, so he decided to nominate someone other than him. He inclined to Uthman. So he consulted Quraysh, and they made him refrain from (electing) Imam 'Ali ('a), made him love Uthman, and urged him to choose and elect him.

The terrible hour came, and the course of history changed. That was when Abdurrahman said to his nephew: "O Masrur, go and

summon ‘Ali and Uthman!”

“With whom shall I begin?” asked Masrur.

“With whomever you wish,” said Abdurrahman.

Masrur hurried and brought Imam ‘Ali and Uthman. The Muhajirin and the Ansar attended. The masses overcrowded in the mosque, that they might take the decisive decision. Abdurrahman rose and said: “Advise me in respect of these two persons.” He indicated with his hand to Hashim’s descendant (Imam ‘Ali) and the Sheikh of the Umayyads (Uthman Ibn Affan).

Ammar Ibn Yasir said to him: “If you want the people not to disagree, then pay homage to ‘Ali!”

He advised him to follow the right opinion that would protect the community from the disagreement and save it from the dispute and dissension. Al-Miqdad hurried and confirmed Ammar’s viewpoint, saying: “Ammar is right. If you pledge allegiance to ‘Ali, we will listen and obey!”

Abdullah Ibn Abi Sarh-among the eminent men from among the Umayyads who warred against the Prophet (S) and opposed him-rose and addressed Abdurrahman Ibn Awf, saying: “If you want Quraysh not to disagree, then pay homage to Uthman Ibn Affan!”

Abdullah Ibn Rabee‘a al-Makhzumi rushed and said: “He is right! If you pledge allegiance to Uthman, we will listen and obey!”

Ammar Ibn Yasir opposed Abdullah Ibn Abi Sarh and said to him: “When are you loyal to Islam?”

Ammar was truthful. When did Abdullah Ibn Abi Sarh respect Islam? When was he loyal to the Muslims? When did he guide them to the right path? He was the greatest of all the people in showing enmity toward Allah’s Apostle (S). When the Prophet (S) conquered Mecca, he ordered Abdullah Ibn Abi Sarh to be killed even if he was hanging on to the curtains of the Kaaba[82]. Why did such

a rogue intervene in the affairs of the Muslims? However, we belong to Allah and to Him is our return!

The Hashimites and the Umayyads talked, and a warm argument took place between the two families. Ammar Ibn Yasir, a loyal Muslim, said: "O people, most surely Allah has honoured you through His Prophet and strengthened you through His religion; therefore, till when do you turn the authority away from the Household of your Prophet?"

Ammar said but the saying of Islam that his heart had understood. Allah strengthened Quraysh and the rest of the Arabs with His religion and made them happy through His Prophet, who was the source of their strength, honour, and glory. It was not an act of fairness and justice that they turned the authority away from his household and family. They sometimes entrusted Taym with it and sometimes 'Adi. Now, they spared no effort to entrust it to another tribe. A man from (the tribe of) Makhzum interrupted him, saying: "You have overlooked your condition, O son of Sumayya! What is the relationship between you and the authority over Quraysh?"

The man's soul was full of the beliefs of the pre-Islamic era. So, he criticized Ibn Sumayya. He thought that he overlooked his condition and exceeded his bounds due to the fact that he intervened in the affairs of Quraysh. Which right did Quraysh have in this affair? That is because they resisted the Prophet (S), battled against him, and opposed his message. The authority belonged to the Muslims. Ibn Sumayya, whom Allah made strong through his religion, and the rest of the weak who supported the Prophet (S) and protected his message had the right to take part in the authority. The opinion and the government belonged to them, and not to the tyrants of Quraysh.

Anyway, when many disputes took place between the aware Muslim forces and the devious forces, Sa'd turned to Abdurrahman and said to him: "O Abdurrahman, finish your affair before the people face discords!"

As a result, Abdurrahman hurried to Imam ‘Ali and asked him: “Shall I pay homage to you provided that you should govern according to Allah’s Book, the Sunna of His Prophet, and the deeds of Abu Bakr and Umar?”

Imam ‘Ali looked at him and answered with the speech of faith and of the free: “Rather, according to Allah’s Book, the Sunna of His Apostle, and my personal viewpoints.”

Abdurrahman expected nothing from Imam ‘Ali other than that, for the sources of legislation in Islam are Allah’s Book and the Sunna of His Prophet. According to them the government is managed, and the problems of subjects are solved. The actions of Abu Bakr and Umar were not among the sources of legislation. Through his policy, Abu Bakr followed a special way on which Umar did not agree with him. Umar thought that Abu Bakr was far away from the sources of legislation. Abu Bakr had a special viewpoint in respect of Khalid Ibn Waleed, who killed Malik Ibn Nuwayra and fornicated his wife[83].

However, Abu Bakr thought that Khalid interpreted and made a mistake, so he had not been punished with the prescribed punishment. As for Umar, he thought that there was no escape from punishing him and that there was no room for Abu Bakr’s excuse. Through his fiscal policy, Abu Bakr followed a way more just than that of Umar, who followed a way led to caste and preferring some Muslims to others in giving. Umar made unlawful the two mut’as[84], while he admitted that they were lawful during the time of Allah’s Apostle (S). He had a religious verdict contrary to Islam in respect of the grandmother’s inheritance and the like. Therefore, which method had ‘Ali Ibn Abi Talib to follow, while he was the pioneer of the great social justice on earth? If he had sought the government and authority, he would have accepted the conditions of Abdurrahman Ibn Awf, and then he would have followed his personal viewpoints in respect of government and arrested his opponents. However, he (‘a) refused to do that, and

his strong faith prevented from accepting anything he thought unlawful.

When Abdurrahman Ibn Awf was hopeless of Imam ʻAli, he turned to Uthman Ibn Affan and stipulated that. Uthman agreed to carry out the conditions, and Abdurrahman paid homage to him and said to him: "O Allah, I have entrusted Uthman with the caliphate!"

Accordingly, clamour and noise of the people became loud, for the head of the Umayyads won the government, and the affairs of the caliphate reached him. As for Imam ʻAli (ʻa), he said to Abdurrahman Ibn Awf: "By Allah, you have done it (for nothing) except that you have hoped from him what your leader (Umar) had hoped from his companion (Abu Bakr). May Allah spread among you the perfume of Minsham!"85 Then he turned to the Qurashi people and addressed them, saying: "This is not the first day when you cooperate with each other against us, but patience is good and Allah is He Whose help is sought for against what you describe!"

Abdurrahman Ibn Awf hurried to threaten Imam ʻAli, saying: "O ʻAli, do not make a way against you!"

While the Imam was leaving the mosque, he said: "The book will reach its fixed term!"

Ammar Ibn Yasir addressed Abdurrahman Ibn Awf, saying: "O Abdurrahman, by Allah, you have left him (ʻAli), while he is among those who judge with the truth, and thereby did they do justice!"

Al-Miqdad went out while his legs were overburdened and said: "By Allah, I have seen nothing like that which has come to the members of this house after their Prophet! I wonder at Quraysh! They have deserted the man. I do not say nor do I come to know that there is anyone more just, knowledgeable, pious than he is!"

Abdurrahman Ibn Awf interrupted his speech, saying to him: "Fear Allah, O Miqdad! I fear that you will make a discord!"86

As for Imam al-Hasan, he supervised the election. He was terrified when he saw the people yielded to their personal purposes and ambitions. He came to know that the Qurayshi Muhajirin harboured malice and hatred against his father, that the religion was mere a lick on their tongues, and that they took care of it as long as they made use of it. Those views made him displeased and grumbling. They made him know that the people followed their own interests and ambitions, and that they had no relationship with the public interests. Here we will say good-bye to Imam al-Hasan and meet him at the time of the Third Caliph!

- 1. Nahj al-Balagha, (explained by Muhammad 'Abda), 2\48.
- 2. Tulaqa' are those who converted to Islam at the time of the conquest of Mecca.
- 3. Al- As-Saqifa is a shelter. It was the place where the Ansar held their meetings and seminars.
- 4. Sa'd Ibn Ubada was the master of the Khazrajite and leader of the Ansar. His people admitted his leadership over them. He, his father, his grandfather, and his son Qays were famous for generosity. It was said that no house from al-Aws and al-Khazrajj had four successive, generous people except that of Sa'd. He was one of the heads. He was present with Allah's Apostle (S) at al-'Aqaba and (the Battle of Badr. He did not pledge allegiance to Abu Bakr. He angrily went out of Medina. Khalid Ibn Waleed and a companion of his followed him by night. They stabbed him and threw him into a well. Khalid deceived some foolish people that it was the jinn who killed him. They composed two poetry lines on behalf on the jinn, saying:
  We have killed the master of al-Khazrajj, Sa'd Ibn Ubada,
  And we threw two arrows at him and did not fail to hit his heart.
  He died at Hawran, (part) of the land of Sham (Syria) in the year fifteen A. H. It was said (that he died) in the year four-

teen A. H. His biography has been mentioned in the books al-Isaba, al-Isti'ab, Usd al-Ghaba, and the like.

- 5. Al-Tabari, Tarikh, vol. 3, p. 207.
- 6. Al-Sanah is a place one mile from Medina. It was said that it was among its outskirts, and was three or four miles far from it.
- 7. Ibn Abi al-Hadid, Sharh Nahj al-Balagha.
- 8. Al-'Aqd al-Fareed, vol. 3, p. 62.
- 9. Al-Tabari, Tarikh, vol. 3, p. 208.
- 10. Al-'Aqd al-Fareed, vol. 3, p. 62.
- 11. Al-Nisa'i, Khasa'is, p. 18. Al-Hakim, Mustadrak, vol. 3, p. 126.
- 12. Al-'Aqd al-Fareed, vol. 3, p. 62.
- 13. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 2, p. 8.
- 14. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 2, p. 5.
- 15. Al-Bukhari, Sahih, vol. 10, p. 44. Ahmad, Musnad, vol. 1, p. 55. Tamam al-Mutun, p. 137.
- 16. Al-Nass wa al-Ijtihad, p. 7.
- 17. Al-Khulafa' al-Rashidun, p. 16.
- 18. Ibn al-Athir, Tarikh.
- 19. 'Ali wa Banuh, p. 19.
- 20. Al-Imama wa al-Siyasa, vol. 1, pp. 11-12.
- 21. Fay' is wealth, income, or war booty gained without fighting.
- 22. Balaghat al-Nisa', p. 23. A'lam al-Nisa', vol. 3, pp. 1219-1220. Al-Tabrasi, al-Ihtijajj. Al-Majlisi, al-Bihar. Sharh Nahj al-Balagha.
- 23. Al-Imama wa al-Siyasa, vol. 1, p. 12.
- 24. A'lam al-Nisa', vol. 3, p. 1214.
- 25. Al-Riyad al-Nadira, vol. 1, p. 139. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 2, p. 17. Al-Khawarizmi, Maqtal al-Husayn, vol. 1, p. 93. Al-Manaqib, vol. 2, p. 172. In the book al-Isaba, vol. 2, p. 15, it has been mentioned: "This argument issued from Imam al-Husayn." In the book al-Sawa'iq al-Muhriqa, p. 105, it has been mentioned: "Al-Hasan said these words to Abu Bakr, and that happened to al-Husayn with Umar Ibn al-Khattab."

- 26. Al-Tabrasi, al-Ihtijaj, pp. 42-43.
- 27. Al-Tabrasi, al-Ihtijaj p. 43.
- 28. Al-Tabrasi, al-Ihtijaj, pp. 43-44. Other writers have mentioned it.
- 29. Abu al-Fida', Tarikh, vol. 1, p. 156.
- 30. Traditions ensured by many ways of narration have mentioned that Umar threatened Imam 'Ali ('a), the Commander of the Faithful, with setting fire to his house. Most historians have mentioned that. This event has been mentioned in the books: Al-Imama wa al-Siyasa, vol. 1, pp. 12-13. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 1, p. 34. Al-Tabari, Tarikh, vol. 3, p. 202, (Daar al-Ma'rif edition). Abu al-Fida', Tarikh, vol. 1, p. 156. Al-Ya'qubi, Tarikh, vol. 2, p. 105. 'Alaam al-Nisa', vol. 3, p. 205. Abu 'Ubayd, al-Amwal, p. 131. Al-Mas'udi, Murujj al-Dhahab, vol. 1, p. 414. 'Abd al-Fattah, Imam 'Ali ('a), vol. 1, p. 213. He has mentioned it in vol. 4, p. 171. Hafiz Ibrahim, the poet of the Nile, has written poetry on it, saying:
  Umar said a statement to 'Ali ; venerate its listener; respect its speaker:
  I shall burn your house and do not leave you alive wherein if you do not pay homage, even if al-Mustafa's daughter is in it. None said it except Abu Hafs (Umar) when he addressed Adnan's Knight and Protector.
- 31. A'lam al-Nisa', vol. 3, p. 215.
- 32. Al-Hakim, al-Mustadrak, vol. 3, p. 124. Al-Sawa'iq al-Muhriqa, 75.
- 33. Al-Isaba.
- 34. Al-Nass wa al-Ijtihad, p. 37.
- 35. Kanz al-'Ummal, vol. 3, p. 135. Al-Tabari, vol. 4, p. 52.
- 36. Al-Imama wa al-Siyasa, vol. 1, p. 14. A'lam al-Nisa', vol. 3, p. 1214. Imam 'Ali ('a), vol. 1, p. 217.
- 37. Imam 'Ali ('a), vol. 1, pp. 217-218.
- 38. Al-Hakim, Mustadrak, vol. 3, p. 153. Usd al-Ghaba, vol. 5, p. 522. Tahdhib al-Tahdhib, vol. 12, p. 441. Mizan al-I'tidal, vol. 2, p. 219. Dhakha'ir al-Uqba, p. 39. Al-Khawarizmi, Maqtal, vol. 1, p. 52.

- 39. Ghaliya is a perfume of musk and ambergris.
- 40. Noor al-Abbsar, p. 42. In his book al-Manaqib, vol., 2, p. 131, Ibn Shahrashub has mentioned an addition to the above-mentioned poetry lines. The addition is as follows:
  Say to him who has been caused to be absent beneath the layers of the earth if you can hear my cry and my call.
  I had protection under the wing of Muhammad. I had no fear of oppression and he was my beauty.
  However, today I have yielded to the lowly one, avoided being oppressed, and repelled with my garment him who wrongs me.
  If a turtledove weeps on a twig during its night out of grief, I will weep throughout my morning.
  So, after you, I will appoint sadness as my bosom friend and make the tears over you as my sash.
- 41. The five tearful people are Adam, Ya'qub, Yusuf, Fatimah, and 'Ali Ibn al-Husayn.
- 42. Anas Ibn Malik was among those who lowered Allah's Apostle (S) into his final resting-place.
- 43. Ibn Maja, Sunan, p. 18.
- 44. Al-Ya'qubi, Tarikh, vol. 2, p. 95.
- 45. Asma' was the daughter of Umays Ibn Sa'eed Ibn al-Harith al-Khath'ami. Her mother was the daughter of Awf Ibn Zuhayr Ibn Kinana. She had become Muslim before Allah's Apostle (S) enter al-Arqam's house in Mecca. She pledged allegiance (to the Prophet). She and her husband Ja'far Ibn Abi Talib migrated to the land of al-Habasha (Abyssinai). She said: "O Allah's Apostle, some men pride themselves on me that I was not among the early emigrants." So, he (S) said: "Rather, you emigrated twice: You emigrated to al-Habasha, while we were in Mecca. Then you emigrated after that." She narrated sixty traditions from the Prophet (S). Umar Ibn al-Khattab asked her to explain dreams. He assigned for her one thousand dirhams. When her husband was martyred, Abu Bakr married her, and she born him the good one, Muhammad. When Abu Bakr died, Imam 'Ali , the Commander of the Faithful, peace be on him, married her. She

was the sister of Maymuna, daughter of al-Harith and wife of the Prophet (S) and sister of Umm al-Fadhl, the wife of al-Abbas. Her biography has been mentioned in the books: Usd al-Ghaba, vol. 5, p. 395. Tahdhib al-Tahdhib, Al-Isti'ab, A'lam al-Nisa'. Ibn Sa'd, Tabaqat.

- 46. Al-Hakim, Mustadrak, vol. 3, p. 162.
- 47. Salma, daughter of Umays, was the sister of Asma'. She was among the sisters concerning whom Allah's Apostle (S) said: "The believing sisters!" She was the wife of Hamza Ibn 'Abd al-Muttalib. This has been mentioned in the book Usd al-Ghaba, vol. 5, p. 479.
- 48. Ibn Sa'd, Tabaqat, vol. 8, p. 17. In the books Imam Ahmad Ibn Hanbal's Musnad, vol. 6, p. 461, and Dhakha'ir al-Uqba, it has been mentioned that it was Umm Salama who witnessed the death of Fatimah, and not Salma, daughter of Umays.
- 49. Usd al-Ghaba, vol. 5, p. 524. Kanz al-'Ummal, vol. 7, p. 113.
- 50. This has been mentioned by those who explained al-Bukhari's book, vol. 8, p. 157. In al-Hakim's Mustadrak, vol. 3, p. 162, it has been mentioned on the authority of 'Aa'isha, who has said: "Fatimah, daughter of Allah's Apostle (S) was buried during the night, and it was 'Ali , peace be on him, who buried her. Abu Bakr did not come to know of that until after she had been buried and 'Ali prayed over her." This tradition has been mentioned in the books: Ahmad, Musnad, vol. 1, pp. 6-9. Muslim, Sahih, vol. 2, p. 72. Al-Tabari, Tarikh, vol. 3, p. 202. Al-Bayqahi, Sunan, vol. 6, p. 300. Al-Tahawi, Mushkil al-Aathar. The tradition has also been mentioned by Ibn Kathir in his al-Tarikh, vol. 5, p. 285. He has said in vol. 6, p. 333: "Fatimah hated Abu Bakr throughout her lifetime." In his al-Sirah al-Halabiya, vol. 3, p. 390, al-Waqidi has said: "We have established that 'Ali , my Allah honour him, buried he (Fatimah), my Allah be pleased with her, and prayed over her. With him were al-Abbas, and al-Fadhl. They did not inform anyone of that."
- 51. Bihar al-Anwar, vol. 10, p. 52. It has been mentioned in it: "Ibn Babawayh believes that Fatimah was buried in her

house." Our Sheikh believes that she was buried either in her house or in al-Rouda.

- 52. Muhammad 'Abda, Sharh Nahjj al-Balagha, vol. pp. 207-208. The historians have differed over the date of her death. In his book al-Tabaqat, vol. 8, p. 18, Ibn Sa'd has mentioned: "Fatimah died three months after the death of her father (S). She was twenty years old on the day when she died." In al-Hakim's Mustadrak, vol. 3, p. 162, it has been mentioned: "She died eight months after the death of her father." It was said that she did not remain (alive) except for two months, and that she was twenty years old. In Bihar al-Anwar, vol. 10, p. 60, it has been mentioned: "She died seventy-five days after (the death of) her father. It was said that she died forty days (after him). She was eighteen years and two months old." (The author of Bihar al-Anwar) has narrated this on the authority of al-Sayyid al-Murtada, 'Alam al-Huda. He has mentioned other reports in this respect.
- 53. Al-Saloob is the she-camel whose embryo is dead or it is the one that miscarries an incomplete embryo. Al-Zalooq is the she-camel that miscarries an incomplete embryo.
- 54. Ibn Shahrashub, al-Manaqib, vol. 2, p. 150. He has quoted it from al-Qadi's Sharh al-Akhbar.
- 55. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 1, p. 55.
- 56. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 6, p. 343 (Edition of Daar Ihya' al-Kutub al-'Arabiya).
- 57. Al-Imama wa al-Siyasa, vol. 1, p. 19.
- 58. Al-Imama wa al-Siyasa, vol. 1, p. 19.
- 59. Al-Imama wa al-Siyasa, vol. 1, p. 19. Al-Tabari, Tarikh. Ibn Sa'd, Tabaqat.
- 60. Al-Imama wa al-Siyasa, vol. 1, p. 20.
- 61. He refers to Abu Bakr's statement after the pledge of allegiance had been given to him: "Depose me (from the office of the caliphate), for I am not the best of you!"
- 62. Sharh Nahjj al-Balagha, Muhammad 'Abda, vol. 1, p. 26-27.
- 63. Abu Bakr died on Monday evening, twenty-second of Jamadi al-Akhira, in the year 13 A. H. He was sixty-three years

old. The period of his caliphate was two years and three months. This has been mentioned by al-Mas'udi in his Murujj al-Dhahab, vol. 2, p. 191. In the pre-Islamic period Abu Bakr taught boys, and in the Islamic period he was a tailor. His father was poor. He lived on hunting turtledoves. When he became blind and his son was unable to look after him, he went to Abdullah Ibn Jad'an, a leading person in Mecca, and he installed him in the office of calling (people to come to) his food. This has been mentioned in the book Haqq al-Yaqeen, vol. 1, p. 181.

- 64. Ibn Abi al-Hadid, Sharh Nahjj al-Balagha, vol. 1, p. 162.
- 65. Ibn Abi al-Hadid, Sharh Nahjj al-Balagha, vol. 1, p. 174.
- 66. Abu 'Ubayda, p. 224.
- 67. Al-Sunan al-Kubra, vol. 7, P. 442. Al-Razi, Tafsir, vol. 7, p. 484.
- 68. Nahjj al-Balagha, vol. 1, p. 181.
- 69. Nahjj al-Balagha, vol. 1, p. 182.
- 70. Ibn 'Asakir, Tarikh, vol. 4, p. 321.
- 71. Al-Mas'udi, Murujj al-Dhahab, vol. 1, p. 212. Al-Isti'abin.
- 72. Al-Imama wa al-Siyasa, vol. 1, p. 21.
- 73. Murujj al-Dhahab, al-Mas'udi, vol. 2, p. 212.
- 74. Al-Isti'ab, vol. 3, p. 5.
- 75. Ibn Abi al-Hadid, Sharh Nahjj al-Balagha, vol. 1, p. 185-186.
- 76. Abu Talha al-Ansari is Zayd Ibn Sahl al-Najjar. He fought alongside the Prophet (S) at the Battle of Badr. When the Prophet (S) made his companions associate with each other as brothers, he made him and Abu 'Ubayda al-Jarrah associate as brothers. Abu Talha was among the numbered bow men and among the famous brave people. He killed twenty people at the Battle of Hunayn. He married Umm Anas Ibn Malik. He died in Medina in the year 31 A. H. at the age of seventy. 'Uthman Ibn 'Affan prayed over him. Usd al-Ghaba, vol. 5, p. 334.
- 77. Al-Tabari, Tarikh, vol. 5, p. 35.
- 78. Ibn 'Abd Rabbih, al-Iqd al-Fareed, vol. 3, pp. 73-74.

- 79. al-Tulaqa' are those who converted to Islam at the time of the conquest of Mecca.
- 80. Umar died on Wednesday with four days remaining (in the month) of Dhi al-Hijja, in the year 23 A. H. His caliphate lasted for ten years, six months, and four days. He was sixty-three years old. This has been mentioned by al-Mas'udi in his book Murujj al-Dhahab, vol. 2, p. 198. Before Islam, Umar was very poor and miserable. Umar Ibn al-'Aas has said: "By Allah, I have seen Umar and his father. Each of them was wearing a Qattwani cloak that did exceed the hollow of the knee; and there was a bundle of firewood on his head." This has been mentioned by Ibn Abi al-Hadid in his book Sharh Nahjj al-Balagha.
- 81. Muhammad Abda, Sharh Nahj al-Balagha, vol. 2, p. 31.
- 82. Al-Isti'ab, vol. 2, p. 375.
- 83. Malik Ibn Nuwayra Ibn Hamza al-Tamimi, al-Yarbu'i was given the kunya of Abu Hanzala and the nickname of al-Jaful. He was a noble poet and knight. His people numbered him as among the knights of Banu Yarbu' during the pre-Islamic period. He was among the followers of the kings. The Prophet (S) appointed him as a governor over the endowments of his people because of his trustworthiness and cleverness. When Malik heard of the death of the Prophet (S) he refrained from giving alms and divided it among his people. Perhaps he did that according to the Sunna that stipulated distributing alms among the poor of the region. If something of it remained, it had to be carried to the public treasury. In this respect, Malik says: I said: "Take your properties." I was not afraid of nor did I reflect on that which would come from the following day. If an undertaker undertook the feared religion, we would obey and say that the religion was that of Muhammad. This poetry indicates his faith and his firm clinging to his religion. Khalid Ibn Waleed crept towards him while he was not commanded to fight against him. That was during the night. After performing the evening prayer, he took his army and hurried to take their weapons and to take them as prisoners of war. Among them was Malik's wife Layla, daughter of al-

Minhal. She was the most beautiful of all the Arab women. So Khalid was charmed by her. There was a heated argument between Khalid and Malik. Khalid said to Malik: "I am going to kill you!" Malik said to him: "Has your leader (Abu Bakr) commanded you to do that?" Malik replied: "By Allah, I am going to kill you!" Khalid said. Abdullah Ibn Umar and Abu Qattada al-Ansari were standing beside Khalid. They blamed him for that, but he refused and said: "May Allah not forgive me if I do not kill him!" Then he commanded Dhirar Ibn al-Azwar to behead him. Malik turned to his wife and said to Khalid: "This is the one who has killed me!" Khalid said to him: "Rather, Allah has killed you due to your apostatizing from Islam." Malik refused that, saying: "Most surely I am (depending) on Islam!" Dhirar rose and killed him. Then Khalid took Malik's wife and fornicated her at that night. However, Abu Bakr ordered him not to be punished with the prescribed punishment. He claimed that Khalid interpreted and made a mistake! For more details about this painful event, see al-Nass wa al-Ijtihad by Imam Sharaf al-Deen.

- 84. Mut'ah al-Hajj and temporary marriage.
- 85. Minsham is a name of a woman. She was a druggist in Mecca. When Khuza'a and Juhrum (two tribes) intended to fight against each other, they perfumed themselves with her perfume. When they did that, many dead were among them. So, it was said: "More wicked than Minsham's perfume!" This has been mentioned in Sihah al-Jawahiri, vol. 5, p. 2041. Allah granted Imam 'Ali 's supplication. That was when there were strong estrangement and disputes. 'Abd al-Rahman Ibn Awf willed that Uthman had not to pray over him!
- 86. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 1, p. 194.

Chapter 7: At the Time of Uthman

We receive al-Hasan at the time of Uthman, while he was in the vigor and prime of youth. He was over twenty years old. This age allows one to plunge into the battle of life and give an opinion of the social side. During this age, Imam al-Hasan entered, as it was said, the field of jihad, which is one of the doors to the Garden. He joined the Mujahideen whose standards headed for Africa to conquer it in the year 26 A. H.1 Through al-Hasan, the grandson of Allah's Apostle (S), the Mujahideen remembered the personality of his grandfather. So they showed extreme courage and Allah made Africa be conquered at their hands.

When the battle ended, al-Hasan ('a) headed for the capital of his grandfather (S). He was victorious and happy at the expansion of Islam and spread of the religion of his grandfather. In the year 30 A. H. the Muslim armies carried the standards of victory and headed for Tabaristan. Al-Hasan joined them2. Because of his blessing, Allah made them conquer it and made the standard of Islam flutter over it. For the public interest and serving the religion, which are the best of all the other considerations, Imam al-Hasan ('a) entered the fields of jihad and struggle, and paid no attention to displeasure he had hidden in his soul due to losing his father's right (of authority). This is a wonderful lesson the political parties standing in the country must use to refrain from party fanaticism and to take care of the interests of the country and society.

Uthman ruled the country for some years, but his policy was very far from the Sunna of Allah's Apostle (S); likewise, it was very far from the sunna of the two Sheikhs (Abu Bakr and Umar). Moreover it was very far away from the essence of that time, for it did not agree with the religious and social sides; for this reason it

failed and was deserted. The reason for that is that the Caliph Uthman was unable to manage the affairs of the community and the government. He had a weak willpower in all his acts.

Emerson is truthful when he says: "Most surely, willpower is the secret of success, and the success is the goal of existence. That is because willpower has immortalized the names of Napoleon, Krant, Alexander, and the like from among the men of history. Many men of history are famous for bravery, experience, and cleverness, but their desertion resulted from their hesitation and their weak willpower. It is impossible for us to enter the battle of life and hope for victory without having a willpower.3"

Willpower has a perfect effect on forming person and his immortality in life. It is impossible for the weak, helpless person to achieve any goal for the community or to build its entity. Islam has taken great care of removing the weak-willed person from leading the community and preventing him from practicing the government. For such a person subjects the country to dangers, brings about to it hardships and misfortunes, takes away the prestige and morale of the government, encourages those powerful to mutiny against him and to disobey him.

Most surely, Uthman had no willpower to a far extent. He had no power to face the events, nor had he an ability to overcome them. As a result he entrusted the affairs of the government to Marwan, and he acted freely. On the authority of his Sheikhs, Ibn Abi al-Hadid has narrated that the real caliph was Marwan, and that Uthman had nothing except the name of the caliph.

Anyway, it is necessary for us to explain Uthman's story and to understand its reality, for there is a close connection between it and our research. Some historians claim that Imam al-Hasan ('a) was Uthmani in inclination, defended him on the day of the house, showed severe sadness for him after his murder, and criticized his father because he did not help and protect him.

Dr. Taha Husayn has inclined to this viewpoint and sent it to readers as an axiomatic without pondering on it. We cannot understand the reality of this viewpoint unless we come to know Uthman's policy and behavior. It, and nothing else, will show us the falsehood of these affairs and their disagreement with the reality of Imam al-Hasan ('a) who carried the guidance of his grandfather, Allah's Apostle (S).

Before we speak about Uthman's policy, we would like to explain that we, in many of our researches, do no agree with Dr. Taha Husayn, for he tried to justify Uthman's actions and deem him far above the accusations fastened on him through some ways far and void of scientific research. In the introduction to his research, he has disowned all kinds of inclination and tribal fanaticism. He has indicated that he is not a follower of Uthman, nor is he a follower of 'Ali; rather, through his researches he tries to be loyal to reality as far as possible4.

However, he has not conformed to his promise. He has set out to cling to some weak ways in order to correct the mistakes of Uthman's policy, which, throughout its stages, did not keep abreast with Allah's Book, the Sunna of His Prophet, and the Sunna of the two Sheikhs. Accordingly, the good and righteous Muslims bore a grudge against him, and the Muslim regions revolted against him. The Muslim masses surrounded him. They demanded him to be moderate in his policy and follow the clear, white way. However, he did not respond to them, so they killed him. The community was unhappy during the period of his government and was liable to a trial after his death.

It is incumbent on us to ponder on these events carefully and honestly and to explain their results, for there is a close connection between them and our religious life. We have no right to find an excuse to any person when his practices oppose the Islamic teachings, principles, and precepts. We mention to readers some of the criticisms facing Uthman's policy.

His Pardoning Ubaydillah

Uthman received the caliphate with pardoning Ubaydillah Ibn Umar, who took vengeance on those who killed his father. For no reason, he killed al-Hurmuzan, Jufayna, and the daughter of Abu Lu'lu'. He intended to kill all the captives in Medina. However, Sa'd Ibn Abi Waqqas went to him, said soft words to him, overcame him, and took the sword from him. Ubaydillah was thrown into prison until Uthman decided his case. When Uthman became a caliph, he went up on the pulpit and told the Muslims about Ubaydillah's case. He said to them: "It was a decree of Allah that Ubaydillah Ibn Umar killed al-Hurmuzan. Al-Hurmuzan is among the Muslims. He has no inheritor except the Muslims in general. I am your Imam. I have pardoned him; therefore, will you pardon him?"

Some people expressed their satisfaction and acknowledged the pardon. However Imam 'Ali ('a) criticized Uthman and was dissatisfied with his decision. He said to him: "Punish the sinner (Ubaydillah Ibn Umar), for he has committed a great crime! He has killed a Muslim for no reason!"

The Imam said to Ubaydillah: "O Sinner, if I won a victory over you, I would kill you for al-Hurmuzan."[5]

Al-Miqdad Ibn Umar said to Uthman: "Most surely al-Hurmuzan is a follower of Allah and His Apostle, so you have no right to grant that which belongs to Allah and his Apostle!"[6]

The honest, righteous Muslims were not satisfied with such a kind of pardon. They regarded it as a kind of aggression against Islam and a violation to its bounds. Accordingly, when Ziyad Ibn Labeed met Ubaydillah, he said to him:

O Ubaydillah, neither escape nor refuge nor guard will protect you from Ibn Arwa.

You have shed blood unlawfully. The murder of al-Hurmuzan has a danger.

For nothing (you have killed him). However a sayer has said: "Have you accused al-Hurmuzan (of killing) Umar?" So a fool has said, and the events are numerous. Yes I accuse him (of that). He has advised and commanded.

The slave's weapon was inside his house, and the affair is considered through an affair.

Ubaydillah complained to Uthman of Ziyad. So Uthman summoned Ziyad and prevented him from that. However, he did not refrain from that; rather, he went on criticizing Uthman, saying:

O Abu Amr, Ubaydillah is hostage to the murder of al-Hurmuzan; therefore, you must have no doubt (about that).

For you have pardoned him; the reasons for the mistake are two racehorses. You have no right to pardon.

Uthman became angry with Ziyad and rebuked him until he refrained from criticizing him7. He commanded Ubaydillah to leave Medina for Kufa. He gave him a house there. The place was ascribed to Ubaydillah and was given the name of Kuwayfa Ibn Umar. Al-Tabari has narrated: "Uthman consulted the companions (of the Prophet) in respect of the affair of Ubaydillah, and they advised him to pardon him. They said to him: 'Umar was killed yesterday; and his son is killed today?' Some of them advised him to kill him. Among them was Imam 'Ali ('a). However Amr Ibn al-Aas said to him: 'Most surely, Allah has exempted you from the event that happens while you have an authority over the Muslims. This event had taken place when you had no authority.' As a result, Uthman responded to his viewpoint. That was when he said: 'I am a ruler over them. I have decided that the punishment should be a blood money, and I will pay it from my own wealth.'"8

This procedure faces the following criticisms:

1. Islam has required rulers to administer the prescribed punishments, not to show tolerance and leniency in respect of them, that regulations may be kept, and souls may be protected from aggressions. The ruler has no right to show tolerance and leniency toward an aggressor irrespective of his high social position. The Prophet (S) declared that and applied it to real life. He was asked to pardon a female thief due to the nobility of her family, and he replied:

"Those before you perished because they punished the weak when they stole and left the noble. By Allah, if Fatimah, Muhammad's daughter, stole, I would cut off her hand."9

2. He ('a) flogged those who told lies (ashab al-ifk). Among them was Satih Ibn Athatha, who took part in the Battle of Badr10. This is required by Islamic justice, which makes no difference between the white and the black, the weak and the powerful, the head and the subjects. They are equal before the law. However, Uthman turned away from that. He opposed what justice required. He did not punish Ubaydillah, for he was Umar's son and from Quraysh. He preferred to please al-Khattab's family and Quraysh through pardoning him and he sent him far from Kufa and gave him a house to live in. Through that he opened a door to chaos and corruption and empowered the influential to punish the weak who had no authority to resort to.

3. The public interest required killing Ubaydillah Ibn Umar, and not pardoning him, for if Uthman had killed him, he would have put an end to corruption and murder, and no influential would have committed such a crime. The Caliph's son killed al-Hurmuzan; however, Uthman paid no attention to the public interest and responded to his personal purposes, which opposed the community's interest.

4. The Imam's authority is established when he comes to know that the killed one has no inheritor. As for al-Hurmuzan, he be-

longed to Persia. Therefore, Uthman had to look for his inheritors. When he had come to know that al-Hurmuzan had no inheritors, his authority would have been established. However, he did not do that; rather he claimed that he was his inheritor and ruler.

5. The ruler has no right to pardon someone out of giving blood money; rather he has the right to make reconciliation for it. Al-Hanafi says: "Most surely the Imam has the right to make conciliation for blood money, but he has no right to pardon, for the punishment is the right of Muslims due to the fact that his (the killed one) inheritance belongs to them. The Imam represents them in administering the prescribed punishments. Pardon means canceling their right completely. This is impossible. For this reason father and grandfather do not have it (pardon) though they have (the right) to administer a full punishment on the criminal. The Imam has the right to make conciliation for blood money."11

According to the Hanafite religious verdict, Uthman had no right to pardon Ubaydillah Ibn Umar for blood money. This paradox is recorded against Uthman according to that some of them narrated that he pardoned him for blood money. Uthman faces these criticisms because he pardoned Ubaydillah, and did not kill him.

Taha Husayn's Defense

Dr. Taha Husayn tried to justify Uthman's actions and did not hold him responsible for them. His excuse has no scientific nature. We will mention to readers the places of his defense:

1. Uthman did not want to start his caliphate with killing the Qurashi boy, who was Umar's son. He did not want to shed the blood of a Muslim and two dhimmis (non-Muslim citizen). He preferred wellbeing. From his own wealth he paid the blood money to the Public Treasury of Muslims and spared Ubaydillah Ibn Umar's blood. His deciding the case in such a way was a wise policy if the people considered the case through a pure political consideration12.

Most surely if Uthman had started his caliphate with killing Ubaydillah, he would have fulfilled his covenant toward the Muslims. That was when he told them that he would follow Allah's Book and the Sunna of His Prophet and apply the Islamic law to the real life. However he followed the political fields; so, he preferred wellbeing and neglected the religious precepts. His Eminence Imam Kashif al-Ghita', may Allah have mercy on him, has commented on this excuse, saying: "Firstly, this excuse is among the clear mistakes, for the Islamic law had decided to shed Ubaydillah's blood and not to spare it. Secondly, the murder was intentional, and its precept was administering the prescribed punishment, and not blood money. The first made a mistake, and the last came to justify their mistake through another mistake."13

2. We return to say that Uthman had an authority over the affairs of the Muslims; and he, according to this authority, had the right to pardon. We add to that that when he pardoned Ubaydillah, he did not cancel any of the punishments prescribed by Allah, nor did he shed the blood of al-Hurmuzan and of his two friends. Rather he paid the blood money on behalf on them to the Public Treasury of the Muslims, whom only he inherited14.

His Eminence, late Kashif al-Ghita' has commented on it, saying: "This is also a mistake (which is) more cunning and bitterer, for the duty of the one who has authority over the affairs of the Muslims is to administer the punishments prescribed by Allah, and not to cancel them. As for paying blood money for releasing someone from killing without pleasing the blood heirs is regarded as arbitrariness in the Islamic laws and playing with the religion."

3. The Prophet said that there was no penalty on suspicion criterion. Perhaps Uthman repelled this prescribed punishment from Ubaydillah out of the suspicion that resulted from his anger for his father and his rushing due to his unruly desire. And Allah has made Muslims like pardon when they are able (to pardon) and rewarded them good for it.

This is among the horrible mistakes, for it is not right to repel the prescribed punishments out of anger; otherwise, it is incumbent to repel the prescribed punishments from all killers according to justice, for, most times, killing results from anger and unruly excitement. The rule of no penalty on suspicion criterion is not applied to the case we have discussed, for it has special sources, and this source is not of its proofs. If anger was a reason for canceling killing, then Uthman would use it as an excuse and defend himself through it when Imam ‘Ali (‘a) and the like of him, criticized him. Therefore, is Dr. Taha Husayn more knowledgeable than Uthman in the meanings of the sunna?

Most surely Dr. Taha Husayn’s defense is void of inquiry and has not legislative quality. Such a defense cannot justify Uthman’s procedure and send far the responsibility from him.

Anyway Uthman pardoned Ubaydillah in order that he might please the hearts of al-Khattab’s family and Quraysh, and not to take the community’s interest into consideration.

His Fiscal Policy

Islam has taken severe precautions in respect of the state’s wealth. It has made it obligatory on rulers and governors to spend it on public interests, reforming life, combating poverty, helping the weak, spending on the helpless such as widows and orphans. The rulers and the governors have no right to save anything of the public wealth for themselves, nor have they the right to choose anything of it for their children. That is because it is not their own, nor it is their property, that they may spend it wherever they wish. Imam ‘Ali (‘a) said to Abdullah Ibn Zam‘a when he asked him for money during his caliphate: “This wealth does not belong to me and you; rather it is the Fay’ of Muslims and earning of their swords. If you shared them at a battle, then you would have the like of their share; otherwise, the earning of their hands will be for nothing other than their mouths.”[15]

Imam ‘Ali (‘a) wrote to Qatham Ibn al-Abbas, his governor over Mecca: “Reflect on the wealth of Allah you have gathered. Spend it on those who have families, and suffer from hunger, hitting with it the places of poverty and lacks. If something of that remains, then send it to us, that we may divide it among those we accept.”16

Allah’s Apostle (S) says: “The men who spend Allah’s wealth without any right shall have the fire on the Resurrection Day.”17

This is an outline on the viewpoint of Islam in respect of money, for Islam makes it incumbent on the responsible ones to spend the state’s money on refreshing the subjects, and saving them from misery and neediness. The responsible have no right at all to employ it to buy consciences and to gift those who are not needy. However, Uthman did not apply that to all circumstances.

He controlled the Central Budget and generously gave money to the Umayyads and Abu Ma’eet’s family, that he might strengthen their influence and their position in the country. So they exploited the Muslims, played with their fates, and controlled their destination. He also gave plentiful money to the prominent persons and the heads of whose side he was afraid and of whose power he was careful because of their political influence in the country. This policy led to inflating wealth and accumulating properties with a group of people who were perplexed in spending them. Of course such a policy led to spreading neediness, poverty, and misery among the people; and this affair opposes Islam, which takes great care of making society happy, spreading welfare and ease among people. We will mention some examples as proofs for what we have mentioned:

His Gifts To The Umayyads

Uthman gave the properties of the Muslims to his family and relatives, who denied and opposed Islam and battled against it. He

gifted them and was kind to them. He empowered them over the Muslims. He gave them plentiful wealth to enjoy and to go too far in spending. We mention to readers some of those upon whom he spent lavishly:

Abu Sufyan

Uthman gave Abu Sufyan a hundred thousand (dirhams) from the Public Treasury18. He gave him this gift while he (Abu Sufyan) was the head of the polytheists at the Battle of Uhud and the Battle of al-Ahzab. He was on top of those who harbored malice against Islam. The religion did not enter his heart, nor did it remove from him the beliefs of pre-Islamic era. It was he who went to the grave of Hamza and kicked it and said: "O Abu Imara, the affairs for which we engaged in a sword fight is now at the hands of our boys; they are playing with it." Then he happily came in to Uthman after he had become blind. He said to him: "O Allah, let the authority be similar to that was before Islam, the kingdom be ruled by the usurpers, and the projections of the earth be owned by the Umayyads."19

Therefore, is it an act of justice and fairness that the Muslims' properties were given to such a hypocrite whose soul was full of enmity and hatred against Islam? Dose the Islamic law permit giving such wealth to such a person who did not believe in Allah at all?

Al-Harith Ibn Al-Hakam

Uthman gave generously to al-Harith Ibn al-Hakam, his son-in-law on the side of his daughter A'isha. He gave him three hundred thousand dirhams20. He gave him the camels of charity when they came to Medina21. He gave him a market in Yathrib (Medina) named Tahruz, while the Prophet (S) had given the market to the Muslims as charity22. Why was al-Harith worthy of such enormous properties? Did he render a service to Islam or

perform a deed through which he benefited Islam, that he might be worthy of giving such wealth? It is worth mentioning that the camels of alms had to be spent on the poor and the needy. Moreover how did Uthman single out al-Harith with the alms of Allah's Apostle (S) while they belonged to all the Muslims? Therefore, Uthman had no justification for giving such funds through which he disobeyed Allah and turned away from the community's interest.

Abdullah Ibn Sa'd

Uthman gave his foster brother, Abdullah Ibn Sa'd Ibn Abi Sarh, all that which Allah had given to the Muslims who conquered al-Maghrib (Morocco) in Africa, which was from Tripoli to Tangier. He made none of the Muslims share him in such wealth23.

It is worth mentioning that al-Harith was among the prominent polytheists and one of those who denied Islam and its values. We will mention his biography in the chapters that follow to prove that. Therefore, how was it possible for Uthman to give him such enormous funds and such plentiful wealth?

Al-Hakam Ibn Abi Al-Aas

Before we mention Uthman's gifts to al-Hakam, we have to know his reality and some of his affairs. It may be clear that he was worthy of estrangement, be sent away and that there was at all no justification to give him the Muslims' funds. We will mention that to readers as follows:

His Fighting Against Islam

Al-Hakam resisted propagating Islam. He urged the people to go on worshipping the idols and prevented them from embracing Islam. Marwan (bin al-Hakam) met with Huwaytib and asked him about his age, and he told him about that. However Marwan said

to him: "Your Islam is late, O Sheikh, to the extent that the boys preceded you (in embracing it)!"

Huwaytib said to him: "By Allah, I intended to be a Muslim more than one time, but your father prevented me and said: 'Do you want to leave your honor, abandon your fathers' religions for a new religion, and be a follower?"24

Most surely al-Hakam and the rest of the Umayyad family resisted Islam and spared no effort to repel propagating it. But Allah repelled their scheme, supported Islam and strengthened His religion.

His Disparaging The Prophet

Al-Hakam was the bitterest enemy to Allah's Apostle (S). He harbored malice against him. He went too far in hurting, disparaging, and making light of his high position. He walked behind him, slandered him, sneered at him, and moved his mouth and nose25. The Prophet turned and saw him do that. He said to him: "May you be so!" Accordingly, al-Hakam was trembling and shaking until he died. Abdurrahman Ibn Thabit rebuked him for that. He satirized Abdurrahman Ibn al-Hakam, saying:

Most surely your father is cursed; therefore, throw away his bones. If you throw away, you will throw away someone who is trembling and crazy.

He enters into evening small-bellied and remains big-bellied due to (his) evil deeds.26

The Prophet Curses Him

This evil, cunning person (al-Hakam) asked the Prophet (S) for permission to enter his house, and he ('a) said: "Shall I permit him? May Allah's curse be on him and on those who will come out of his back (offspring) except the believers who will be very

few; they are the possessor of cunning and deception. The world will be given to them, but they shall have no portion of the hereafter!"27 The Prophet (S) ordered Imam 'Ali to bring al-Hakam as a ewe was brought. He fetched him. He took him by the ear and made him stop before Allah's Apostle (S). The Prophet cursed al-Hakam three times, and then he said to Imam 'Ali: "Make him stay at a place! A group of the Muhajirin and the Ansar went to him, and he summoned him again, cursed him, and said: "Most surely, this (person) will oppose Allah's Book and the Sunna of His Prophet. Future troubles will come out of his back (offspring). Their smoke will reach the heaven." Some people said to him: "He (al-Hakam) is too low to do that!" "Yes," he ('a) said, "some of you will be his followers."28

The Prophet Banishes Him To Al-Ta'if

This dirty, wicked person (al-Hakam) distorted the traditions of Allah's Apostle (S). He went too far in hurting him. So the Prophet banished him to al-Ta'if and said: "Let him not live with me in one place!"29

Al-Hakam and his children lived in their place of exile throughout the caliphate of the two Sheikhs (Abu Bakr and Umar). However, Uthman interceded with them for him, and they did not respond to him. Accordingly, al-Hakam and his children remained there.

His Return To Yathrib (Medina)

When Uthman became caliph, he released al-Hakam. Accordingly, al-Hakam returned to Yethrib wearing a worn out garment. He was driving a goat, and the people were looking at his worn out garments and his bad state. He came in Uthman's house, and then he went out wearing a silk jubbah and pallium30. Moreover, Uthman gave him a hundred thousand (dirhams)31.

His Undertaking The Endowments

Uthman appointed him over the endowments of Quda'a, which amounted three hundred thousand dirhams32. He gave him this sum of money. This policy made the people displeased with him and criticize him for his lodging the one banished by Allah's Apostle (S) and gave him the endowments Allah had appointed for the poor, the deprived, and the needy. Therefore, how was it permissible for Uthman to give them to such a person cursed by Allah's Apostle (S)? The decision on this problem is up to readers.

Sa'eed Ibn Al-Aas

Uthman gave Sa'eed Ibn al-Aas a hundred thousand Dirhams33. It is worth mentioning that Sa'eed Ibn al-'Aas was among the Umayyad sinners and dissolute. His father was among the prominent polytheists. Imam 'Ali killed him at the Battle of Badr34. This gift moved people's displeasure against Uthman. Trustworthy, righteous Muslims criticized him for it.

Waleed Ibn Aqaba

Waleed Ibn Aqaba was Uthman's foster brother. He was a dissolute sinner. He did not respect Allah, just as we will explain that when we talk about the governors appointed by Uthman. He went to Kufa and asked Abdullah Ibn Mas'ud for a loan of enormous money from the Public Treasury, and he lend it to him. Abdullah Ibn Mas'ud asked him to return the money, but he wrote a letter to Uthman about that. Uthman wrote Abdullah Ibn Mas'ud a letter in which he said: "You are our treasurer; therefore, do not ask Waleed to return the money he had taken!" As a result Abdullah Ibn Mas'ud put the keys before Uthman and said: "I thought that I was the treasurer of the Muslims. If I am your treasurer, then I am in no need of that!" He resigned and lived in Kufa35. How was it possible for Uthman to disperse the Muslims' money and to give it to the enemies of Allah and the opponents of Islam? The decision on this problem is up to readers.

Marwan Ibn Al-Hakam

Allah's Apostle (S) cursed Marwan Ibn al-Hakam when he was in his father's back. This tradition was narrated by Imam al-Hasan ('a)36. When Marwan was born, he was brought to Allah's Apostle (S). The Prophet said: "He is a cowardly, unsuccessful one, son of a cowardly, unsuccessful one. He is a cursed one, son of a cursed one!"37 Imam 'Ali ('a) looked at him and said: "Woe unto you! And woe unto Muhammad's community because of you and your household when your temples become white!"38

Marwan Ibn al-Hakam was among the hypocrite heads and one of the prominent men of misguidance and falsehood. He was given the nickname of Khayt Batil (the thread of falsehood). Concerning him the poet has said:

By your life I do not know how the beaten-backed one does. May Allah curse the men who have appointed Khayt Batil as a commander over the people. He gives and prevents whatever he wishes39.

He was famous for treachery, and breaking promise and covenant. Imam 'Ali ('a) said when (the Prophet's) two grandsons, al-Hasan and al-Husayn, talked with him about Marwan's pledge of allegiance to him: "I am in no need of his paying homage. It is a Jewish hand. If he pledged allegiance with his hand, he would betray with his own forefinger. He will have an authority (that lasts as short) as a dog licks its own nose. He is the father of the four rams. The community will meet a red day because of him and his sons."40

Uthman was charitable to this cowardly, unsuccessful, dirty person (Marwan Ibn al-Hakam). He empowered him over the Public Treasury, and he gave and prevented whomever he wished. We will mention to readers the enormous gifts Uthman gave to Marwan. They are as follows:

1. He gave him the one fifth of the booties of Africa, which amounted five hundred thousand dinars. Uthman was criticized for that. Abdurrahman Ibn Hanbal satirized him, saying:

I will swear by Allah as far as possible, Allah does not leave an affair to be in vain. However you have been created as an affliction for us, that we might be tried through you, and you tried (through us). Most surely the two trusted ones have made the road sign on (which) guidance is. They did not take any dirham illegally, nor did they place any dirham in caprice. You have summoned the cursed one and brought him near contrary to the Sunna of those passed away. You have unjustly given Marwan the one fifth (of the money) of the people41.

2. He gave him a thousand and fifty okes; we do not know whether they were of gold or silver. It was among the affairs that brought about the displeasure with him42.

3. He gave him a hundred thousand (dinars) from the Public Treasury, and so Zayd Ibn Arqam, the treasurer, brought the keys and put them before Uthman. He wept, but Uthman scolded him and said to him: "Are you weeping because I have retained my kinship?"

"But I weep because I think that you have taken this money as a compensation for that which you spent in the way of Allah during the lifetime of Allah's Apostle (S). If you gave Marwan a hundred dirhams, it would be much," retorted Zayd.

Yet Uthman rebuked him and shouted at him, saying: "Put the keys, O son of Arqam! We will find someone other than you!"43

4. He gave him Fadak as a gift44. Anyway it was not permissible for him to give Fadak as a gift, for if it had been given to Fatimah, peace be on her, as a gift, as she said, then it would have belonged to her children. If it was alms, as Abu Baker claimed, then it belonged to all the Muslims. Therefore, Uthman had no right to act freely in respect of it in both cases.

Anyway, which service did Marwan render to the community? Which noble deed or achievement issued from him, that he might deserve such a plentiful giving and be given such enormous wealth? These are some of the gifts the Caliph (Uthman) gave to his family and relatives. Without doubt these gifts do not agree with Allah's Book and the Sunna of His Prophet. They required the rulers to treat those near and far equally, demanded them not to prefer a people to another, and to apply justice to all fields.

Uthman Is Criticized

Of course such a policy moved the displeasure of the good, the righteous, and the religious. Rather it moved the displeasure of the general populace who had doubt about the Islam of the Umayyads. They thought that such giving would expand the Umayyads, strengthen their influence, and spread their authority. Abdurrahman Ibn Awf, who elected Uthman and appointed him as a ruler over the Muslims, harbored malice against him and said: "Anticipate him before he goes too far in his governing." He said to Imam 'Ali: "Take your sword, and I take my sword, for he (Uthman) has broken the promise he gave to me." When he was about to die, he recommended not to (let him) pray over him45.

Grumbling spread among the Muslims because of this crooked policy. The special associates and the general populace criticized Uthman when he alone possessed the jewels in the Public Treasury. He took some of them to adorn some of his family, and then he went up on the pulpit and said: "We will take our need from this Fay' in spite of the people."

This speech moved the people's displeasure. Imam 'Ali ('a) opposed him, saying: "You shall be prevented from that, and we will come between you and that."

The Prophet's great companion, Ammar Ibn Yasir confirmed the Imam's statement and expressed his displeasure with Uthman,

saying: “I bear witness that I am the first unwilling one.”

When Uthman gave a hundred thousand dirham to Sa’eed Ibn al-Aas, Imam ‘Ali (‘a) and a group of the leading companions of the Prophet blamed and criticized him for that. But he said to them: “He is my relative.”

They refused his justification, saying: “Did Abu Bakr and Umar have no relatives?”

He answered them: “Abu Bakr and Umar thought of depriving their relatives (of giving), and I think of giving my relatives.”46

The Muslims harbored malice against Uthman, and their good ones were displeased with him, for he alone possessed the Fay’, gave the Muslims’ properties to the Umayyads, and did not establish through his policy the social justice that Islam brought.

Uthman Apologizes

Uthman apologized to those who criticized his policy for his gifting his relatives and being kind to them, for he thought that he had committed no sin, nor had he broken the Islamic law. It is necessary for us to pause before this apology, that we may come to know its reality and rightness. If we carefully consider it, we will conclude that such a speech is incorrect, does not agree with the Islamic law, and does not serve the community’s interests. The reasons for that are: Firstly, the properties he gave to his family were not his own, that he might have a choice in spending them on his relatives. Rather they belonged to the Muslims; therefore, it was incumbent on him to spend them on them. The ruler had no right to act freely in respect of them. For example, once, Aqeel went to Yathrib. He was poor and was in need of his brother Imam ‘Ali (‘a). He asked him to settle his debts. So the Imam asked him:

- How many dinars?

- Forty thousand (dinars).

- I do not have them. Be patient until I receive my pay, and I will give it to you.

-The public treasuries are at your hand, while you delay me to your pay.

- Do you order me to give you the Muslims' wealth, while they have entrusted me with it?47

This is the speech of Islam, this is its justice, and this is its equality. It makes no distinction between the near and the far; all people are equal in pay and other than it.

Secondly, the members of his family, to whom he was charitable, were worthy of boycott and deprivation. They opposed Islam and battled against it. They are the cursed tree in the Qur'an. Ibn Abi Hatam has narrated on the authority of Ibn Umar, who said: "The Prophet (S) said: 'As if I see the sons of al-Hakam Ibn al-'Aas on the pulpits. They look like apes. So Allah revealed:And we did not make the vision which We showed you but a trial for men and the cursed tree in the Qur'an as well. He has meant al-Hakam and his sons."48 A'isha said to Marwan: "I have heard Allah's Apostle (S) say to your father: 'Abi al-'Aas Ibn Umayya, you are the cursed tree in the Qur'an."49 Allah has prohibited showing love toward His enemies and made it forbidden to be kind to them. He, the Most High, has said:

"You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Apostle, even though they are their [own] fathers, or their sons, or their brothers, or their kinsfolk" (Qur'an, 58:22).

Uthman loved the Umayyads very much. He would say: "If the keys of the Garden were at my hands, I would given them to the Umayyads, that they all might enter it."50 This violent love for his

family put an end to him, moved the Islamic forces to revolt against him, to overthrow his government, and to kill him.

His Gifts To The Leading Personalities

Uthman gave the Muslims' money to the dignitaries, the leading personalities, and those who had political influence, for he was afraid of them. He gave two hundred thousand dinars to Talha51. Talha was in debt to Uthman for fifty thousand (dinars). Talha said to Uthman: "Your money is ready that you may receive it." Uthman gave him the money as a gift and said to him: "It belongs to you, O Abu Muhammad, because of your generosity.52" He gave al-Zubayr six hundred thousand (dinars). When he received them, he asked about the best money to exploit it. He was guided to build houses in the regions and the cities53. Accordingly, he built eleven houses in Medina, two houses in Basra, a house in Kufa, and a house in Egypt54. Uthman gave enormous money to Yazid Ibn Thabit, to the extent that he was so rich that he left behind him gold and silver which were broken with an ax, and in addition he left behind him properties and estates estimated as a hundred thousand dinars55. He gave other properties to his followers and the supporters of his policy. In his encyclopedia, al-Amini, the head of researchers, has in detail mentioned Uthman's gifts56.

He Alone Possesses Properties

Uthman exhausted the public treasuries. He chose of them what he wished for himself and his family. He went too far in lavishness and extravagance. He ordered a house of bricks and lime to be built in Medina. He ordered its doors to be made of teak and juniper. He had properties, gardens, and springs in Medina57. He covered his teeth with gold, and worn king garments. He spent

most of the money in the public treasury on cultivating his country estates and building houses58. When he was killed, his treasurer had thirty million, five hundred thousand dirhams, and a hundred thousand dinars. He also left behind him a thousand camels, endowments in Baradis and Khaybar, and Wadi al-Qura. They were estimated at two hundred thousand dinars59.

Uthman followed a special way in his fiscal policy. He did not conform to Allah's Book and the Sunna of His Prophet. He acted freely in respect of the Public Treasury. He took from it whatever he wished, granted to whomever he liked, and gave to his followers. Imam 'Ali ('a) has described this crooked policy, saying: "Till the third man of these people (Uthman) stood up with heaving breasts between his dung and fodder. With him the children of his father (the Umayyads) also stood up swallowing up Allah's wealth like a camel devouring the foliage of spring."

This is the most wonderful speech through which the devious policy is described when it uses authority as means for obtaining wealth, enjoying life pleasures, pays no attention to the community, and takes no care of its interests and objectives.

Accordingly, Imam 'Ali ('a) issued his decisive decision when he seized the reins of government. He ordered all the properties that Uthman had taken or given to his special associates and relative to be confiscated. This is the text of his decision: "All lands granted by Uthman, all Allah's wealth he gave should be returned to the Public Treasury. Nothing invalidates the old right. If I found that the women got married through it and scattered in the countries, I would return it as it was. That is because there is ease in justice. Whoever is annoyed with right is more annoyed with tyranny.60"

Imam 'Ali ('a) took this procedure according to Islamic justice, which limited the authorities of the responsible, gave them no free rein to act freely in respect of the community's properties and possessing them alone. The rulers have no right to choose properties for themselves and their relatives. An example of that is Allah's Apostle (S). His only daughter, other whom he had no child, came

to him and asked him to buy her a servant to help her turn the hand mill because her hands ulcerated. However he (‘a) found no way to take some money from the Public Treasury to buy a servant to help his daughter. He refused her request and taught her the tasbeeh (glorification) which has been ascribed to her. Imam ‘Ali (‘a) followed the same policy. His brother Aqeel came to him asking for charity, ease, and welfare. However the Imam heated a piece of iron and wanted to burn him with it. This is the speech of Islam, which has come to make peoples happy, reform them, and save them from misery, poverty, and deprivation.

With Dr. Taha Husayn

Dr. Taha Husayn’s statements have clearly contradicted each other in respect of Uthman’s fiscal policy. He sometimes claims that Uthman kept Umar’s fiscal policy, and that he did not oppose him in that, nor did he deviate from him in all his administrative and war actions, all that which all the Muslims followed such as enjoying good, forbidding evil, clinging to the inherited Sunna, refraining from affection and innovation61. And he sometimes becomes straight in his statements. He believes that Uthman deviated from Umar’s fiscal policy in maintaining the Public Treasury, spending nothing of it except the amount of need of spending, criticizing Umar’s strictness, believing that there was enough (money) in the Public Treasury for people than that was during the days of Umar. This is an indirect criticism to Umar’s policy in respect of managing the Public treasury62. This means that Uthman did not conform to Umar’s way, nor did he put into practice his policy. This contradicts what he has mentioned at first, which is that Uthman followed the goals Umar had followed.

Anyway, at last Dr. Taha Husayn inclined to correct Uthman’s fiscal policy. That is when he said that Uthman’s fiscal policy did not oppose the inherited Sunna, was not void of good, and conforming to the public interests. We will mention the text of his speech as follows:

"The certain thing is that Uthman did not flatter in respect of his religion, and the certain thing as well is that Uthman did not see in that policy of his dangerous or not dangerous disagreement with the behavior of the two Sheikhs (Abu Bakr and Umar), for he did not depend on oppression and favouritism; rather, he generously gave to the people some of their properties. He saw riches in the Public Treasury, so he preferred the people through it and he did not go too far in saving up. Which prohibition is in gifting the Prophet's companions with some or much of this wealth, for they were the Imams of Islam, the ones who built the state, showed extreme courage during the days of the Prophet, faced many hardships and much deprivation? Allah was truthful in His promise and He increased good. Therefore, which of the people was the worthiest of the Muhajirin in enjoying some of this good?"63

Reflection

The Places of Reflection on his Speech are as follows:

1. Dr. Taha Husayn believes that Uthman did not cajole in respect of his religion, that he did not see in his policy any dangerous or not dangerous disagreement with the behavior of the two Sheikhs (Abu Bakr and Umar), and that he did not depend on oppression and favouritism. As for that Uthman did not flatter in his religion, it is falsified by his announcing repentance of turning away from justice and deviating from the straight path. This is the text of his repentance: "O people, by Allah I do not ignore any of the things for which you have criticized me. I have come to know them, but my soul have made me desire and it deceived me, and my reason has gone astray. I have heard Allah's Apostle (S) say: 'Whoever slips should turn to Allah in repentance, and whoever makes a mistake should turn to Allah in repentance and should not go too far in destruction. Most surely whoever goes too far in oppression is farther away from the way; therefore, I am the first to learn a lesson. I ask Allah's forgiveness and turn to him in repentance."64

This statement is clear in that Uthman followed a way other than the straight path, that he deviated from the inherited Sunna, that he came to know of that and did not ignore it, and that the knowledge of it was not absent from him. Uthman responded to his desires and sentiments when he did what he did. He opposed the Sunna such as his gifts to the Umayyads, his gifts to Abu Ma'eet's family, his punishing the prominent companions (of the Prophet) because they criticized his policy, and other than that from among the heavy events. His soul made him desire, to the extent that his reason went astray, and he lost his mind, as he said. He admitted that and recorded against himself that he deviated from the straight path, then how is it said that he did not flatter in his religion and not intend tyranny and favouritism?

2. As for what he mentioned that Uthman gave generously to the people some of their properties because he saw wealth in the Public Treasury, so he preferred the people through it and did not go too far in saving up,' it is unacceptable at all. Uthman did not give generously to the people and not make easy their livelihood. If he did all these things, why did the people revolt against and kill him? Rather he spent generously on himself, his special associates, the Umayyads, and the followers of his policy. He preferred them to others through al-Fay' and singled them out with the properties of the state. This matter brought about grumbling, and the Muslims' displeasure throughout their countries and regions, to the extent that they overthrew his government and killed him. They did not bury him, to the extent that the good Muslims regretted that they did not burn his corpse65.

3. As for what he has mentioned: "There was no prohibition and sin against Uthman when he gifted the companions of the Prophet (S) with the properties, for they were the Imams of the Muslims and showed extreme courage; therefore, which of the people was worthiest of them in enjoying a thing of this good?" Most surely it is apparently false because the Public Treasury, as we have mentioned more than one time, belonged to all the Muslims, and no people had the right to alone possess it. It had to be spent on their

interests and the reforming of their affairs. No tribe, whatever importance it had, had to be singled out with it, and the overwhelming majority had not to be deprived of it.

Moreover Islam at that time was in need of spreading the social justice among the peoples who were thirsty for its just equality, which did not prefer a people to another. However, Uthman preferred the Umayyads in all things. He preferred them in properties and offices, and empowered them over the people. This affair destroyed the equality Islam had brought.

As for that the Muhajirin from among the companions of the Prophet (S) preceded others to believe in Islam, to defend its beliefs, and to bear hardships and tribulations for it, it is certain, and there is no room to doubt it. They are thanked for that, and it is Allah who will reward them for that. However granting them properties and heaping bounties upon them is not a permissible affair, for it gave life to the casteism against which Islam had fought and condemned all its aspects.

Dr. Taha Husayn continues justifying Uthman's policy and the legality of his gifts he had given to the Prophet's companions. He says that Uthman did not oppose the inherited Sunna; rather he followed his generous nature. However he has not mentioned Uthman's great gifts to the Umayyads and Abu Ma'eet's family. His Excellency, the doctor, has turned away from that and not mentioned it at all. I think that such gifts made the people criticize Uthman. However Dr. Taha Husayn has neglected this side because either he has found no room to apologize for it or he has seen that no harm resulted from that; likewise, he has seen that there is no harm on giving such gifts to the Prophet's companions. Unfortunately, he has overlooked that and justified what has opposed the Sunna.

Uthman's Governors Over The Cities

Islam makes it incumbent on the caliph of Muslims and their guardian to do his best to choose men of abilities and talents from among those who have the necessary qualities such as justice, fear of Allah, honesty, and loyalty. The caliph should appoint over cities and regions those who honestly and sincerely take care of their interests and affairs. It is not permissible for him to appoint anyone, whatever he is close to him, out of favouritism, and preference, for that is treason to Allah, His Apostle, and Muslims. That is because governors undertake the responsibility for government, giving legal decisions to people, managing their affairs, making peace among them, protecting their blood and their properties. Therefore, they should be the best of people, the most religious, the greatest in reflecting on suspicions, the farthest in refraining from greed and stinginess, and the most patient in understanding affairs. This is the viewpoint of Islam, and this is its plan that its immortal regulation has. However, Uthman went far from that. He intentionally appointed the members of his family and his relatives who battled against Allah's Apostle (S) and caused mischief in the earth. He appointed them over the Muslims and entrusted to them the most important offices. He appointed them as governors over the cities and the regions. We will mention some of them along with explaining their biographies. They are as follows:

Waleed Ibn Aqaba

Sa'd Ibn Abi Waqqas was a governor over Kufa, but Uthman removed him from it and appointed over it Waleed Ibn Aqaba Ibn Abu Ma'eet. He did not entrust it to the men of qualifications and abilities from among the Muhajirin and the Ansar, who showed extreme courage in Islam, that they might undertake the affairs of this city, which was the greatest of the Muslim cities in importance and boundaries.

Any way, was Waleed entitled to it, that Uthman might entrusted to him this important office taking care of giving legal decisions to people, leading them in prayer, protecting the Public Treasury,

and other affairs depending on justice, fear of Allah, and clinging to religion? We will mention an outline on his affairs, that his condition may be clear. They are as follows:

His Childhood

Waleed grew up and was brought up during the pre-Islamic period. No ray of the light of Islam entered his heart. His father was the enemy of Allah's Apostle (S). A'isha narrated on the authority of Allah's Apostle (S) who said: "I was between the wickedest two neighbors; between Abu Lahab and Aqaba Ibn Abi Ma'eet. They brought waste materials and spread them at my door…."66 This cursed guy (Aqaba Ibn Abi Ma'eet) spat in the face of Allah's Apostle (S) and cursed him. So the Prophet (S) said to him: "If I found you coming out of the mountains of Mecca, I would strike off your head." When the Battle of Badr was about to take place and his (Aqaba) companions to go out, he refrained from going out. His companions said to him: "Go out with us!" "This man (the Prophet)," he retorted, "had threatened me that if he found me going out of the mountains of Mecca, he would behead me." "You have a quick red camel," they said to him, "if there was a defeat, you quickly escape with it." He went out with them. When Allah defeated the polytheists, his (Aqaba) camel carried him to badlands. Allah's Apostle (S) took him as a prisoner of war along with seventy Qurayshi people. Aqaba asked the Prophet (S): "Will you kill me along with these people?" "Yes," he replied, "because you had spat in my face." Then he ordered 'Ali to behead him, and he did67. Accordingly, Waleed's soul was full of spite and hatred against the Prophet (S) for he had ordered his father to be killed. When Waleed found no escape from embracing Islam, he became Muslim, while his heart was full of disbelief and hypocrisy.

His Transgression

The Holy Qur'an has mentioned his transgression and disbelief twice. The first is that a heated argument took place between him

and Imam ‘Ali. Waleed said to the Imam: “Keep silent, for you are a boy, and I am an old man. By Allah, I am more eloquent than you in tongue, sharper than you in spearhead, braver than you in heart, and greater than you in loading.” “Be silent, for you are a sinner!” (Imam) ‘Ali said to him. Accordingly, Allah, the Exalted, revealed in respect of him His words:

“Is he then who is a believer like him who is a transgressor? They are not equal” (Qur’an, 32:18).” 68

Hasan Ibn Thabit has written a poem on that, saying:

In the Holy Book Allah has revealed a verse in respect of ‘Ali and Waleed.

Waleed has occupied transgression of that, and ‘Ali has occupied faith.

He who is a believer and has come to know of Allah is not like him who is a transgressor and traitor.

So ‘Ali will find with Allah exaltedness, and Waleed will find abasement there.

*Waleed will be rewarded disgrace and a fire, and ‘Ali will, without doubt, be rewarded Gardens.*69

The second is that he cheated the Prophet and told lies to him. That was when the Prophet sent him to the Banu al-Mustalaq. However, he returned to the Prophet and claimed that they refused to give alms. Accordingly, the Prophet (S) went out to battle against them, but he came to know that Waleed had told lies to him. This Verse was revealed to him in respect of Waleed’s transgression:

“O you who believe, if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done” (Qur’an, 26:6). 70

The Qur'an has announced Waleed's transgression and sin. Therefore, how was it permissible for Uthman to appoint him as a governor over the Muslims, and an Imam to lead them in prayer, to take care of their properties, and to spare their blood?

His Authority Over Kufa

Uthman appointed him as a governor over Kufa after deposing Sa'd. Waleed ruled Kufa in a manner of playing and dissoluteness. He did not respect the religion and caused mischief in the land, to the extent that Kufa was noisy due to his dissoluteness and recklessness, and the good, righteous people grumbled because of his bad behavior.

His Drinking Wine

Waleed committed the most excessive crime and the most horrible sin. That was when he drank wine and performed four ruk'as in the morning prayer and said during his ruku' andsujud: "Drink and give me wine to drink!" Then he vomited in the mihrab (prayer niche), said thetaslim, and said: "Shall I do more for you?" Ibn Mas'ud said to him: "May Allah not increase you and the one who has sent you in good!" He took a sandal and hit Waleed on the face. The people hit Waleed with small stones until he entered the palace. He was staggering.[71]

Al-Hutay'a, the poet, satirized Waleed for this sin in some of his poems.

This action shows that Waleed was dissolute and he went too far in committing sins. He did not respect prayer, which was the most important of all the religious rites and the greatness of them in sacredness with Allah.

Dr Taha Husayn's Viewpoint

Taha Husayn believes that the story of that Waleed led the people in prayer and increased it while he was drunk was fabricated, had no portion of correctness, and was made up by Waleed's opponents and ascribed him. He indicates that if Waleed had increased the prayer, the Muslim group from Kufa would not have followed him. There were some of the Prophet's companions, the reciters of the Qur'an, and the righteous, and the Muslims would not have be satisfied with Uthman unless he should administer the prescribed punishment on him because of his drinking wine. Increasing the prayer and playing with it is more dangerous with Allah than drinking wine.

He also believes that al-Hutay'a did not satirize Waleed through his poetry; rather he praised him in his poetry to show love for him and to obtain his good pleasure. He has mentioned some of al-Hutay'a's poetry lines praising and lauding Waleed72. The things Dr. Taha Husayn has mentioned could not be accepted for the following reasons: Firstly, there are numerous authentic texts in respect of that. Many writers from among those who have written Waleed's biography or dealt with the events of Uthman have mentioned them. An example of them is Abu Umar. He has said in his book al-Isti'ab: "His (Waleed) leading them in prayer while he was drunk and his statement: 'Shall I increase you (in prayer) after he had performed four (ruk'as) in the Morning Prayer is famous with the reliable traditionists and the historians."

In his book al-Isaba, Ibn Hajar has said: "The story of his leading the people in the Morning Prayer while he was drunk is famous." In his al-Aghani, Abu al-Faraj al-Isfahani has narrated on the authority of Abu 'Ubayd and al-Asma'i, who have said: "Most surely, Waleed Ibn Aqaba was a fornicator and he drank wine very much. He drank wine in Kufa and rose to lead the people in the Morning Prayer in al-Mesjid al-Jami'. He led them in four ruk'as and then he turned to them and said: 'Shall I do more?' He vomited in al-Mihrab, and then he recited to them during the prayer: 'The heart had clung to al-Rababa after she and it became old!'"73

Most surely if someone has doubts about this event and he believes that it is among the fabricated things, he denies the necessary and has doubts about the axioms. In the footnote there are some books that has mentioned this story authentically and without doubt74.

Secondly, most surely, Allah, the Most High, knows His servants' secrets and intentions. He has announced Waleed's dissoluteness in two verses of His Holy Book. Therefore, it is possible for Waleed to commit these serious offences and great sins.

Thirdly, the good, righteous Muslims criticized Waleed for his drinking wine, took vengeance on him, and shouted at him. An example of them is Abdullah Ibn Mas'ud, who hit him with his sandals. The people hit him with small stones, as we have already mentioned. Some Kufans sought the help of the leading companions, that they might save them from Waleed's authority and dissoluteness; we will mention that. Dr. Taha Husayn has mentioned that some Muslim Kufans followed him while some of them were from among the Prophet's companions and righteous. Through this statement of his, he has contradicted the historical realities proving what we have mentioned.

Fourthly, although al-Hutay'a praised Waleed and was sincere to him, he harbored malice against him and satirized him for his committing this abominable crime through which he has blackened the face of the Islamic and Arabic history!

Most surely al-Hutay'a is famous for satire and praising. He praised someone because he hoped for charity and good from him. If such a person had not given him what he wanted, he would have satirized and dispraised him. An example of that is that he went to the Banu Dhahl to seek their help and to ask them for giving. He has praised them, saying:

Most surely, the best people of al-Yamama are the villagers from among the Banu Dhahl. If the people mention their own lineage, then their branch is mine and their origin is mine. However, the

people gave him nothing, so he satirized them, saying: The wickedest people of al-Yamama are the villagers from among the Banu Dhahl.

When he was angry with the Banu Abs, he satirized them and said that he belonged to the Banu Dhahl. When he was angry with the Banu Dhahl, he satirized them and said that he belonged to the Banu Abs. He was angry with his mother, so he satirized her, saying:

Step aside and sit down far away from me. May Allah save the people from you. Are you a sieve when you are entrusted with a secret and a brazier toward people? As far as I know your lifetime is evil, and your death may gladden the righteous.

One day he sought a person to satirize him. When he found no person, he composed, saying:

Today my two lips have refused except saying something evil. I do not know to whom I will say it!

He repeated this verse several times. However he saw nobody. When he reached a well, he looked at it and saw his face. So he said: I see that I have a face that Allah has deformed; how ugly the face is, and how ugly its owner is![75]

This is al-Hutay'a. Is his condition unknown to Dr. Taha Husayn, that he may regard as unlikely for him to praise and satirize Waleed?

Anyway Dr. Taha Husayn tried to justify Waleed's actions and regard him as far above serious offences and sins. In the meantime he tried to regard him as among the righteous who did not turn away from justice during their government. In respect of him, he has said:

"During his authority over Kufa, Waleed followed a behavior in which there was too much riches and good doings. He did not fall

short of closing the fortified borderline cities and going too far in conquering countries. Rather, he reached a goal of that for which he has become famous and about which the people talked during his lifetime and after his death. He ruled Kufa with a policy of determination, resolution, and strictness. Accordingly, he established security, and punished the mischief-makers from among the new Muslims, who did not respect regulations and religion."[76]

Can Dr. Taha Husayn prove that to us and guide us to the qualities of that wise policy that Waleed followed and about which the people talked during his lifetime and after his death? If the affair is as he has mentioned, Sa'eed Ibn al-Aas, whom Uthman appointed as a ruler over Kufa after he had deposed, would have not risen to wash the pulpit to cleanse it of Waleed's serious offences and sins. Yes the people have talked about the farces of the Umayyad government, which was built on favouritism, selfishness, abasing the Muslims, betraying, forcing, and subjecting the community through appointing Waleed and the like of him from among the dissolute and the reckless as rulers and governors. Unfortunately, Dr. Taha Husayn has defended such traitors, who were pages of shame and disgrace in respect of the Arab and Islamic community.

Waleed Is Punished

Some reformative Kufans hurried to Yathrib to tell Uthman about Waleed's crime and his violating the sacredness of Islam. They took with them his ring, which they took from him while he was drunk. When they arrived in Yathrib, they met Uthman and bore witness before him that Waleed had drunk wine, but he rebuked them and said:

"What has made you know that he had drunk wine?" "It was the wine we drank during the pre-Islamic period," they replied.

Then they showed him Waleed's ring. However, Uthman became excited, put his hand on their chests and pushed them backwards, and said to them the bitterest words. Accordingly, they went to Imam 'Ali ('a)77 and told him about the affair. The Imam went to Uthman and said to him: "You have refuted the witnesses and cancelled the prescribed punishments."

"What do you think?" asked Uthman. "I think that you must send for your friend," said the Imam, "if they bear witness before him, and he gives no proof, then you must punish him."

Uthman found no escape from yielding and responding to the Imam's words, so he wrote a letter to Waleed and commanded him to come to him. When Uthman's letter reached Waleed, he left Kufa for Yathrib. Uthman summoned the witnesses, and they bore witness against Waleed. In the meantime Waleed gave no proof to defend himself. Those who attended the meeting refrained from punishing him due to his kinship to Uthman. Accordingly, Imam 'Ali ('a) took the whip and approached Waleed. Waleed abused the Imam, saying: "You are defective and oppressive!" Aqeel Ibn Abu Talib hurried to answer Waleed, saying to him: "O Ibn Abu Ma'eet (Waleed), you are speaking as if that you do not know who you are! You are an infidel from Saforiya!"78

Waleed dodged the Imam. However, the Imam took him, knocked him down, and flogged him. Uthman became excited and angry, and said to the Imam: "You have no right to do that!"

"Yes," retorted the Imam, "and worse than this if he acts sinfully and prevents Allah's right to be taken from him."

Imam 'Ali punished Waleed. Therefore, Uthman had to send Waleed far and not to bring him near, that Waleed and those other than him might refrain from committing abominable deeds, and corruption. But shortly after that he had mercy on him and appointed him over the endowments of Kalb and Bulqayn79. How was this dissolute, sinful guy entrusted with the Muslims' endowments and properties?

The new and old Muslim cities were inhabited by both Arabs and no-Arabs who emigrated from their own countries to seek livelihood, and the prisoners of war who resided with the conquerors. All those people were new Muslims. They expected that the Caliph and Ruler of the Muslims would appoint over them some people who had piety, righteousness, and other good qualities, that they might be models and guides for them. However, Uthman preferred the Umayyads and Abu Ma'eet's family to others in respect of the government, while they represented nothing except luxury, prostitution, unemployment, leisure time, rushing upon pleasure and dissoluteness.

Sa'eed Ibn Al-Aas

When Waleed committed that abominable crime, Uthman reluctantly removed him from the authority over Kufa. It was expercted that he would entrust the government to one of the leading companions (of the Prophet), who showed extreme courage in Islam. But he intentionally appointed Sa'eed Ibn al-Aas as governor over this great city. The Kufans received him with hatred and dissatisfaction, for he was luxurious young man who did not refrain from committing sins and telling lies80. In respect of breaking the fast at the end of the Month of Ramadan, Ibn Sa'd has narrated that Sa'eed Ibn al-Aas had said after he was appointed as governor over Kufa: "Who has seen the crescent?"

Hashim Ibn Utba, a great companion, rose for him and said: "I have seen it."

However Sa'eed Ibn al-Aas said to him bitter and severe words: "Have you seen it with this blind eye of yours?"

Hashim became sad and said to him: "Do you revile me because of my eye, which was gouged out for Allah's sake?" It is worth mentioning that his eye was gouged out during the Battle of al-Yarmuk.

As for Hashim, he broke the fast according to the deed of Allah's Apostle (S) who said: "Fast when you see it (the moon), and break the fast when you see it." The people broke the fast due to his breaking the fast. Sa'eed Ibn al-Aas heard of that, and he sent for him, hit him, and burnt his house. Through this flagrant aggression against a leading Muslim, he made the people angry with him.

It has been reported from him that he said: "Al-Sawad (Kufa) is a garden belongs to Quraysh!" Malik al-Ashtar rose for him and said: "Do you regard the positions of our spears and what Allah has given to us as a garden belongs to you and your people? By Allah, if someone desired it, he would be struck violently until he cried!" The Kufan reciters of the Qur'an and jurists joined al-Ashtar and confirmed his statement. However, the commander of the police, became angry with them and rudely treated them. They rose and severely hit him, to the extent that he fainted. They left his gathering, criticized him, mentioned Uthman's defects, the evil deeds of Quraysh, and the crimes of the Umayyads. Sa'eed wrote a letter to Uthman and told him about the affair of these people, and he responded to him that he had to banish them to Sham (Syria). Meanwhile he wrote a letter to Mu'awiya and commanded him to reform them.

The most important thing is that these people had committed no sin or corruption, nor had they committed a crime, that they might deserve such a punishment and banishment; rather, they criticized their governor because he deviated from the right way, and said something other than the truth. It is worth mentioning that Islam gave the citizens a full freedom, and gave them the right to criticize the rulers if they followed a wrong way and turned away from the straight path. How was it right for Uthman to banish these people from their homelands while they did not disobey him and not separate themselves from the community? Anyway, Sa'eed violently drove them away from their homeland and sent them to al-Sham which was not familiar to them. There Mu'awiya received and made them live in a church and gave

them some food. He debated with them and preached to them, but he did not succeed in convincing them.

Which a quality distinguished Quraysh from the rest of the people that al-Sawad (Kufa) might belong to them? Which an achievement issued from them that they might have excellence over the rest of the Arabs and Muslims? When Mu'awiya was disappointed of them, he wrote a letter to Uthman and asked him to exempt him from permitting them to stay in al-Sham lest they should move its people against him. Uthman exempted him from that and commanded him to repatriate them to Kufa. They returned to Kufa while they insisted on criticizing the then government. They released their tongues to mention the defects of Sa'eed, Mu'awiya, and Uthman. Again Sa'eed wrote a letter to Uthman and asked him to banish these men from his city. Uthman responded and commanded him to banish them to Hams and al-Jazira, and he drove them away from their homeland. There, Abdurrahman Ibn Khalid Ibn Waleed, the governor of Mu'awiya over Hams, treaded them badly. He tortured them, and said to them obscene and ugly words. When he rode (his horse), he ordered them to walk around him to display their humiliation and abasement and to urge the people to disparage them. When they saw such rudeness, they showed obedience and announced repentance. They asked him to forgive them their sins. He forgave them and wrote a letter to Uthman and asked him to be pleased with and pardon them. Uthman responded to him and commanded to repatriate them to Kufa. Sa'eed went to Yathrib on a task and he found the people there complaining to Uthman of him and asking to depose him (Sa'eed).

But Uthman refused to respond to them and command Sa'eed to go back to his work. Accordingly, the people had gone back home before him. They had occupied Kufa and sworn by Allah that Sa'eed would not enter it as long as they carried their swords. Then Malik al-Ashtar headed them and went to al-Jur'a. There, they waited for Sa'eed. When he came,they prevented him from entering the city. They forced Uthman to remove him from office

and to appoint someone other than him. Uthman unwillingly responded to them81.

The important thing is that Uthman severely punished those who criticized Sa'eed Ibn al-Aas, while they were the reciters of the Qur'an and jurists of the city. He banished them from their homelands and went too far in exhausting them for the sake of a foolish young man who was among his relatives and family. This affair brought about grumbling against him, displeasure, and hatred of the community toward his government.

Abdullah Ibn Amir

Uthman removed Abu Musa al-Ash'ari from the authority over Basrah and appointed his cousin Abdullah Ibn Amir Ibn Kurayz82. He appointed him over it while he was twenty-four or five years old83. Abu Musa al-Ash'ari heard of that, and he said to the people: "The boy who spends lavishly will come to you. His grandmothers and aunts are highborn. The two cities will be entrusted to him."84

The important thing is that Uthman appointed him over this great city (Kufa), while he was still a young man. He had to appointed over it a man from among the good, trustworthy companions of the Prophet, that the people might make use of his guidance and righteousness. However he intentionally chose this young man, for he was his cousin. During his authority, Abdullah Ibn Amir followed a way of luxury and lavishness. He spent lavishly, just as Abu Musa al-Ash'ari had said. He was the first to wear silk garments in Basrah. He wore a dark jubbah, and the people said: "The Emir has worn a bear's skin!" So he changed his garments and wore a red jubbah85.

Amir Ibn Abdullah al-Tamimi, an ascetic worshipper, criticized him for that and for his policy. He also blamed Uthman for that. Al-Tabari has narrated: "Some Muslims held a meeting and discussed Uthman's deeds and what he had done. Then they decided

to send a man to him to talk with him and tell him about his deeds. They sent to him Amir Ibn Abdullah. When he met with him, he said to him: 'Some Muslims held a meeting and carefully considered your deeds. They have come to know that you have committed serious actions. Therefore, fear Allah, the Great and Almighty, turn to him in repentance and give up.' However Uthman disrespected him, for his words hurt him. He said to those around him: 'Look at this person! The people claim that he is a reciter of the Qur'an. Then he has come to talk with me about the disrespectful. By Allah, he does not know where Allah is!' So Amir said to him: 'I do not know where Allah is?' 'Yes,' replied Uthman. 'Most surely I know that Allah is watching,' said Amir. Uthman sent for his advisers and his governors. He discussed the affair with them. Abdullah Ibn Amir advised and said to him: 'My pinion, O Commander of the Faithful, is that you must make them busy through waging jihad, that they may yield to you, and have no concern except theirs!'

"Other people advised him to follow something other than that. However he responded to Abdullah's viewpoint. He returned his governors and commanded them to confine the people under their authorities, and to send them to wage jihad. Moreover, he decided to deprive them of their salaries, that they might obey and be in need of him."[86]

When Abdullah Ibn Amir arrived in Basrah, he intended to punish Amir Ibn Abdullah. He commanded his hirelings and followers to bear witness with him that Amir had opposed the Muslims in respect of the affairs that Allah had made lawful, that he did not eat meat, did not marry, and did not attend the Friday prayer[87]. He sent a letter to Uthman in this respect, who ordered him to banish the man to al-Sham on a camel's back. Amir was carried to Sham. Mu'awiya made him live at al-Khadra' and sent a slave girl to spy on him.

The slave girl came to know that Amir performed prayers during the night, went out in the early morning and came back in the

evening, did not eat anything of the food sent by Mu'awiya, put a piece of bread into water, and drank some of that water. She told Mu'awiya of that, and he wrote a letter in respect of Amir's affair. Uthman ordered Mu'awiya to gift him88.

The Muslims harbored malice against Uthman, for he had banished a righteous Muslim89 from his homeland and family, just because he had criticized his governors. It is worth mentioning that the ruler has no authority to carry out such banishment, for it has been legislated for those who war against Allah and his Apostle and cause mischief in the land.

Anyway Abdullah Ibn Amir remained as a governor over Basrah until Uthman was killed. When he heard of Uthman's murder, he took the money in the public treasury and went to Mecca. He gave it to Talha, al-Zubayr, and A'isha. He joined them and supplied the rebels with money. The rebels had decided to go to al-Sham, but Abdullah turned them away from that and advised them to go to Basrah90.

Mu'awiya Ibn Abi Sufyan

Mu'awiya Ibn Abi Sufyan was the greatest of Uthman's governors in luck, influence, and precedence in authority. Besides, his people were the most people in obedience and loyalty to him. They loved him, and he loved them. Umar had endowed him with authority and supported him with all kinds of support. He raised his importance and exalted his position. He reckoned his governors every year and shared them their properties even if they had earned them through trading or legal ways. But he excluded Mu'awiya from that. He did not reckoned him, nor did he share him (his properties), nor did he ask him about his affairs. Rather he praised and lauded him. He went too far in guiding and apologizing to him. People said to Umar: "Mu'awiya wears silk garments while they are forbidden in Islam. He spends lavishly while such a deed is contrary to the administrative regulations Islam has brought,

for they require governors to be moderate and not spend lavishly from the Muslims' properties."

The people told Umar about such deeds, but he justified them on behalf of Mu'awiya, saying: "He is the Khosrau of the Arabs!" Suppose he was such, then was it lawful for him to wear unlawful garments and spend lavishly from the Muslims' money? Umar was not satisfied with this laudation and support only, but he blew into him the spirit of ambition and opened for him the door to the hope for the caliphate. He said to the members of the Consultative Committee: "If you envy each other, neglect one another, are hostile to each other, and hate one another, then Mu'awiya Ibn Abi Sufyan will overcome you for this (caliphate)." Mu'awiya was then a governor over al-Sham91. That urged him to think of the caliphate and to use all means to win it. Accordingly, he mutinied against the government of Imam 'Ali ('a) and battled against him. We will mention that in details in the book.

Anyway, Mu'awiya was a governor over al-Sham throughout the caliphate of Umar. He behaved whatever he wished. He alone possessed the properties, bought the consciences and surrounded himself with followers. There was no supervisor over him, and none blamed him for his deeds. Rather Umar guided and lauded him and was pleased with his acts. After Umar's death, Uthman appointed him as governor and increased his authority. He added to him Palestine after the death of its governor Abdurrahman Ibn Alqama al-Kinani. He also added to him Hams when its governor Umar Ibn Sa'd al-Ansari asked him to accept his resignation. Through that, Mu'awiya controlled all the land of al-Sham, and became the greatest of all governors in power and influence. His country became the most important of all the Islamic countries, the strongest, and the greatest in calmness and stability.

Without doubt Uthman had increased Mu'awiya's influence, expanded the region of his power, and paved the way for him to move the caliphate to Abu Sufyan's family. Dr Taha Husayn has mentioned that, saying: "Without doubt it was Uthman who

paved the way for Mu'awiya to move the caliphate someday to Abu Sufyan's family and fix it among the Umayyads. So it was Uthman who expanded Mu'awiya's authority. He added Palestine and Hams to his authority. He established for him a Syrian unity with distant borders and made the four countries yield to him. Therefore his armies were the strongest of all the Islamic armies. Then he extended his authority throughout his caliphate just as Umar had done. He released his hand in all the affairs of al-Sham more than Umar had released it. When the discord happened, Mu'awiya looked and suddenly found that he was the oldest of the governors in authority, the strongest of them in soldiers, and the greatest of them in possessing the subjects' hearts.92" Most surely, Uthman had paved the way for him and gave him an opportunity to battle against Imam 'Ali ('a) to commit horrible, abominable things and serious offences. He paved the way for him to kill the righteous, trustworthy Muslims such as Hajr Ibn Adi and his believing brethren, and to commit more sins and crimes.

Abdullah Ibn Sa'd

Uthman endowed his foster brother Abdullah Ibn Sa'd with the authority over Egypt and gave him the power over this great country. He entrusted to him the affair of its links and its land tax93. Before that he had given him enormous properties and granted him the one-fifth of the booties of Africa, while he was not worthy of them, for he had a black history full of sins and offenses. That was when he became an apostate and a polytheist after he had become Muslim. He went to Quraysh in Mecca and began disparaging the Prophet and said to them: "I can make him go wherever I wish!" The Prophet outlawed him on the Day of Conquering Mecca even if he was found clinging to the curtains of the Kaaba. So he went to Uthman and sought protection with him, and he hid him. When the people of Mecca became tranquil, Uthman brought him to the Prophet (S). The Prophet kept silent for a long time, and then he gave him security and pardoned him.

When Uthman went away, the Prophet (S) said: "I kept silent for nothing except for that one of you would rise and behead him." So a man from the Ansar said to him: "Why did you, O Allah's Apostle, not beckon to me?" And he replied: "Most surely, the Prophet must not have stealthy looks."94 A verse of the Holy Qur'an was revealed in respect of his disbelief and dispraising him. The verse is:

"And who is more unjust than he who forges a lie against Allah, or says: It has been revealed to me; while nothing has been revealed to him, and he who says: I can reveal the like of what Allah has revealed?" (Qur'an, 6:93).

The interpreters of the Qur'an have unanimously agreed on that the verse meant him. The reason for that is that when the verse and certainly We created man of an extract of clay, the Prophet summoned him and recited it to him. When he reached these words of Him then We caused it to grow into another creation, Abdullah became astonished at the details about the creation of man. He said: "So blessed be Allah, the best of the creators." The Prophet said: "In this manner it was revealed to me." However Abdullah had doubt and said: "If Muhammad was truthful, then it was revealed to me as it was revealed to him. If he was untruthful, then I said just as he said." Accordingly, he withdrew from Islam and joined the polytheists95.

Why was such an apostate, who disparaged the Prophet, appointed a governor over the Muslims? Why was the leadership over Muslims entrusted to him? And why was he entrusted with their security and properties? By Allah, most surely this is the breaking misfortune, which melts hearts and souls with sorrow and regret! Why was the authority over the Muslims given to the enemies and opponents of Islam who spared no effort to aggress and scheme against Islam? However, to Allah we belong and to Him is our return!

Anyway Abdullah Ibn Sa'd remained as a governor over Egypt for some years. He forced the Egyptians to do what they could not

do. He ruled them with a policy of violence and tyranny. He showed pride and arrogance, so the people were tired of him and of his government. They went to Uthman and complained to him of Abdullah. He sent to him a letter and threatened him with removing him from the office of government unless he would return to reason. However he refused to refrain from what Uthman prohibited him. He severely punished those who complained to Uthman of him, to the extent that he killed them. Accordingly, seven hundred Egyptians went to Yathrib and entered the mosque. They complained to the companions of the Prophet of what Ibn Abi Sarh had done to them. Talha went to Uthman and severely talked with him. A'isha sent someone to him and asked him to treat the people with justice in respect of their governor. Imam 'Ali ('a) visited Uthman and said to him: "The people have asked you to replace the man with another one. They have claimed that he killed a person. Therefore, depose. If a right is due on him, then treat people with justice in respect of him."

Uthman responded to that and said to the people: "Choose a man to appoint him as a governor over you." The people advised him to appoint Muhammad Ibn Abi Bakr, and he wrote his appointment over Egypt. He sent with him some people from among the Muhajirin and the Ansar to discuss what had happened between the people and Ibn Abi Sarh (Abdullah Ibn Sa'd)96. They left Yathrib. When they arrived at the placed called Hams, they saw a man coming from Medina. They carefully considered the man and came to know that he was Warsh, Uthman's servant. When they checked him, they found that he was carrying a letter from Uthman to Ibn Abi Sarh. In the letter Uthman had commanded him to punish the people severely. They carefully read the letter, and they came to know that it was written by Marwan. As a result they returned to Yathrib and decided to remove Uthman or kill him.

Most surely Uthman had planned his death by himself, drawn the tribulation against himself, subjected the community to misfortunes and disasters for the sake of his family and strengthening

their entity. If he had responded to Imam ‘Ali’s viewpoint and of those who advised him, and if he had removed the Umayyads from the offices of government, he would have been safe from that revolt that brought about his death, opened the doors to discords among the Muslims, divided their unity, and made them into parties. Each party was delighted with that which with them. With this topic we will end our speech about Uthman’s governors and rulers whom he had appointed for nothing except out of preference and favouritism.

His Punishing The Prophet’s Companions

Uthman severely punished the good, righteous Muslims who showed extreme courage for Islam and took part in building it. That was because they had criticized him for his policy and asked him to follow the right way and the Prophet’s Sunna. However he did not respond to their teachings and their advice, so they severely opposed him. As a result he wreaked his wrath upon them, went too far in oppressing and exhausting them. They are as follows:

1. Abdullah Ibn Mas‘ud

Abdullah Ibn Mas‘ud was the most similar of all the people to Allah’s Apostle (S) in guidance and behavior97. In respect of him Allah’s Apostle (S) has said: “Whoever wants to be pleased in reciting the Qur’an as fresh as it had been revealed, then let him recite it according to the recitation of Ibn Umm Abd.”98 Some people praised Abdullah Ibn Mas‘ud in the presence of Imam ‘Ali. So he (‘a) said: “I say as to him just as they have said: ‘He is the best of those who recite the Qur’an, follow the lawful things in it, and refrain from the unlawful things in it. He is a jurist in religion and knowledgeable in the Sunna99. He was among those concerning whom this verse was revealed100:

"[As for] those who responded [at Uhud] to the Call of Allah and the Apostle after the wound had befallen them, those among them who do good [to others] and guard [against evil] shall have a great reward" (Qur'an, 3:172).

He is also among those concerning whom this verse was revealed101:

"And do not drive away those who call upon their Lord in the morning and the evening. They desire only His favour; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust" (Qur'an, 6:52).

Most surely Abdullah Ibn Mas'ud was among the leading Muslims in his guidance, righteousness, piety, and clinging to the religion. Umar sent him along with Ammar Ibn Yasir to Kufa. In respect of him he wrote a letter to the Kufans. He has mentioned in the letter: "I have sent Ammar Ibn Yasir as an Emir and Abdullah Ibn Mas'ud as a teacher and helper. They are from among the highborn, from among the companions of Allah's Apostle, from among the men of (the Battle of) Badr. Therefore, follow, obey, and listen to them. I have preferred you to myself in respect of Abdullah."102

Abdullah Ibn Mas'ud stayed in Kufa throughout the Caliphate of Umar. He explained to the Muslims their religion, taught them the Book of Allah, gave them knowledge of Islam, and guided them to the right path. Meanwhile he was a treasurer. When Uthman became caliph and sent Waleed as a governor over Kufa, a warm argument took place between him and Abdullah Ibn Mas'ud. We have mentioned the argument when we talked about Waleed's authority over Kufa. The heated argument required Abdullah Ibn Mas'ud to resign his office. He stayed in Kufa for a time, and then he left it. They Kufans escorted him and showed sorrow at his departure. When they saw him off, they said to him: "My Allah reward you good! You have taught our ignorant ones, fixed our learned ones, made us recite the Qur'an, and made us understand

the religion. Therefore, you are the best brother in Islam and the best bosom friend!"

Then they saw him off and went away. As for Abdullah Ibn Mas'ud, he continued traveling to Yathrib. When he arrived there, Uthman was sitting on the pulpit of Allah's Apostle (S) and delivering a sermon. When Uthman saw him, he indicated with his hand to him and said to the Muslims: "An evil small reptile has come to you…!"

Why were such bitter words said to the companion of Allah's Apostle (S)? Why did Uthman receive him with such estrangement for the sake of Waleed, who betrayed Allah and His Apostle, and plundered the Muslims' properties?

Abdullah Ibn Mas'ud answered him, saying: "I am not such, but I am the companion of Allah's Apostle (S) on the Day of Badr and of the Homage of the good Pleasure (Bay'at al-Ridwan).

Uthman's words made the people angry, so A'isha hurried to say: "O Uthman, why do you say this to the companion of Allah's Apostle?"

However, Uthman commanded his policemen to take the great Companion out of the mosque violently. Abdullah Ibn Zam'a rose and knocked him down. It was said that Yahmum, Uthman's servant, knocked him down and broke his rib.

As a result, Imam 'Ali ('a) became excited. He opposed Uthman and said to him: "O Uthman, why have you done this to the companion of Allah's Apostle (S) according to the speech of Waleed Ibn Aqaba?"

"I have done this not according to Waleed's words," replied Uthman, "but I had sent Zubayd Ibn al-Salt al-Kindi to Kufa, and (Abdullah) Ibn Mas'ud said to him: 'Most surely it is lawful to shed Uthman's blood.'"

“You have depended on Zubayd with no certainty,” retorted the Imam[103].

Imam ‘Ali (‘a) carried Abdullah Ibn Mas‘ud to his house and looked after him until he got well. As for Uthman, he turned away from and abandoned him. He did not permit him to leave Yathrib. He also stopped his pay. Abdullah Ibn Mas‘ud became ill and was about to die, so Uthman visited and asked him:

-Of what you are complaining? -My sins. -What do you want? -My Lord’s mercy. -Shall I call a doctor for you? -The doctor has made me ill. -Shall I order a pay to be given to you? -You deprived me of it when I was in need of it, and you want to give it to me,while I am in no need of it! -It will be given to your children. -Allah undertakes their livelihood. -Ask Allah to forgive me, O Abu Abdurrahman. -I ask Allah to take my right from you.

Uthman went away and did not obtain his good pleasure. When Abdullah Ibn Mas‘ud became critically ill, he ordered the people to prevent Uthman from praying over him and to ask his companion Ammar Ibn Yasir to perform the prayer over him. When he passed away, some good companions of his buried him in the cemetery of al-Baqee‘ and did not tell Uthman. When he knew of that, he became angry and said: “You preceded me!” Ammar Ibn Yasir answered him, saying: “He had recommended that you would not pray over him!”

Ibn al-Zubayr said to him: I know that you will mourn for me after death, while you have not supplied me with my food during my lifetime!

Uthman wreaked his wrath upon Abdullah Ibn Mas‘ud. He abused, abased, abandoned and him, and stopped his pay, commanded his policemen to hit him, imposed on him a house arrest in Yathrib, and did not pay attention to his similarity to the Prophet in his guidance and behavior, his great jihad and extreme courage for Islam. He harbored malice against him

because he had criticized him for his giving the Muslims' properties to Waleed, while he was entrusted with them. And he (Abdullah) found no justification for this playing with the public treasury, so he, according to his religion and faith, criticized and condemned Uthman for his behavior.

2. Abu Dharr

Abu Dharr is the greatest personality the Islamic History has ever known. All the abilities, elements, and fundamentals of Islam were embodied in him. He was fully aware of the essence and reality of Islam. He was from the first ones to embrace and believe in Islam104. He openly announced the shahada105 before Quraysh. The tyrannical men from Quraysh severely flogged him, to the extent that he was about to die106. However such a punishment did not turn him away from his faith; rather he bravely summoned his people to believe in Islam and to abandon idols. He was the most prominent of the Prophet's companions in knowledge, piety, and clinging to the religion. It has been narrated from Allah's Apostle (S) that he has said in respect of Abu Dharr: "None under the sky and on earth is more truthful than Abu Dharr. Whoever wants to be pleased at looking at the asceticism of Isa Ibn Maryam has to look at Abu Dharr.107"

Abu Dharr was the best of people in renouncing the worldly pleasures, the least of them in taking care of the profits wherein, and the greatest of them in fear of Allah and turning away from the false things in life. Allah's Apostle (S) trusted him when he trusted none and confided secrets to him when he confided no secret to anyone108. Abu Dharr was among the three persons whom Allah loved and ordered His Prophet to love109. He is also one of the three persons for whom the Garden yearns110.

When the discords took place and Uthman and the Umayyads alone possessed the Muslims' properties, heaped them for themselves, bought many country estates, and built many palaces, Abu Dharr, the hero of the Muslim community, criticized and threat-

ened Uthman. He summoned the Muslims to revolt against Uthman, to topple the government, and return the Islamic regime full of all the elements of advancement and progressive, and apply its constructive policy to the real life.

Most surely Abu Dharr's outcry was an outcry of an aware man who understood Islam, knew its objectives, and encompassed its reality. It is not an act of Islam that the Muslims' properties are selfishly used, given to the prominent persons to enjoy and to spend them lavishly, while poverty prevailed the Muslims, hunger, neediness, and unemployment dominated their countries. As a result, Abu Dharr opposed such acts and rushed, according to his faith, to announce his outcry that stunned Uthman and which his exploitative followers denied. Professor Sayyid Qutub has said: "Most surely Abu Dharr's outcry was a gush of the Islamic essence which those, whose hearts were corrupt, denied. The like of them from among the mounts of exploitation are still denying it during these days. This outcry was the awareness of a conscience which the ambitions did not deceive before an excessive inflation in wealth that divided the Muslim groups into classes and destroyed the foundations which this religion has established.111"

Abu Dharr went out to continue his criticizing and opposing the standing government paying no attention to it and to its severe terrorism and rudeness. He stood in front of those whom Uthman endowed with his gifts and recited this Qur'anic verse:

"And (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful punishment" (Qur'an, 9:34).

Marwan Ibn al-Hakam told Uthman about this act of Abu Dharr's. Uthman sent someone to Abu Dharr to prohibit him from saying this verse, but he said:

"Does Uthman prevent me from reciting Allah's Book? By Allah, if I please Allah through displeasing Uthman is more lovable and

better to me than displeasing Allah through pleasing him!"

Uthman became angry with him, but he restrained his rage. Abu Dharr's affair fatigued Uthman who was unable to stand it.

Uthman Banishes Abu Dharr To Al-Sham

The companion of Allah's Apostle went on propagating his message. He did not flatter nor did he show favouritism; rather he wanted the truth and sought Allah's favour and good pleasure. However Uthman became angry with him and ordered him to be banished to Sham. Narrators have said: "Most surely the reason for that is that Uthman asked those who attended his gathering: 'Is it permissible for one to take (money) from the public treasury and return it when he becomes rich?'"

Ka'b al-Ahbar answered: "I think that there is no harm in that."

When Abu Dharr came to know that Ka'b al-Ahbar intervened in the affairs of the religion, while he was Jewish in tendency, and had doubt of his faith in Islam, he became angry with him and said to him: "O son of the Jewish parents, do you teach us our religion?"

Accordingly, Uthman became excited and said to him: "How great your harm is! How fond of (troubling) my companions you are! I will write a letter concerning banishing you to Sham!"

Abu Dharr went to Sham. When he reached it and came to know of Mu'awiya's abominable acts and innovations, he criticized him, censured the Umayyad policy, and spread Uthman's evil deeds and behavior which was far from that of the Prophet and his Sunna. He was angry with Mu'awiya when he said: "The wealth is Allah's." So he said to him: "The wealth belongs to the Muslims." He criticized him for his building his palace al-Khadra', saying to him: "O Mu'awiya, if this house was built through from Allah's wealth, then it is a treason, and if it was from your money, then this is extravagance."

Abu Dharr wakened the people and urged them to revolt against Mu'awiya. He said to the Syrians: "By Allah, some things happened that I have never known. By Allah, the acts are not available in Allah's Book and the Sunna of His Apostle. By Allah, I can see that the

truth is extinguished, falsehood is given life, truthfulness is refuted, and preference without fear of Allah, and other things are preferred to righteousness."[112]

People listened to Abu Dharr's speech and believed his talk. Mu'awiya was afraid of that, and he wrote a letter to Uthman and told him about this danger in Sham. Accordingly Uthman commanded him to send Abu Dharr on rough, rude camel. Mu'awiya sent Abu Dharr with some people who did not know his position, nor did they respect his rank. They brought him by night, to the extent that his thighs sloughed, and he was about to die. When Abu Dharr arrived in Medina, he continued propagating his message. He severely condemned Uthman, saying to him: "You have appointed boys as governors, protected your relatives, and showed favour to the children of the released ones."[113]

He explained to the Muslims what he had heard from Allah's Apostle: "When the Umayyads become thirty men, they will seize Allah's land, enslave Allah's servants, and spoil Allah's religion."

Uthman prohibited the people from sitting, speaking, and associating with Abu Dharr.

Uthman Banishes Abu Dharr To Al-Rabatha

Abu Dharr overburdened Uthman, and he was unable to stand him. He aroused the people and made them aware, to the extant that they were ready to revolt against Uthman and topple the standing regime, which gave the money of the state to the rich and did not spend it on the public interests. Accordingly, there

was no balance in the economic life, and poverty and hanger spread all over the country.

Uthman thought that the best way to get rid of this danger threatening him was through banishing Abu Dharr from Yathrib and the rest of the Muslim cities. He decided to banish him to unknown village with few people. He sent for him. When Abu Dharr came, he said to him: "Woe unto you, O Uthman! Have you not seen Allah's Apostle, Abu Bakr, and Umar?

Have you come to know that they behaved in such a manner? Most surely you are going to punish me severely!"

Uthman interrupted and shouted at him:

-Leave our city! -Are you going to drive me away from the sanctum of Allah's Apostle (Medina)? -Yes, in spite of you! -Shall I go to Mecca? -No! -To Basrah? -No! -To Kufa? -No! -Where shall I go? -To al-Rabatha until you die there.

He ordered Marwan to exile him immediately from Medina in a humiliating and disrespectful manner. He prevented the Muslims from escorting and seeing him off. However the men of truth disobeyed Uthman. Imam 'Ali ('a) along with Aqeel, Abdullah Ibn Ja'far, al-Hasan, and al-Husayn hurried to see him off. Marwan said to al-Hasan: "O Hasan, did you not know that Uthman prevented from speaking with this man? If you did not know, then know that!"

Accordingly, Imam 'Ali ('a) rebuked him and hit his camel on the ears. He shouted at him, saying: "Set aside! May Allah make you head for the fire!" Marwan escaped to Uthman and told him about what had happened.

Imam 'Ali ('a) saw Abu Dharr and said some words to him that comforted him in that barren area throughout his lifetime. He said to him: "O Abu Dharr, you showed anger for Allah; therefore, have hope in Him for Whom you became angry. The people were

afraid of you for their world, while you feared them for your religion. Then leave to them that for which they were afraid of you and get away from them taking away what you fear them about.

How needy are they for what you dissuade them from! And how needless you are toward that from which they have prevented you! You will shortly know who the gainer is tomorrow (on the Day of Resurrection) and who is more enviable. Even if these skies and earth were closed on some individual and he feared Allah, then Allah would open them for him. Only rightfulness will attract you while wrongfulness will detract you. If you had accepted their worldly attractions, they would have loved you; and if you had shared in it, they would have given you asylum."

In these wonderful words, Imam 'Ali has specified the great attitude Abu Dharr took toward Uthman. He has indicated that his attitude was not for material, nor was it for the rest of the other considerations whose affair returns to earth. Rather it was for the original doctrines and the ideals Islam has brought, and that requires rulers and the responsible not to possess alone the Muslims' properties. However Uthman turned away from that and followed a special policy based on preference and favouritism. For this reason Abu Dharr revolted and battled against him. Uthman feared him for government and authority, while Abu Dharr feared him for his religion and faith. Imam 'Ali had commanded Abu Dharr to leave that which was in their hands and to escape along with his religion, that he might be safe from the people's wickedness and sins.

In his words the Imam has also indicated Abu Dharr's direction and tendencies. He has mentioned that nothing attracted him except rightfulness, and nothing detracted him except abominable acts and wrongfulness. If Abu Dharr had changed his direction, made peace with the people, and had been friendly to them, they would have loved him, been loyal to him, spent lavishly on him, and given him enormous wealth.

Imam al-Hasan hurried to Abu Dharr to shake hand with him and see him off. He said to him some words resulted from his heart showing sorrow at this separation. He said to him: "O uncle, the one who sees off should keep silent and say short words though sorrow is long! The people have brought you what you see. Leave the world by remembering its going tobe finished, and its calamities through hoping for that which is after it. Be patient until you meet your Prophet and he is pleased with you."

Imam al-Hasan ('a) ordered Abu Dharr to be patient toward the misfortunes the people had poured upon him, that he might meet Allah's Apostle (S) while he was pleased with him.

Abu Dharr looked at the Prophet's Household with a look full of pain, sorrow, and regret. He said to them some words showing that his heart was melted by that bitter separation: "May Allah have mercy on you, O household of mercy! When I see you, I remember through you Allah's Apostle (S). I have none in Medina other than you. I have overburdened Uthman in al-Hijaz just as I had overburdened Mu'awiya in Sham. Uthman hated to let me neighbor his brother and his cousin in the two districts[114]. He is afraid that I might move the people against them. Accordingly, he wants to banish me to an area where I have neither supporter nor protector except Allah. By Allah, I do not want anyone to be as a friend except Allah, and I fear no loneliness along with Allah."

Abu Dharr went away as an outlawed in the deserts. He was exiled from the sanctum of Allah and of His Apostle. The blind policy sent him far and separated him from the Prophet's Household for whom he showed sincere love for the sake of his beloved One and his Companion, Allah's Apostle (S).

Abu Dharr went to al-Rabatha to die there out of hunger, while Uthman had the gold of the earth. He spent it on the Umayyads and Abu Ma'eet's family and deprived the like of Jesus the son of Mary in guidance.

Imam ‘Ali (‘a) and his sons saw off Abu Dharr and returned home. They were sad. Some people Imam ‘Ali (‘a) and told him that Uthman was angry with him, for he had disobeyed his commands and went out to see Abu Dharr off. However the Imam said: “ (Like) the anger of horses with the bridles!”115

Uthman said to the Imam: What made you oppose my messenger!

-As for Marwan, he opposed me and I opposed him. As for your command, I did not disobey it.

-Did you not know that I prevented the people from escorting Abu Dharr? -Is the obedience to Allah in all that which you command us (to follow), while the truth is in opposing it? We have followed your command in respect of it. -Did you punish Marwan? -How did I punish him? -You flogged his camel on the ears. -As for my camel, it is over there. If he wanted to flog it as I had flogged his camel, let him do. By Allah, if he cursed me, I would curse you in turn with something of which I was not accused of lying, and I say nothing except the truth. -And why would he not curse you? By Allah, you are not better than him in my viewpoint!

Imam ‘Ali became angry with Uthman because he made him equal to Marwan, while he was in the same position with respect to the Prophet as Aaron was to Moses. It is worth mentioning that Marwan was a wicked man and was cursed by Allah’s Apostle (S) when he was in his father’s back. Imam ‘Ali said to Uthman:

-Are you saying these words to me? Are you making him equal to me? By Allah, I am better than you are. My father was better than yours, and my mother was better than yours.

Uthman kept silent. As for the Imam, he went away, while he was grieved and sad, for Uthman had not respect his position when he made him equal to Marwan.

3. Ammar Ibn Yasir

Ammar was a unique, great, and leading Muslim figure. He was the companion of Allah's Apostle (S). He performed great jihad and showed extreme courage for the sake of Islam. He and his parents suffered too much. The Qurayshi tyrants deemed them as weak. They poured upon them a lot of painful torture. They fogged them, put heavy rocks on their chests, and poured upon them water. When the Prophet (S) passed by Ammar and his parents, he saw them suffering from severe torture, so his soul melted out of sorrow and sadness. He said to them: "O Yasir's family, be patient; you are promised the Garden!"116

Sadness exhausted him, and he said: "O Allah, have mercy on Yasir's family…."117

This family, who sacrificed their lives for Allah, remained under torture and fatigue. They paid no attention to the painful, severe torture. They insisted on their faith, propagated the message of Muhammad (S), and disparaged the idols of Quraysh. Accordingly, Abu Jahl burst with anger. He stabbed Sumaya's heart with his spear, and she immediately died as the first martyr in Islam. Then this sinful person (Abu Jahl) intentionally killed Yasir.

As for Ammar, he remained under torture, to the extent that he became exhausted. As a result, Quraysh asked him to curse the Prophet, and he reluctantly responded to them. They pardoned him, and he went to Allah's Apostle (S) weeping. Allah's Apostle, rubbed his eyes and said to him:

"If they (Quraysh) returned to you (to curse me again), repeat to them what you had said." Allah, the Most High, has revealed this verse in respect of him: He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith" (Qur'an, 16:106). 118

Ammar's soul was full of faith in Allah; the religion was a piece of his nature and an element to straighten his mood. Allah has revealed other verses in the Qur'an in respect of him. All the verses

have praised, lauded, and glorified Ammar. Allah, the Exalted, has meant him in His words:

"What! He who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter" (Qur'an, 39:9). 119

The Holy Verse has been revealed in respect of him:

"Is he who was dead then We raised him to life and made for him a light by which he walks among the people" (Qur'an, 6:122). 120

Concerning praising him and dispraising Waleed, this Verse has been revealed:

"Is he to whom We have promised a goodly promise which he shall meet with like him whom We have provided with the provisions of this world's life, then on the day of resurrection he shall be of those who are brought up?" (Qur'an, 28:61). 121

The Prophet (S) took great care of Ammar. He raised his importance, lauded him, and preferred him to others. He came to know that Khalid spoke rudely to him, so he burnt with grief and said to him: "Whoever is hostile to Ammar is hostile to Allah, and whoever detests Ammar detests Allah."122 A heated argument took place between a person and Ammar. The person said to Ammar: "I will hit you with this stick on your nose!" When Allah's Apostle (S) heard of that, he became angry and said: "There is a great difference between them and Ammar. Ammar summons them to the Garden, and they summon him to the fire…."123 He has also said in respect of him: "When Ammar is made to choose between two affairs, he chooses the wiser one."124

The Prophet went on taking care of Ammar and respecting him, for he knew that Ammar was loyal, and had renounced the world, and loved the truth.

Ammar fought along with the Prophet at all the Battles such as Badr and Uhud. He took part in building the Prophetic Mosque. Each Muslim carried a brick, while he carried two and said: "We, the Muslims, build mosques. The Prophet repeated some of his words, saying: "Al-Masajid (the mosques)!" He also took part in digging the trench, and the Prophet rubbed the dust from him. In such a manner was Ammar on top of the companions of the Prophet (S) in his faith, loyalty, extreme courage, and effort for the sake of Islam. When the Prophet passed away, Ammar followed Imam 'Ali. He was sincere in showing love for him. He thought that none was worthier of the caliphate than him. For this reason he did not pledge Allegiance to Abu Bakr and he protested against him. We have previously mentioned that. When Uthman became a caliph and deviated from the right path, Ammar was displeased with him, severely opposed him, and criticized him. Accordingly, Uthman severely punished him, transgressed against him, and said to him obscene words. That was in various situations of which are the following:

1. When Uthman alone possessed the ornaments in the public treasury and adorned with them some of his womenfolk, Imam 'Ali ('a) criticized him for that. As for Ammar, he supported his opposition to him, as we have already mentioned. Uthman said to him: "How dare you say such a thing, O son of al-Matkaa'?"[125] Then he commanded his policemen to take him, and they took him and made him came in to him. Uthman hit Ammar Ibn Yasir, to the extent that he fainted, while he was a weak, old man. Ammar was carried to the house of Umm Salama, the Prophet's wife. He did not recover consciousness due to the intense hitting, to the extent that he could not perform the noon and afternoon prayers. When he recovered consciousness, he performed the ritual ablution and performed the evening prayer and said: "Praise belongs to Allah! This is not the first day when we are harmed for the sake of Allah!" For this reason A'isha became angry. She took out some hair of Allah's Apostle, a garment of his, and a sandal, and then she said: "How quickly you have abandoned the Sunna of your Prophet! These are his hair, garment, and sandal! They have not

worn out yet!" Accordingly, Uthman became angry, to the extent that he did not know what to say and how to apologize for his action126.

2. The prominent companions of the Prophet wrote a letter to Uthman. In the letter they told him about his bad actions, his policy contrary to that of the Sunna, that they would battle against him if he did not repent and change his plan. It was Ammar who handed him the letter. Uthman took the letter. When he read the first lines, he burst with anger and said:

-Have you come to me on their behalf? -Most surely I am the most loyal to you of them. -You have told a lie, O son of Sumayya! -By Allah, I am the son of Sumayya and Yasir!

Anyway, Uthman commanded his boys to knock Ammar down, and he kicked him on the testicles and caused to him a hernia. As Ammar was weak, he fainted127.

3. When Uthman exiled Abu Dharr, the companion of Allah's Apostle (S), to al-Rabatha, and he died their a stranger, and the news of his death reached Yathrib, Uthman said before some companions of the Prophet: "May Allah have mercy on him!"

Ammar hurried to say: "Yes, may Allah have mercy on him from all our souls!"

Accordingly, Uthman became angry and said obscene words to Ammar: "Do you think that I have repented of banishing him?"

Then he commanded his boys to push Ammar and to fatigue him. He also ordered him to be banished to al-Rabatha. When Ammar was ready to set out, the Banu (tribe of) Makhzum went to Imam 'Ali ('a) and asked him to go to Uthman to speak to him in respect of Ammar's affairs. The Imam went and said to Uthman: "Fear Allah! You have already banished a righteous Muslim (Abu Dharr) and he died due to your banishing him. Now you are intending to exile his equal."

Uthman became angry and said to the Imam: "You are worthier of being banished than he is!"

"Do that if you wish!" retorted the Imam.

The Muhajirin met with Uthman. They criticized and blamed him for that. He responded to them and pardoned Ammar.128

Uthman went too far in persecuting and exhausting Ammar. He severely hit him and rudely spoke to him. He paid no attention to his extreme courage for Islam and his supporting the Prophet in all the battles and situations. He paid no attention to that the Prophet took care of his affairs and preferred him to others. He was hostile to Ammar and harbored malice against him, for he (Ammar) asked him to follow justice, the clear truth, and to be moderate in his policy.

With this matter we will end our speech about Uthman's severe punishments against the leading companions of the Prophet. It is worth mentioning that the Prophet's companions were among those who were early to believe in Islam and they greatly struggled for it. Without doubt they had no desire for the government over some Muslim cities and regions or for obtaining some money. All these things did not move them to blame Uthman. Rather they came to know that Uthman performed some deeds not available in Allah's book nor in the Sunna of His Prophet. They came to know that the truth was extinguished, falsehood was given life, truthfulness was refuted, preference was given to others without fear of Allah, as Abu Dharr said. For these things they openly criticized and blamed him, asked him to follow the clear, straight path and the Prophet's Sunna.

Fabricated Lies Against Imam Al-Hasan

Some historians have spoke evil of Imam al-Hasan. They have claimed that he was Uthmani in inclination, that he harbored deep love, friendship, and loyalty to Uthman, and that he showed great sorrow at his death. Among them is Dr. Taha Husayn, who has said: "Al-Hasan did not separate himself from his sorrow at Uthman. He was Uthmani in the exact meaning of this word. However he did not draw a sword to avenge his blood, for he thought that he had no right to do that. Perhaps he went too far in following Uthman, to the extent that he someday said some words that his father did not like. Narrators have reported: 'Ali passed by his son while he was performing the ritual ablution and said to him: 'Perform the ritual ablution properly!' So al-Hasan answered him with this bitter statement: 'Yesterday you killed the man who properly performed the ritual ablution.' 'Ali increased nothing more than saying: 'May Allah prolong your sadness over Uthman.'"[129]

Most surely the policy that Uthman followed and the dangerous deeds issued from him made him without a bosom friend in the country. All the Muslims were displeased with him. They were afraid of him for their religion. A'isha took out the garments of Allah's Apostle (S) and said to those who visited her: "This is the garment of Allah's Apostle. It has not worn out yet, while Uthman has worn out his (the Prophet) Sunna!" Talha, al-Zubayr, Abdurrahman Ibn Awf, and other than them, from among those, upon whom Uthman lavishly spent, harbored malice against him. Uthman had no friend and none to defend him except the Umayyads and Abu Ma'eet's family.

All the Muslims harbored malice against Uthman, so how was al-Hasan, who followed the guidance of his grandfather, the Apostle, Uthmani in the exact meaning of this word, as Dr. Taha Husayn says? Most surely al-Hasan was among those who harbored malice against Uthman and one of those who criticized him, for he saw what the companions of his father such as Abu Dharr, Ammar, and Abdullah Ibn Mas'ud met from Uthman. He saw what his father himself met from him such as making light of his

right and the aggression against him when he went out to see Abu Dharr off. After these things, how was al-Hasan Uthmani or excessive in showing love for Uthman? Which expression of depression and sadness appeared on al-Hasan's face after Uthman's murder? Was it during his heroic role in moving the people and sending them to the Battle of al-Jamal? It is worth mentioning that the Battle of al-Jamal was moved to avenge the blood of Uthman. Ammar Ibn Yasir supported him in all those attitudes. He blamed Uthman and accused him of his religion and said in respect of him: "We killed Uthman because he was an unbeliever."130

Al-Hasan supported him and confirmed his words. Did sadness for Uthman appear on al-Hasan's face at the Battle of Siffin which was created by Mu'awiya to avenge the blood of Uthman? Therefore, in which attitude Imam al-Hasan showed his sadness and sorrow at Uthman? As for the narration on which Dr. Taha Husayn depended to confirm his speech, it was reported by Al-Baladhuri on the authority of al-Mada'ini131, who was famous for showing enmity toward Ahl Al-Bayt and fabricating narrations in respect of the Umayyads132. The reason for fabricating this narration is that he wanted to give a garment of sacredness to Uthman and to make him a balance of love in the souls of the good Muslims. The narration is weak, besides it faces the following criticisms:

1. Most surely Imam 'Ali ('a) was kind to his son al-Hasan when he addressed him, explained to him the religious precept, and did not face him with bitter words. Therefore what made al-Hasan face him with those bitter words, while he was the inheritor of the Prophet (S) and similar to him in his noble moral traits, and noble natures?

2. Most surely Imam al-Hasan was among those who defended Uthman, as he said, and that was according to an order from his father; therefore, how did he accuse him of killing Uthman?

3. Most surely there was no relationship between Imam 'Ali and the murder of Uthman and the plot against him. Rather, Uthman's

deeds killed him, and the events that he did finished him off; therefore how did al-Hasan accuse his father of killing Uthman?

As we have understood what we have mentioned, the narration has no value in respect of its chain of authorities and in its meaning. It is strange that Dr. Taha Husayn depended on it without considering it carefully nor did he carefully consider the other narrations which were intentionally fabricated by those who inclined to the Umayyads and the hirelings of the authority.

The Revolt

In their gatherings the Muslims talked about Uthman's evil deeds, his events, dictatorship in respect of their affairs, wasting their wealth, punishing the good, prominent companions of the Prophet, the play of Marwan and the Umayyads with the affairs of the state, and other heavy events. Displeasure and grumbling spread all over the country. Accordingly, the influential people and the early Muslims held a meeting. They wrote letters to the cities and asked them for help and to send some armed forces, that they might overthrow the then government. The text of their note to the Egyptians is the following:

"From the early Muhajirin and the remainder of the Consultative Committee. To those from among the companions (of the Prophet) and the successors in Egypt. Well, come to us and set right the succession after Allah's Apostle before its men are deprived of it. The Book of Allah has been altered, the Sunna of His Apostle has been changed, and the regulations of the two caliphs have been altered. Therefore, we adjure before Allah the remainder of the companions of Allah's Apostle and their good successors who read our letter. Come to us, take the right for us, and give it to us. Come to us if you believe in Allah and the Last Day. Establish the truth according to the clear method of your Prophet and of the caliphs. Our right has been overcome, our Fay' has been controlled, and we have been prevented from our (right of) authority.

The caliphate after our Prophet was the caliphate of prophethood and mercy, while today it belongs to a tyrannical monarchy; whoever overcomes a thing, he (the king) takes the thing…."133

This letter has mentioned the dangerous events with which the Islamic world was afflicted because of the then government. They are as follows:

1. The Book of Allah was altered and its just laws were cancelled.

2. The Sunna of the Prophet (S) was changed and what was reported from him in the world of government and policy was neglected.

3. Uthman turned away from the behavior of the two Sheikhs (Abu Bakr and Umar).

4. The authority alone possessed al-Fay' and spent it on its private interests.

5. The Islamic caliphate was turned away from its constructive precepts, and its rich abilities. It was undertaken by a monarch who did not take care of the objectives and interests of the community.

Of course, these events shook the Islamic entity and threatened the Islamic life with destruction. So those who harbored malice against Uthman went on waging their struggle against him. They sent another letter to those stationed in the fortified borderline cities from among the companions of the Prophet. They asked them to go to Yathrib to set right the caliphate. The following is the text of their letter:

"Most surely you have gone out to wage holy jihad for the sake of Allah, the Great and Almighty. You have sought the religion of Muhammad (S). However, the religion of Muhammad has been spoiled by your caliph; therefore, set it right!"

The Muslims in the Islamic cities responded to this letter. They sent delegations to Yathrib to understand the situation and to study the attitude and the treatment it needed. The delegations who went to Medina were:

A. The Egyptian Delegation

The Muslims in Egypt sent a delegation of four hundred people, and it was said that the number was more than that. The delegation was headed by Muhammad Ibn Abi Bakr and Abdurrahman Ibn Udays al-Balawi.

B. The Kufan Delegation

The Muslims in Kufa sent a delegation. The delegation was headed by Malik al-Ashtar, Zayd Ibn Sohan al-Abdi, Ziyad Ibn al-Nadhr al-Harithi, and Abdullah Ibn al-Assam al-Amiri. They all were headed by Amr Ibn al-Ahtham.

C. The Delegation Of Basrah

The Muslims in Basra sent a delegation of a hundred men. Hakeem Ibn Jabalah headed the delegation. Then fifty men followed them. Among them were Dhurayh Ibn Abbad al-Abdi, Bishr Ibn Shurayh al-Qaysi, Ibn al-Muhrish, and the like of them from among the prominent figures.

The companions (of the Prophet) welcomed the delegations. They received them with delight and they thanked them. They mentioned to them Uthman's actions, which apparently and really did not agree with the Islamic religion. They urged them to attack and finish him off, that the community might get rid of his government quickly. However the Egyptian delegation thought that they had to submit a note to Uthman to ask him to turn to Allah in repentance and to follow a straight policy. They wrote the note as follows: "Well, know that surely Allah does not change the condi-

tion of a people until they change their own condition. Therefore (fear) Allah! Then (fear) Allah! That is because you are in world; therefore, complete with it the hereafter. Do not forget your share in the hereafter. Do not admire the world. Know that we have become angry for Allah and are pleased for Him. We will not remove our swords from our shoulders until you sincerely turn to Allah in repentance. This is our statement and affair to you. May Allah excuse us in respect of you. With greetings."[134]

Uthman became disordered. He carefully read the letter. The revolutionists surrounded him. Al-Mughira hurried to him. He asked him to permit him to speak to them. He permitted him, and he went to them. When they saw him, they shouted at him: "O one-eyed, go back! O dissolute, go back! O sinner, go back!"

He unsuccessfully went back. Then Uthman summoned Amr Ibn al-Aas and asked him to speak with the people. He went to and greeted them. They did not reply to his greetings and said to him: "O enemy of Allah, go back! O son of al-Nabigha (whore), go back! We do not trust you!"

Accordingly, Uthman came to know that he had none to resort to except Imam 'Ali. He sought help from him and asked him to ask the people to cling to Allah's Book and the Sunna of His Apostle. The Imam responded to him, but he stipulated that he had to give to him Allah's promise and covenant, that he might fulfill what he had said. Uthman gave that to the Imam. So the Imam went to the people. When they saw him, they said to him:

-Go back! -No, but forward! You keep to Allah's Book and blame him (Uthman) for that with which you are displeased. He told them about what Uthman had said. -Do you guarantee that on his behalf? -Yes. -We are satisfied.

The leading personalities of the people went with Imam 'Ali. They came in to Uthman. They blamed him for his deeds, and he apologized to them for them. They asked him to write them a document to oblige himself to follow Allah's Book and the Sunna of His

Prophet and to secureal-Fay' to the Muslims. He responded to them and wrote them the following document: "This is a letter from the servant of Allah, Uthman, the commander of the faithful, to the believers and the Muslims who have become displeased with him. I stipulate to you that I should act among you according to Allah's Book and the Sunna of His Prophet. I should give (money) to the deprived, give security to the fearful, repatriate the exiled, not send armies, and secure al-Fay'.'Ali Ibn Abi Talib will guarantee me toward the believers and the Muslims. Uthman should fulfill what is in this letter."

The people who bore witness as to the letter were al-Zubayr Ibn al-Awwam, Talha Ibn Abdullah, Sa'd Ibn Abi Waqqas, Abdullah Ibn Umar, Zayd Ibn Thabit, Sahl Ibn Hunayf, and Abu Ayyub Khalid Ibn Zayd. The document was written in Dhu 'l-Qa'ida, in the year thirty-five A. H. The people took the document and went away135. Imam 'Ali ('a) asked Uthman to go out to the people and announce to them that he had responded to the people and accomplished their requests. Uthman did that and promised the people that he would behave among them according to Allah's Book and the Sunna of His Prophet, secure to them al-Fay', and not prefer any of his kin. The Egyptians went back home. Then Marwan came in to Uthman and said to him: "Talk and make the people know that the Egyptians have come back, and that what they have heard in respect of their Imam was false. That is because your sermon will spread throughout the country before the people come to you from their cities; therefore, he whom you cannot repel will come to you."

Marwan asked Uthman to announce something untruthful and say something other than the truth. In the first place Uthman refrained from responding to him but he finally yielded to his speech. He went out and went up on the pulpit and said: "Well, surely those people from among the inhabitants of Egypt had heard an affair about their Imam. When they came to know that the affair was false, they went home."

However the Muslims blamed him for that. Umar Ibn al-Aas said to him: "Fear Allah, O Uthman! You and we have followed destructive things. Therefore, turn to Allah in repentance, and so shall we."

However Uthman rebuked him and shouted at him: "Are you there, son of al-Nabigha? Your jubbah has become lice-infested since I removed you from the work!"

From all the sides of the Mosque, the Muslims shouted in one voice: "Fear Allah, O Uthman!"

Accordingly, his abilities collapsed, and he found no escape from turning to Allah in repentance for such a lie. He went down the pulpit and went to his house[136].

This attitude indicates that Uthman was weak and had a weak will, that Marwan played with his policy and controlled all his affairs, that he (Uthman) had no ability to disobey and to overcome him.

His Seeking Help From The Cities

When the revolutionists became active and besieged him in his house, he sought help from Mu'awiya and called him for help. He wrote him this letter: "Surely the people of Medina have disbelieved, violated the obedience (to me), and broken the pledge of allegiance. Therefore, send me Syrian fighters on every camel."[137]

When Mu'awiya read the letter, he waited. He did not hurry to help or respond to him. He forgot the favours that Uthman had rendered to him and his family.

As Mu'awiya was late in responding to Uthman and he did not take a measure to help him, Uthman sent a letter to Yazid Ibn Asad Ibn Karz and the people of Sham. He asked and urged them to go out for helping him. When the letter reached them, they hur-

ried to go out to help him under the leadership of Yazid al-Qasri. However Mu'awiya commanded him to camp at Thi Khashab and not to exceed it. The Army stayed their until Uthman was killed. Mu'awiya wanted to use the murder of Uthman as means that the Umayyads might take the reins of the caliphate. Most surely Mu'awiya was among those who schemed against Uthman. Abu Ayyub al-Ansari has referred to that during his speech with Mu'awiya: "Most surely, it was you who waited for (the murder of) Uthman and discouraged Yazid Ibn Asad from helping him."

Anyway, Uthman wrote many letters to the cities and to those who attended the season of the Hajj in Mecca. He asked them to help him.

The Day Of The House

The Egyptian delegation returned home. But when they came to know of the plot planned against them, they came back. They besieged Uthman's house, demanded overthrowing and removing him from the rule. However Marwan came out to them. He cursed and defamed them. He said to them: "What is the matter with you? It is as if that you have come to plunder. May your faces be disfigured! Do you want to take our authority from our hands? Go away!"

These words inflamed the fire of the revolt in their souls. They surrounded Uthman and wanted to kill him. Uthman sought help from Imam 'Ali, and he went to him. Imam 'Ali had heard of Marwan's words so he said: "You are not satisfied with Marwan, nor is he satisfied with you except through deviating you from your religion and your reason. He is like the camel of travel which is led wherever it is driven. By Allah, Marwan has no opinion of his religion and of his own soul. By Allah, I can see that he will lead you but not release you. I will not return after this coming of mine to blame you. Your honor has been taken away, and your affair has been overcome."

Most surely it was Marwan and the Umayyads who killed Uthman. This has been mentioned by Na'ila, Uthman's wife, when she said to the Umayyads: "By Allah, you have killed him and orphaned his children."

She advised her husband not to obey Marwan, saying: "If you obey Marwan, he will kill you!"

Uthman took a great part in killing himself. He knew that he was weak-willed, had no ability to overcome the events, the Umayyads had controlled his affairs, and the Muslims hated him. Therefore, it was incumbent on him to leave the authority to someone other than him, to resign his office, and not to distress the community through his murder. The revolutionists were sure that there was no room to reform him. If he decided something,

Marwan would cancel it. Accordingly, they insisted that he had to remove himself from the caliphate, but he refused and said: "The caliphate is a garment that Allah has clothed me with!" Really it was a garment which Umar and Abdurrahman Ibn Awf had clothed him with.

Anyway the fires of the revolt broke out and their heat reached the head. That was when the revolutionists decided to kill him after he had refused to remove himself from the caliphate. As a result, Talha withdrew the water from him and controlled the public treasuries. The revolutionaries surrounded his palace. Some of them climbed the walls, throw stones at him, and went too far in cursing him.

Imam Al-Hasan's Attitude

Some historians have claimed that Imam al-Hasan defended Uthman on the Day of the House (youm al-daar) according to his father's order, and that he showed extreme courage in this respect, to the extent that he was stained with his blood. Without doubt this is among the things fabricated by the Umayyads. That is be-

cause Imam al-Hasan (‘a) and the rest of the righteous Muhajirin and of the Ansar isolated themselves from Uthman; rather they were among those who harbored malice against him. None was present to defend him except the Umayyads and some opportunists. If Uthman had had any popular base in the society, the revolutionists would not have been able to kill him.

All the companions of the Prophet deserted him. None of them hurried to help and support him; rather they glorified the revolt against him and urged the revolutionists. According to these attitudes, how was it possible for Imam al-Hasan to violate the unanimous resolution and go to defend Uthman?

Anyway al-Amini, a researcher, has falsified such a report and regarded it as among the fabricated ones[138].

Uthman Is Finished Off

The revolutionists finished Uthman off. He was killed by some revolutionists on whose head was Muhammad Ibn Abi Bakr, who was the greatest of them in showing malice against Uthman. He drew the sword before him and said to him:

-Which religion have you followed, O Na‘thal?

-The Islamic religion! I am not Na’thal. I am the Commander of the Faithful!

-You have changed Allah’s Book!

-Allah’s Book is between you and me!

He took him by his beard. He drew him towards the ground and said to him: “On the Day of Resurrection it will not be accepted from us that we say: O our Lord, surely we obeyed our leaders and our great men, so they led us astray from the path.”

Then the people attacked Uthman. They killed him, and he weltered in his blood. They left him as a motionless body[139]. They did not bury him nor did they allow anybody to bury him. Some of his special associates talked with Imam ‘Ali (‘a) about burying him. The Imam interceded for them with the revolutionists, and they permitted them to do that. However they did not allow them to bury him in al-Baqee‘ cemetery, so they buried him in Hash Kawkab[140].

The Muslims were severely tried in respect of Uthman’s affair. His murder caused them heavy sufferings. During the days of his government and after his murder opportunist parties were formed. The parties paid attention to no thing except reaching the government, that they might use it as means for obtaining wealth. They caused mischief in the land. They plotted against the Muslims’ interests. They destroyed their unity, and created in the society difficulties and problems to the extent that it was difficult for Imam ‘Ali (‘a) during his government to set right the then situations, and return the Prophet’s Sunna and behavior among the people. Those problems became more difficult during the time of Imam al-Hasan. He believed that he had no plan better than making peace with Mu’awiya. We will mention that in detail in the following chapters.

With this matter we will end our speech about the time of Uthman. We have elaborated on his affairs and spoken at great length about his policy. It is worth mentioning that his policy kindled the fire of the most dangerous discord, and opened the door to the disagreements and disputes among the Muslims. It paved the way for the Umayyads to intervene in the Muslims’ affairs, usurp the authority, go too far in killing the righteous and pursuing the reformers, and destroy all the rules the religion had brought.

We have also mentioned some criticisms on Dr. Taha Husayn’s researches on Uthman and justifying his policy. We, Allah knows, have mentioned that not because of fanaticism and harboring malice against Uthman. Rather our pioneer is loyalty to the truth only

and to serve the Islamic case. That is because many modern writers have tried to justify those events with some far explanations not confirmed by proof and evidence. We are in urgent need of studying the Islamic history as it is and pondering on the events happened during the early Islamic times, that we may understand the good people who served Islam and hoisted its flag. And that we may distinguish those whom the authority and wealth deceived, and they turned away from their religion and community for the sake of their own interests. We hope that these researches, which we have exactly and honestly planned, have explained to us the events that took place during those times.

- 1. Ibn Khaldun, al-'Ibar, vol. 2, pp. 128-129. It has been mentioned in it: "Uthman sent an army to conquer Africa in the year 25 A. H. The commanders of the army were Abdullah Ibn Nafi' and Aqaba Ibn Nafi' Ibn 'Abd al-Qays. The army went to Africa. Its number was ten thousand (fighters). When the army arrived in it, it was unable to conquer it. So it made peace with its inhabitants provided that they should pay money. Then Abdullah Ibn Abi Sarh, Uthman's foster brother, asked Uthman to conquer Africa and to supply him with an army. So Uthman consulted the companions (of the Prophet), and most of them encouraged him to do that. As a result Uthman supplied him with an army from Medina. Among the army were Ibn Abbas, Ibn al-Aas, Ibn Ja'far, al-Hasan, and al-Husayn. They headed for Africa and conquered it in the year 26 A. H. The author of al-Futuhat al-Islamiya has not mentioned that al-Hasan and al-Husayn joined the army.
- 2. Tarikh al-Umam wa al-Muluk, vol. 5, pp. 57-58. Al-'Ibar, vol. 2, p. 134. Al-Futuhat al-Islamiya, vol. 1, p. 175. In all these books it has been mentioned: "Sa'eed Ibn al-'Aas conquered Tabaristan in the year 30 A. H. Al-Asbahad made peace with Suwayd Ibn Miqren provided that he should give him money during the days of Umar Ibn al-Khattab. When Uthman became a caliph, he prepared an army and sent it towards them. Sa'eed Ibn al-'Aas was the commander of the army. Al-

Hasan, al-Husayn, Abdullah Ibn Abbas, and the like joined the army. When they arrived in it, they conquered it." In his book Muhadharat al-Arba'a, al-Raghib al-Asfahani has said: "Al-Asbaheed is the owner of the mountain (sahib al-jabal); and it is the correctness, not al-Asbahad."

- 3. Emerson, Willpower.
- 4. Dr. Taha Husayn, al-Fitnah al-Kubra, vol. 1, p. 5.
- 5. Al-Baladhuri, al-Ansab, vol. 5, p. 24.
- 6. Al-Ya'qubi, Tarikh, vol. 2, p. 141.
- 7. Al-Tabari, Tarikh, vol. 5, p. 41.
- 8. Al-Tabari, Tarikh, vol. 5, p. 41.
- 9. Al-Nizam al-Siyasi fi al-Islam, p. 227, quoted from al-Kharajj, p. 50, by Abu Yusuf.
- 10. Usd al-Ghaba.
- 11. Badayi' al-Sanayi', vol. 7, p. 245.
- 12. Al-Fitnah al-Kubra, vol. 1, p. 66.
- 13. Imam Kashif al-Ghita's important commentary on al-Fitnah al-Kubra is a hand written book available at al-'Amira Library. Taha Husayn's defense and Kashif al-Ghita's commentary are based on al-Tabari's narration, which says that Uthman paid the blood money from his own wealth and did not pardon 'Ubayd Allah.
- 14. Al-Fitnah al-Kubra, vol. 1, p. 67.
- 15. Nahj al-Balagha, vol. 1, p. 461.
- 16. Nahj al-Balagha, vol. 2, p. 17.
- 17. Sahih al-Bukhari, vol. 5, p. 17.
- 18. Sharh Nahj al-Balagha, vol. 1, p. 67.
- 19. Ibn 'Asakir, Tarikh, vol. 6, p. 407.
- 20. Ansab al-Ashraf, vol. 5, p. 52.
- 21. Al-Ansab, p. 28.
- 22. Sharh Nahj al-Balagha, vol. 1, p. 67.
- 23. Sharh Nahj al-Balagha, vol. 1, p. 67.
- 24. Ibn Kathir, Tarikh, vol. 8, p. 70.
- 25. Al-Ansab, vol. 5, p. 27.
- 26. Al-Isti'ab, vol. 1, p. 118.
- 27. Al-Sirah al-Halabiya.
- 28. Kanz al-Ummal, vol. 6, p. 39.

- 29. Al-Ansab, vol. 5, p. 27.
- 30. Al-Ya’qubi, Tarikh, vol. 2, p. 41.
- 31. Al-Ma’arif, p. 84.
- 32. Al-Ansab, vol. 5, p. 28.
- 33. Al-Ansab, vol. 5, p. 28.
- 34. Usd al-Ghaba, vol. 2, 310.
- 35. Al-Ansab, vol. 5, p. 30.
- 36. Majma‘ al-Zawa’id, vol. 10, p. 72.
- 37. Al-Hakim, Mustadrak, vol. 4, p. 479.
- 38. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 2, p. 55.
- 39. Al-Ansab, vol. 4, p. 348.
- 40. Nahj al-Balagha.
- 41. Abu al-Fida’, Tarikh, vol. 1, p. 168.
- 42. Al-Halabi, Sirah, vol. 2, p. 87.
- 43. Ibn Abi al-Hadid, vol. 1, p. 67.
- 44. Abu al-Fida’, Tarikh, vol. 1, p. 168. Al-Ma‘arif, p. 84.
- 45. Al-Baladhuri, al-Ansab.
- 46. Al-Ansab, vol. 5, p. 28.
- 47. Usd al-Ghaba, vol. 3, p. 423.
- 48. Al-Tabari, Tafsir, vol. 15, p. 77. Al-Qurtubi, vol. 10, p. 283.
- 49. Al-Durr al-Manthur, vol. 4, p. 191.
- 50. Ahmad, Musnad, vol. 1, p. 62.
- 51. Ibn Sa ‘d, Tabaqat.
- 52. Al-Tabari, Tarikh, vol. 5, p. 139.
- 53. Ibn Sa ‘d, Tabaqat.
- 54. Al-Bukhari, Sahih, vol. 5, p. 21.
- 55. Al-Mas‘udi, Murujj al-Dhahab, vol. 1, p. 334.
- 56. Al-Ghadir, vol. 8.
- 57. Al-Mas‘udi, Murujj al-Dhahab, vol. 1, p. 433.
- 58. Al-Sirah al-Halabiya, vol. 2, p. 87.
- 59. Ibn Sa‘d, Tabaqat, vol. 3, p. 53.
- 60. Nahj al-Balagha, vol. 1, p. 46.
- 61. Al-Fitnah al-Kubra, vol. 1, p. 72.
- 62. Al-Fitnah al-Kubra, vol. 1, p. 77.
- 63. Al-Fitnah al-Kubra, vol. 1, p. 77.
- 64. Al-Tabari, Tarikh.

- 65. This was said by ‘Ammar Ibn Yasir, a great companion of the Prophet. See al-Ghadir, vol. 9, p. 216.
- 66. Ibn Sa‘d, Tabaqat, vol. 1, p. 186 (Egyptian Edition).
- 67. Al-Ghadir, vol. 8, p. 273.
- 68. Al-Tabari, Tafsir, vol. 21, p. 62.
- 69. Tadhkirat al-Khawas, p. 115.
- 70. In his book al-Isti‘ab, Ibn ‘Abd al-Bir has said: “As far as I know the men of knowledge have not differed over that the verse was revealed in respect of Waleed.”
- 71. Al-Sirah al-Halabiya, vol. 2, p. 314.
- 72. Al-Fitnah al-Kubra, vol. 1, p. 96-97.
- 73. Abu al-Faraj al-Isfahani, al-Aghani, vol. 14, p. 178.
- 74. Ahmad, Musnad, vol. 1, 144. Al-Bayqahi, Sunan, vol. 8, p. 318. Usd al-Ghaba, vol. 5, pp. 91-92. Al-Mas‘udi, Murujj al-Dhahab, vol. 2, p. 224. Ibn al-Atheer, al-Kamil, vol. 3, p. 42. Abu al-Fida’, Tarikh, vol. 2, p. 176. Al-Sayuti, Tarikh al-Khulafa’, p. 104. Al-Ya‘qubi, Tarikh, vol. 2, p. 142. Al-Isaba, vol. 3, p. 638. These are some of the sources that have mentioned the story. On which source has Dr. Taha Husayn depended when he said that it was made up and incorrect?
- 75. Al-Aghani, vol. 1, Part One, pp. 76-84 (Daar al-Fikr).
- 76. Al-Fitnah al-Kubra, vol. 1, pp. 94-95.
- 77. In his book al-Aghani, vol. 4, p. 179, Abu al-Faraj has mentioned: “Most surely the people went to Aa’isha and sought protection with her. When Uthman woke up, he heard from her room rough voice and words. He said: ‘Have the Iraqi renegades and sinners not found a refugee except that of ‘Aa’isha?’ When she heard that, she raised the sandals of Allah’s Apostle (S) and said: ‘The Sunna (practices) of Allah’s Apostle, the owner of these sandals (a.s.) has been neglected. The people heard from each other and they came, to the extent that the mosque was filled with them. Some of them said: ‘Well-done!’ And some of them said: ‘The women have no right to do that!’ They hit each other with sandals and small stones. Accordingly, a group of the companions of Allah’s Apostle (S) visited Uthman and said to him: ‘Fear Allah! Do

not cancel the prescribed punishments! And remove your brother!'"

- 78. Saforiya was a village between Akka and al-Lajoon. It was in Jordan and belonged to Tabariya. Waleed's father, Dhakkwan, was a Jew from there.
- 79. Al-Ya'qubi, Tarikh, vol. 2, p. 142.
- 80. Ibn Sa'd, Tabaqat, vol. 5, p. 21. Ibn 'Asakir, Tarikh, vol. 6, p. 135.
- 81. Al-Ansab, vol. 5, pp. 39-43. Al-Tabari, Tarikh, vol. 5, p. 88. Abu al-Fida', Tarikh, vol. 1, p. 168.
- 82. Tahdhib al-Tahdhib, vol. 5, p. 282. In the book it has been mentioned the Uthman's mother was Arwa, daughter of Kurayz.
- 83. Al-Isti'ab, vol. 2, p. 253.
- 84. Al-Kamil, vol. 3, p. 38.
- 85. Usd al-Ghaba, vol. 3, p. 192.
- 86. Al-Tabari, Tarikh, vol. 5, p. 94. Ibn Khaldun, Tarikh, vol. 2, p. 39.
- 87. Al-Fitnah al-Kubra, vol. 1, p. 116.
- 88. Al-Isaba, vol. 3, p. 85.
- 89. Al-Iqd al-Farid, vol. 2, p. 261.
- 90. Usd al-Ghaba, vol. 3, p. 192.
- 91. Ibn Abi al-Hadid, Nahj al-Balagha, vol. 1, p. 187.
- 92. Al-Fitnah al-Kubra, vol. 1, p. 120.
- 93. Al-Wilat wa al-Qudat, p. 11.
- 94. Al-Qurtubi, Tafsir, vol. 7, p. 134. Al-Shawkani, Tafsir, vol. 2, p. 134. Abi Dauwd, vol. 2, p. 220.
- 95. Al-Razi, Tafsir, 4: 96. Al-Khazin, Tafsir, vol. 2, p. 37. Al-Kashif, vol. 1, p. 461.
- 96. Al-Ansab, vol. 5, 26.
- 97. Ahmad, Musnad, vol. 5, p. 389. Hulyat al-Awliya, vol. 1, p. 126. Kanz al-'Ummal, vol. 7, p. 55.
- 98. Safwat al-Safwa, vol. 1, p. 156. Ibn Maja, Sunan, vol. 1, p. 63.
- 99. Al-Hakim, Mustadrak, vol. 3, p. 315.
- 100. Ibn Sa'd, Tabaqat, vol. 3, p. 108.

- 101. Al-Tabari, Tafsir, vol. 7, p. 128. Al-Durr al-Manthur, vol. 3, p. 13.
- 102. Usd al-Ghaba, vol. 3, p. 258.
- 103. Al-Ansab, vol. 5, p. 36.
- 104. Ibn Sa'd, Tabaqat, vol. 4, p. 161. It has been mentioned in the book on the authority of Abu Dharr: "I was the fifth to believe in Islam."
- 105. Shahada is saying: I bear witness that there is no god but Allah, Who is unique and without partners, and I bear witness that Muhammad is His servant and His messenger.
- 106. Ahmad, Musnad, vol. 5, p. 174. Majjma' al-Zawa'id, vol. 9, p. 329.
- 107. Ibn Maja, Sunan, vol. 1, p. 68.
- 108. Kanz al-'Ummal, vol. 8, p. 15.
- 109. Majjma' al-Zawa'id, vol. 9, p. 330.
- 110. Majjma' al-Zawa'id, vol. 9, p. 330.
- 111. Al-'Adala al-Ijtima'iya, p. 211.
- 112. Al-Ansab, vol. 5, p. 52.
- 113. He has referred to Uthman's act when he gave all the pastures around Medina to the Umayyads. He permitted their sheep to graze in them and prevented the Muslims' ones from grazing in them. This deed is contrary to the Sunna that regards all the pastures without owners as property for all Muslims, for such pastures are among the original lawful, things. Allah's Apostle (S) has said: "People are partners in three (things): grass, water, and fire."
- 114. The two cities were Basrah and Egypt. Abdullah Ibn 'Amir, Uthman's cousin, was the governor over Basrah. Abdullah Ibn Sa'd Ibn Abi Sarh, Uthman's uncle, was the governor over Egypt.
- 115. This statement is given as proverb for him who gets angry for nothing.
- 116. Kanz al-'Ummal, vol. 6, p. 85. Majjma' al-Zawa'id, vol. 9, p. 293.
- 117. Ahmad, Musnad, vol. 1, p. 62.
- 118. The reason for revealing this verse in respect of 'Ammar has been mentioned by Ibn Sa'd in his Tabaqat, vol. 3, p. 178,

al-Wahidi in his Asbab al-Nuzool, p. 212, al-Tabari in his Tafsir, vol. 14, p. 122, and the like.

- 119. The reason for revealing this verse in respect of ‘Ammar has been mentioned by al-Qurtubi in his Tafsir, vol. 1, p. 239, and Ibn Sa‘d in his Tabaqat, vol. 3, p. 178.
- 120. The reason for revealing this verse in respect of ‘Ammar has been mentioned by al-Sayuti in his Tafsir, vol. 3, p. 43, and Ibn Kathir in his Tafsir, vol. 2, p. 172.
- 121. The reason for revealing this verse in respect of ‘Ammar and Waleed has been mentioned by al-Zamakhshari in his Tafsir, vol. 2, p. 386, and al-Wahidi, Asbab al-Nizool, p. 255.
- 122. Ahmad, Musnad, vol. 4, p. 89.
- 123. Ibn Hisham, vol. 2, p. 114.
- 124. Ibn Maja, Sunan, vol. 1, p.66. Masabih al-Sunna, vol. 2, p. 288.
- 125. al-Mattkaa’ is a big-bellied woman who cannot control her urine.
- 126. Al-Ansab, vol. 5, p. 48.
- 127. Al-Ansab, vol. 5, p. 49. Al-Iqd al-Farid, vol. 2, p. 272.
- 128. Al-Ansab, vol. 5, p. 54. Al-Ya‘qubi, Tarikh, vol. 2, p. 150.
- 129. Al-Fitnah al-Kubra, vol. 2, pp. 193-194.
- 130. Al-Baqillani, al-Tamhid, p. 220.
- 131. Al-Ansab, vol. 5, p. 81.
- 132. Al-Tabari, Tarikh, vol. 4, p. 240.
- 133. Al-Imama wa al-Siyasa, vol. 1, p. 35.
- 134. Al-Ansab, vol. 5, p. 64-65. Al-Tabari, Tarikh, vol. 5, pp. 111-112.
- 135. Al-Ansab.
- 136. Al-Tabari, Tarikh, vol. 5, p. 110. Al-Ansab, vol. 5, p. 74.
- 137. Al-Ya‘qubi, Tarikh, vol. 2, p. 152. Ibn al-Athir, al-Kamil, vol. 5, p. 67.
- 138. Al-Ghadir, vol. 9, pp. 218-247.
- 139. Uthman was killed on Friday, Thil Hijja 18th, in the year 36 A. H. His caliphate lasted for twelve years but twelve days. He was eighty- two years old.
- 140. Hish Kawkab was a name of a garden where the Jews buried their dead.

Chapter 8: The Ideals

High qualities and noble ideals were available in Imam Abu Muhammad (al-Hasan). The Islamic abilities, elements, and fundamentals embodied in him. According to his abilities and tendencies, he was among the human unique minds, one of the ideals of the mankind's perfection, and among the great Muslim figures.

Imam al-Hasan reached the top in his merits, achievements, genuine opinion, exalted thinking, strong fear of Allah, abundant clemency, good manners, and the like of his talents on which Muslims pride themselves. We will mention some of them as follows:

His Imamate

The most prominent quality in him was the Imamate, for the Imamate required ideals and abilities that were not available but in those whom Allah has chosen from among his servants. Allah had endowed him with it. The noble Prophet announced that when he said in respect of him and his brother: "Al-Hasan and al-Husayn are two Imams whether they rise or sit down."

It is necessary for us to pause to explain the meaning of the Imamate and some affairs concerning it, for they display the Imam's high position and his great importance. We mention that here:

The Meaning Of The Imamate

Theologians have defined Imamate saying: "Imamate is the general leadership of a human being over the affairs of the religion and the world." Therefore the Imam, according to this definition, is the general leader and followed head who has an exclusive au-

thority over people in respect of their religious and worldly affairs.

People Are In Need Of Imamate

The Imamate is among the necessities of life that none is in no need of it under all circumstances. Through it the crooked regulation of the world and the religion is set right, the greatest justice Allah wants on his earth is established, security and peace among people are achieved, turmoil is repelled from them, and the strong are prevented from controlling the weak. The most important reason for the existence of an Imam is that he helps people worship Allah, spread His laws and teachings, and supply society with the spirit of faith and piety, that man may be far from evil and head for good. So it is incumbent on the community to yield to the Imam and obey his orders, that he may set right its deviation, unite it, and guide it to the straight path.

The Imam's Duties

The Imam should do the following:

1. He should keep the religion, guard Islam, and protect it from those who make light of good manners and values.

2. He should carry out the religious precepts, put an end to disputes, and take the right of the oppressed from the oppressive.

3. He should protect the Muslim countries from the outside invasion, whether the invasion is military or cultural like that which is in these times when some destructive doctrines have invaded our countries and tried to destroy the foundations Islam has established.

4. He should administer the prescribed punishments and put an end to all the crimes that bring about unhappiness to man.

5. He should fortify the borderline cities.

6. He should wage the holy jihad.

7. He should collect properties such as zakat, land taxes, and other affairs the Islamic law has determined.

8. He should employ trustworthy persons in the government. He should not employ them out of favouritism or preference.

9. He should supervise the subjects' affairs. He should not depend on others to supervise them, for that is among the subjects' rights on him1.

10. He should put an end to unemployment, spread inclusive welfare throughout the regions of the community, and save them from poverty and deprivation.

These are some affairs the Imam should put into effect. We have in detail explained these duties in our book The Administrative Regulations in Islam.

His Qualities

The Imam should have the following qualities:

1. Justice in all its exclusive conditions such as refraining from committing great sins and insisting on small ones.

2. Knowledge of what the community needs in all fields, the reasons of the revelation and the religious precepts.

3. Sound senses such as the ears, the eyes, and the tongue, that he may through them undertake what he realizes. The other senses should have no defect.

4. The opinion leading to ruling the subjects and managing the general interests.

5. Courage, help, ability to protect the entity of Islam, and waging holy jihad against enemies.

7. Lineage; it is that the Imam should belong to Quraysh. Al-Mawardi and Ibn Khaldun have mentioned these conditions2.

8. Infallibility; theologians have defined infallibility as: "It is a mercy Allah has given to the most perfect of His servants, and through which he (the Imam) refrains from committing crimes and offenses intentionally or unintentionally." The Shi'a have unanimously agreed on that the Imam should be infallible, and that the proof of it is Hadith al-Thaqalayn in which Allah's Apostle (S) has compared the Qur'an to his family. As the Qur'an is infallible of errors and slips, and so are the Prophet's family; otherwise the comparison and equality between them is incorrect. We have already explained that.

None has such qualities except the Imams from Ahl Al-Bayt, who embraced Islam, protected it, led people to the good pleasure of Allah and to the obedience to Him. Al-Kumayt, the poet, has described them, saying:

They are close to generosity and far from the injustice in the ties of the precepts. They give right answer to the matter over which people differ. They have established the rules of Islam. They are sufficient protectors at war when it becomes hot. They are like rain when the people suffer from drought. They are like a shelter for the nursemaid of orphans.

They are overweighing in opinion, having perfect justice in behavior, and knowledgeable of heavy affairs. They are leaders, but they are not like those who rule people and sheep in the same way3.

Most surely the Imams from the Ahl Al-Bayt, peace be on them, have displayed their infallibility of errors and slips through their behavior and guidance. The events have proved that and indi-

cated that they are unique in the history of mankind, for they had great merits, fear of Allah, and commitment to the religion.

His Appointment

The Shi'a have believed that the community and the influential have no right to appoint the Imam. They have also believed that electing the Imam is invalid and choosing him is impossible. Therefore, Imamate is similar to prophethood. As man has no right to find and form prophethood, he has no right in finding and forming the Imamate. That is because none knows the infallibility, which is among the qualities of the Imam, except Allah, Who knows the things hidden in souls. This has been explained and indicated by Imam al-Mahdi ('a) through his talk with Sa'd Ibn Abdullah, who asked him about the reason for preventing men from electing an Imam over them. He ('a) said to him:

-Do they (people) choose a reformer or a mischief-maker? -A reformer. -Is it possible for them to choose a mischief-maker, for none knows the righteousness or corruption comes to the mind of someone other than him? -Yes. -Shall I give you the reason through a proof that your reason trusts? Tell me about the apostles Allah had chosen, to whom He had revealed the Books, supported with inspiration and infallibility. They were the great figures of the nations and the most rightly-guided to be chosen. Examples of them are Moses and Jesus Christ. Was it possible for them, in spite of their abundant reason and perfect knowledge, to choose a hypocrite while they had thought that he was a believer? -No.

-This is Moses, the one who talked with Allah. Although he had an abundant reason, perfect knowledge, and that the Revelation came down to him, he chose for the appointed place and time of his Lord, seventy men from among the leading personalities of his people and the prominent men of his troops. He had had no doubt of their faith and loyalty. However, he chose some hypocrites. Al-

lah, the Great and Almighty, has said: "And Musa chose out of his people seventy men for Our appointment…We will not believe in you until we see Allah manifestly, so the punishment overtook them." We have found that the choice of one whom Allah had chosen for prophethood fell under the mischief-maker other than the most righteous, while he had thought that they were the righteous. So we have come to know that none has the right to choose except Him Who knows what chests and consciences hide4.

Most surely man's abilities fall short of realizing the most righteous person with whom the community is happy. Man has no right to choose him; rather Allah, Who knows hidden affairs, chooses him. This is an outline of the Imamate. Whoever wants more details about this topic finds them in the books of theology.

His Noble Morals

Some sociologist has said: "Nations contend for superiority during the condition of nomadism through strength. If they advance, they contend for superiority through science. Then if they reach an objective of progress, they contend for superiority through noble moral traits. Therefore good manners are the utmost of what man reaches in his highness, perfection, and education."

If soul is disposed by nature for noble moral traits, it is impossible for it to deviate from the straight path or selfishness replaces unselfishness or temptations and defects control it. For this reason noble moral traits are the most important elements on which individual and social life is built; likewise, they are the strongest reasons for the survival of nations, and continuation of their civilizations and originality.

Most surely the strongest cause for the appearance of the heavenly laws and the continuation of their spiritual authority is their taking care of noble moral traits, educating souls, and bringing them up with good inclinations. The Prophet took great care of them

and regarded them as among the most prominent reasons for which he had been appointed as a prophet. He (‘a) has said: “I have been sent as a prophet to complete noble moral traits.” Through his noble moral traits he was able to enlighten mankind, establish the foundations of the civilization in the world, and to change the course of history. That was when he reconciled the hearts, united feelings and sentiments, gathered the people in the field of love and brotherhood.

Because of his great manners, the Prophet was an example of the Divine mercy that fills the miserable, sad hearts with hope and mercy. He visited the poor Muslims. He visited the sick from among them. He witnessed their funerals. He responded to the invitations of those who

invited him. He refused neither the invitation of a slave nor that of a poor person5. When someone sat with him, he remained talking with him until that someone himself left. When someone shook hand with him, he never drew his hand from him until it was he who would release his hand. He took great care of gladdening people and avoided mistreating them.

These noble moral traits were available in Imam al-Hasan due to his inheritance from his great grandfather. History has mentioned many examples of his noble moral traits. We will mention some of them as follows:

1. Some poor persons collected some pieces of bread from the streets. They put them on the ground and began eating them. Imam al-Hasan passed by them, and they invited him. He responded to them and said: “Most surely Allah does not love the arrogant!” After he had had food, he invited them. Then he entertained them and gave clothes to them6. He showered them with his boons and kindness.

Humbleness is a proof on that the soul is perfect, high, and noble. It has been mentioned in the tradition: “Most surely humbleness

adds to the servant (nothing) except highness; therefore, behave humbly, may Allah have mercy on you!"7

2. While some boys were having food, Imam al-Hasan passed by them. They invited him, and he responded to them. Then he took them to his house. He showered them with his kindness and charity and said: "They have the favour, for they had nothing other than that which they give to me as food; while we find what we give to them."8

3. He overlooked those who mistreated him and he kindly treated them. He had a ewe. One day he came to know that the ewe's leg was broken. He ('a) asked his servant:

-Who has done that? -I. -Why have you done that? -To grieve you!

The Imam ('a) smiled and said to him: "I will delight you!" He set him free and gave him many gifts9.

4. Once, he was sitting in some place. While he was going to leave, a poor man came. He welcomed the poor man and treated him with kindness. He said to him:

-You came when I was ready to leave. Do you permit me to go? -Yes, O son of Allah's Apostle!

Most surely respecting the rights of the one who sits with you is among the social good manners which bring about love and friendship, find cooperation and strong relationships among people. For this reason Islam has ordered and urged Muslims to cling to them.

5. There was a person from among those whom Mu'awiya made harbor hatred and malice against Ahl Al-Bayt. The Imam passed by the person, and he abused him several times. As for the Imam, he kept silent and refuted nothing of the person's words. After the person had finished abusing, the Imam turned to him and addressed him with soft words. The Imam smiled at him and said:

"O Sheikh, I think you are a stranger? If you ask us (for money), we will give you. If you ask us for guidance, we will guide you. If you ask us to maintain you, we will maintain you. If you are hungry, we will give you food. If you are in need, we will grant your need. If you are homeless, we will lodge you." The Imam ('a) went on treating the Syrian man with kindness, that he might uproot evil and enmity from him. The Syrian old man became so astonished at the Imam's behavior that he was unable to refute the Imam's speech. He was perplexed and ashamed. He thought of a way to apologize to the Imam and to repair his sin, so he said to the Imam: "Allah knows where He places His message!"10

In this manner the Imam ('a) was a model of noble humanity and symbol of great manners. Anger did not excite him, and the detested things did not bother him. He put before his eyes these words of Allah, the Exalted:

"And not alike are the good and the evil. Repel (evil) with what is best, then lo! he between whom and you was enmity would be as if he were a warm friend" (Qur'an, 41:34).

He treated with kindness all those who mistreated him and harbored malice against him. He was patient with them and he pardoned them, to the extent that his bitter enemy, Marwan Ibn al-Hakam, admitted his high clemency and noble moral traits. That was when the Imam joined the Most High Comrade (Allah). Marwan hurried to carry his coffin. So Imam al-Husayn, the master of martyrs, asked him:

-Today you are carrying his coffin while yesterday you bothered him? -I did that toward him whose clemency was equal to mountains!11

Imam al-Hasan was similar to his grandfather, the Prophet, in his abundant clemency, great good manners, and pardoning those who mistreated him. History has mentioned many examples of his noble moral traits indicating that he was on top of the moral-

ists and those who took part in building ethics and good manners in the world of Arabs and Muslims.

His Generosity

Whoever is generous, open-handed, far from all kinds of miserliness is good, has great confidence in Allah, great soul and self. Allah's Apostle (S) has talked about this noble aspect, saying: "Allah loves two qualities; good manners and generosity." He has also said: "Generosity is from faith."

Most surely generosity indicates good heart, shows psychological merits, and displays man's mercy and kindness. Of course generosity is so when it is done out of good and kindness, not out of reputation, praise, laudation, and other purposes which has nothing to do with kindness. History has mentioned many examples of those who gave thousands of (dinars) to those who visited them and entertained guests. However, the people quickly came to know that they performed such deeds out of affection, not out of generosity and kindness. These deeds are similar to Mu'awiya's giving and gifts to those who visited him. Such deeds were not because of kindness; they were for buying consciences for the sake of holding the reins of government.

Most surely real generosity is doing good for good, and kindness for kindness. This high quality was available in Imam Abu Muhammad al-Hasan ('a) to the extent that he was given the nickname of Kareem Ahl Al-Bayt (the Generous One of the Prophet's household).

The Imam took this quality from his pure grandfathers, who were famous for generosity, good deeds, helping the weak, kindness to the poor and the deprived. The poet has said in respect of his ancestor:

Amr, the highest one, crumbled and sopped bread in broth for his people, while the men of Mecca were poor and lean!

As for al-Hasan, he exceeded his ancestor in respect of generosity. He thought that money was insignificant and not important unless it should be used for satisfying the hungry, clothing the naked, helping the grieved, and paying the debt of a debtor.

Most surely generosity was among his selfness and one of the fundamentals of his mood. It has been narrated from him that he never said "no" to a beggar. He was asked: "Why do you not refuse the request of a beggar?"12

He answered: "Most surely I beg Allah and desire for Him. I feel shame that I refuse (the request of a beggar) while I beg (Allah). Allah has made me used to that he showers me with His boons, and I have made Him used to that I shower the people with His boons. Therefore I fear that if I stopped the habit, He would deprive me of the habit."

Then he began reciting:

When a beggar comes to me, I say welcome to him towards whom kindness is a quick religious duty on me.

And He whose favour is a favour on all the generous; and the best days of man are when he is begged.13

Some poetry lines have been ascribed to him. He has composed them on generosity, saying:

Most surely generosity is a religious duty on people for Allah; it is recited in the firm Book. Allah has promised generous people His gardens, and He has prepared the Hellfire for the miserly. Whoever does not give generously is not a Muslim.

Al-Hasan has also said:

The creatures have been created through a power. Some of them are generous, and some of them are miserly.

As for the generous, they are at ease. And as for the miserly, they (suffer from) long sadness14.

The poor and the needy crowded before Imam al-Hasan, and he showered them with his charity and gave them generously. History has mentioned many examples of his generosity. We will mention some of them here:

1. One day, a Bedouin came and begged the Imam, and the Imam ('a) said: "Give him what is in the strongbox." Ten thousand dirhams were in the strongbox. The Bedouin asked him: "O my master, why have you not let me mention my need and spread my praise?" The Imam answered him:

We are the people whose giving is fresh; the hopeful enjoy it.

Our souls give generously before begging, for fear that (the beggar) may lose face.

If the sea came to know the excellence of our giving, it would decrease after its overflow out of shame15.

2. Imam al-Hasan ('a) passed by a black boy. There was a loaf of bread before the black boy. He was eating a piece of it and giving another to his dog.

The Imam asked him:

-What has made you do that?

-I feel shame when I eat without feeding it.

The Imam came to know that the black boy had the most lovable quality to him. He decided to reward him and reward his kindness with kindness. Imam al-Hasan ('a) said to the boy: "Do not leave your place!" Then he went to the boy's master and bought him from him. He also bought the garden where he worked and made him own it16.

3. One day, he walked through the streets of Medina and heard a man asking Allah to give him ten thousand dirhams. So he went home and immediately sent such an amount to the man17.

4. Once, a man showing poverty and neediness went to the Imam. The Imam (‘a) said to the man: “This will not fit your request. It is great, as I know, that which you deserve. And it is difficult for me when my hand falls short of giving you that of which you are worthy. And the much for the sake of Allah is little. There is no fulfillment for your thankfulness in what I have. Therefore, if you accept that which available with us and relieve from us the burden of the welcome and the care, I would do.” The man said to him: “O son of Allah’s Apostle (S) I will accept the little and thank you for the giving and will excuse you if you do not give any.” The Imam (‘a) brought his deputy and said to him: “Bring the remainder!” The remainder was fifty thousand dirhams. He gave them to the man. The Imam (‘a) was not satisfied with that. Rather, he said to his deputy: “What have you done with the five hundred dinars that were with you?” “They are with me,” replied the deputy. He ordered him to bring them. Then he gave them to the man and apologized to him18.

Most surely his statement: “The much for the sake of Allah is little” indicates that this giving was for the sake of Allah, the Most High, and that he did not want any reward or thankfulness from anyone.

5. Imam al-Hasan (‘a), his brother al-Husayn (‘a), and their cousin Abdullah Ibn Ja‘far19 went to the Sacred House of Allah (the Kaaba). On their way to Mecca, they became hungry and thirsty. Their luggage had preceded them (with the caravan). They went to a house in the desert. When they reached the house, they found none there except an old woman. They asked her for food and water. The woman responded to them out of her generous soul, saying: “Yes.”

When soul is disposed by nature for good and generosity, it gives all that which it has for exaltedness and glory. The old woman

had nothing except a ewe. She brought the ewe with her own hand and said to them: “Take this ewe. Milk it, and drink the milk!” When they did that, the old woman said to them: “I appeal to you to slaughter the ewe. I am going to prepare some firewood, that you may grill it.” They did that, and the old woman prepared the wood. After they had had the food, they decided to depart and introduce themselves to the old woman, that they might reward her for her favour when they came home. They said to her: “O servant of Allah, we are some people from Quraysh. We are going to make the pilgrimage to the Sacred House of Allah. When we safely come back, come to us, that we may reward you for this favour.”

Then they went away. When the sun went down, the old woman’s husband came as usual. The old woman told him about the story, and he became angry for they had nothing except that ewe. As a result he said to her: “Woe unto you! Why did you ordered the ewe to be slaughtered for some people whom you had not known? Then you say that they are from Quraysh!”

The time passed. One year passed, and another one came. A strong crisis befell the desert. The sky had prevented its rain from coming down, to the extent that the sources of livelihood were over. Accordingly, the old woman and her husband left the desert and resided in Medina. They could find no work to live with except collecting dung from streets and roads. They adopted that as a job. One day, while they were practicing their work, Imam al-Hasan (‘a) saw the old woman and recognized her. It was time for him to reward her for her favour. He (‘a) ordered his servants to bring her. When she stood before him, he (‘a) asked her:

-Have you recognized me, O servant of Allah? -No. -I was among your guests on the year so-and-so! -I have not recognized you! -If you have not recognized me, then I have recognized you.

Then Imam al-Hasan (‘a) ordered his servants to buy her a thousand sheep and give a thousand dinars to her. He (‘a) ordered one of his servants to take her to his brother al-Husayn (‘a) and to

make him recognize her. The servant took her. When she came in, al-Husayn (‘a) recognized her. He asked the servant: “How much did my brother give to her?” The servant told him about his brother’s giving, and he (‘a) gave her money equal to that which his brother had given to her. Then al-Husayn sent the old woman to Abdullah Ibn Ja‘far. When she came in to him, he ordered a thousand sheep and a thousand dinars to be given to her. The old woman took all those things and went away20. Her condition changed from abject poverty into riches and wealth. All that happened due to al-Hasan’s charity and favour.

6. One day, Imam al-Hasan (‘a) bought a garden from the Ansar for four hundred thousand (dinars). He heard that they were in need of that which was in the hand of the people, so he returned the garden to them21. Most surely saving these people from the abasement of begging and returning their honor to them was the best kind of munificence and the highest rank of generosity.

7. Once, his slave girl greeted him with a bouquet of basil, and he (‘a) said to her: “You are free for the sake of Allah!” Anas blamed him for that, and he (‘a) said to him: “Allah has brought us up when He has said: And when you are greeted with a greeting, greet with a better (greeting) than it or return it. The better than it is releasing her.”22

8. Marwan Ibn al-Hakam said: “I am interested in al-Hasan’s mule. Who can bring it to me?” Ibn Abi Ateeq said to him:

-I will bring it to you provided that you should grant me thirty needs. -I will grant that.

Ibn Abi Ateeq said to Marwan: “When the people gather before you tonight, I will mention the achievements of Quraysh and refrain from mentioning those of al-Hasan. Blame me for that.” When the people gathered, Ibn Ateeq began mentioning the laudable deeds of Quraysh and refrained from mentioning those of Imam al-Hasan (‘a). Marwan said to him: “Why have you not mentioned the merits of Abu Muhammad (al-Hasan) while he has

in this respect that which none of us has?" Ibn Abi Ateeq said: "We have mentioned the nobility. If we had mentioned the prophets, we would have mentioned the merits of Abu Muhammad (al-Hasan)" When the Imam ('a) went out, Ibn Abi Ateeq followed him. When al-Hasan ('a) looked at him, he smiled at him and came to know of the purpose for his praising. He ('a) asked him: "Do you have a need?" "Yes," he replied, "I have remembered the mule." The Imam ('a) dismounted it and gave it to him23.

9. Some man asked the Imam ('a) to give him some thing, and he ('a) said to him: "Most surely begging is not right but in a heavy debt or abject poverty or blood money." "I have come for one of them," replied the man. The Imam ('a) ordered one hundred dinars to be given to him. Then the man went to al-Husayn ('a) and asked him as he asked his brother, and he gave him ninety-nine dinars, for he hated to be equal to his brother in giving. Then the man went to Abdullah Ibn Umar and asked him for money. Abdullah gave him seven dinars, and he said to him: "I had gone to al-Hasan and al-Husayn." He related to him what had happened between them, so Ibn Umar said to him: "Woe unto you! Do you want to make me equal to them. They have been supplied with knowledge and money."24

10. When he ('a) bought a garden from people, and they became in need of the garden, he returned it to them or along with the cost25.

11. A poor man went to him. The poor man complained to him of his condition. On that day, the Imam had no money. He found the affair difficult and felt shy of refusing the request of the poor man. He ('a) said: "Most surely I will guide you to something from which you get good." "What is it, O son of Allah's Apostle?" asked the poor man. He ('a) said: "Go to the Caliph. His daughter has died and he has showed sorrow at her death. He has never heard an eloquent consolation from anyone. Therefore, condole him with these words, and you will get good from him." "O son

of Allah's Apostle," retorted the poor man, "make me memorize them." The Imam ('a) said: "Say to him: 'Praise belongs to Allah, Who has covered her through your sitting by her grave and not violated her through her sitting by your grave." The poor man memorized these words and went to the Caliph. He condoled him with these words. The Caliph became happy, so he ordered a gift to be given to the poor man. Then he asked him:

-Do these words belong to you? -No, they belong to Imam al-Hasan.

-You are right, for he is the origin of eloquence. Then he ordered another gift to be given to him26.

Biographers have mentioned many examples of Imam al-Hasan's charity and kindness to the poor, that he might save them from neediness and poverty and make them lead a life of ease and welfare. All the charities that the Imam rendered were for the sake of Allah. They were not mixed with any other purpose. He had given the poor gifts and charities before they mentioned their needs, praise, and laudation, lest they should lose face.

His Worship And Fear Of Allah

Whenever man knows Allah more, his faith, obedience, and love for Him increases, and he makes every effort to make him closer to Him.

As for Imam al-Hasan, he was supplied with genuine knowledge, original faith, and real religion. His ideals were impressed in his inner self. Accordingly, he was the best of all people in faith, loyalty and obedience to Allah. Narrators have talked about his obedience, saying: "During all the times he was seen mentioning Allah continuously27. When he remembered the Paradise and the Fire, he became disordered as one stung by a scorpion did. He asked Allah for the Garden and sought refuge with Him from the Fire. When he remembered death and the resurrection after it, he

wept bitterly[28]. When he remembered the stand before Allah, he sobbed and fainted[29]. He was the best of people in learning a lesson from death. When he attended a funeral ceremony, he became calm for several days. When a neighbor of his died, he wailed and lamented as those in the house of the dead one did[30]" These affairs indicate his great obedience to Allah and his fear of Him. We will mention some aspects of his worship as follows.

His Ritual Ablution And Prayers

When Imam al-Hasan wanted to perform the ritual ablution, his condition changed, and he had strong fear, to the extent that he turned pale and he shook allover with fear. He was asked about the reason for that, and he answered: "It is incumbent on one who stands before the Lord of the Throne to shake allover (with fear) and turn pale."

When he had finished performing the ritual ablution and wanted to enter the mosque, he said loudly: "O Allah, Your guest is at Your gate! O Good-doer, the evil-doer has come to You! Therefore, overlook the bad that I have through the good that You have! O Generous!"[31]

When he intended to perform his prayers, submission, reverence, and fear appeared on his face, to the extent that he shook allover[32]. When he finished the Morning Prayer, he said noting except the remembrance of Allah until the sun rose[33].

His Performing The Hajj

An example of his worship, his great loyalty and obedience to Allah is that he performed the Hajj to the Kaaba on foot for twenty-five times, while the good horses were driven before him[34].

He was asked about the number of the pilgrimages he made to Mecca on foot, and he answered: "I feel shame of my Lord when I

do not go on foot to His House!"35

Reciting The Qur'an

Imam al-Hasan carefully recited the Qur'an. When he recited a verse addressing the believers, he said: "Here I am! O Allah, here I am!"36 Each night he recited the Sura of al-Kahf.37

Giving His Properties As Alms

For the pleasure of Allah, the Imam sacrificed all his expensive and precious possessions. He gave the land taxes of his properties twice. For the sake of Allah he made the people equally shared him his properties three times, to the extent that he gave his pair of sandals and retained another38.

His Asceticism

Imam al-Hasan refused all the pleasures of life. He renounced worldly pleasures and comforts. He headed for the Everlasting Abode that Allah has prepared for the pious from among his servants. He ('a) has talked about his renouncing the world and his satisfaction with the little, saying:

Most surely a piece of bad bread satisfies me, and a drink of water suffices me. A piece of thin cloth suffices me when alive, and when I die it is enough for me as a shroud39.

He engraved in his ring two verses of poetry indicating his great asceticism:

Perform for yourself piety as far as possible, Most surely death will befall you, O man! You have become happy as if you had not seen that your beloved ones were Decayed in the cemeteries40.

He always recited this poetry:

O you who enjoy the worldly pleasures which do not last; most surely the Deception in a transient shade is foolishness41.

The following poetry in respect of the deceived by the world and who are fond of it are ascribed to him:

Say to him who is resident in other than the abode of residence: It is time for you to see off the beloved ones. Those whom you met and with whom you associated have become earth in the graves42.

Among the aspects of his asceticism is that which has been narrated by Mudrik Ibn Ziyad, who has said: "We were in the gardens of Ibn Abbas. Al-Hasan, al-Husayn, and al-Abbas's sons came and walked through the garden. Then they sat down at the banks of a brook. Al-Hasan said: 'O Mudrik, do you have any food?' 'Yes,' I replied. Then I fetched him some bread, salt, and two bundles of vegetables. He ate some of it and said: 'O Mudrik, what delicious this food is!'"

After that, the food was brought. The food was delicious and good. However Imam al-Hasan ('a) turned to Mudrik and asked him to call the boys and give the food to them. Mudrik invited them. They ate some of the food, but the Imam did not eat anything of it. Mudrik asked him: "Why do you not eat any?" He ('a) said: "That food was more lovable to me43, for it is the food of the poor and the deprived."

Yet another example of his asceticism is that he renounced the authority for Allah's pleasure and for fear that the Muslims' blood would be shed. About the Imam's asceticism, Muhammad Ibn Babawayh al-Qummi44 has written a book and called it Zhud al-Hasan (the Asceticism of al-Hasan). The biographers have unanimously agreed on that Imam al-Hasan was the most ascetic and best of all the people with the exception of his grandfather and his father.

His Dignity And Veneration

Imam al-Hasan's personality filled the eyes and dominated the hearts due to the fact that all the elements of the prophethood and the Imamate gathered in him, and the dignity of the Prophet presented itself in him. Wasil Ibn Ataa'45 has narrated: "The signs of the prophets and glory of kings appeared on the face of al-Hasan."46

Ibn al-Zubayr has said: "By Allah, women have never born anyone similar to al-Hasan Ibn 'Ali in dignity and is high position."47

Imam al-Hasan was so dignified that some rugs were spread at the door of his house. When he went out and sat down, none would walk through the street because all the people sat down out of admiration and respect for him. When he noted that, he entered his house48.

Imam al-Hasan was so solemn and he had a great social rank in the souls of Muslims. When he and his brother al-Husayn passed by some riders during their going to make the Hajj to the Kaaba, the riders dismounted as a sign of admiration and respect for them. The masses of Hajjis found it difficult to perform the Hajj on foot. So they talked to Sa'd Ibn Abi Waqqas in this respect, and he went to Imam al-Hasan and said to him: "O Abu Muhammad, the Hajjis have found it difficult to perform the Hajj on foot. When they see you, they are not pleased with riding their camels. If you please ride (a camel) as a sign of showing mercy towards them"

The Imam answered: "We will not ride, for we have made a covenant with Allah that we go to His House on foot, but we will avoid the public way."49

Imam al-Hasan put on an excellent garment, rode a brisk mule, and walked through a street of Yathrib. His holy face shone with light. His servants and retinue surrounded him. A Jew saw him and said to him:

-O son of Allah's Apostle, I have a question. -What is it? -Your grandfather, Allah's Apostle (S) has said: "The world is the prison of a believer and garden of an unbeliever!" You are a believer and I am unbeliever. The world is but a garden for you. You enjoy it, while you are a believer. As for me, it is just a prison; its heat has destroyed me; and its poverty has exhausted me. - In the hereafter Allah has prepared for me and believers things of which no eye has ever seen, no ear has ever heard, and that which has not come to someone's mind. If you looked at that, you would come to know that I had been in prison during this condition and before my moving to it. And if you looked at that which Allah had prepared for you and the unbelievers in the hereafter such as the flame of the Hellfire, severe, everlasting, and painful chastisement, you would see that you were in a wide garden and an inclusive blessing50. Then the Imam went away, while the Jew was bursting with rage and malice.

A stupid, spiteful person saw the Imam's veneration and dignity, and then he said to him: "You have greatness (haughtiness)!" The Imam answered him, saying: "I have might (honor)!" Then he recited these words of Him, the Exalted:

"And to Allah belongs the might and to His Apostle and to the believers" (Qur'an, 63:8)."51

Al-Hasan ('a) was similar to his grandfather the Prophet (S) in his veneration, righteousness, and noble natures.

His Scientific Talents

Imam al-Hasan ('a) was from the sources of intellect, and the founts of wisdom and knowledge in Islam. He practically and positively had participated in forming the human reason and developing the scientific and intellectual life in his age. It was narrated that, 'Al-Hasan and al-Husayn poured knowledge…'52

Biographers agreed that Imam al-Hasan (‘a) was from the authorities of fatwas in the Islamic world. The Prophet’s companions crowded to listen to his speech and ladle from his sciences. Many narrators narrated from him. We will talk about this matter in one of the following chapters. The wonderful scientific heritage transmitted from his is the best proof on his abundant knowledge.

His Good Style And Eloquence

All the perfect qualities presented themselves in Imam Abu Muhammad (al-Hasan), and his noble personality was distinguished by them. From among his wonderful qualities was eloquence and good style in speech. He (‘a) was the most skillful of the eloquent in saying correct speeches during the ceremonies, the ablest of them in abridgement, inimitability, and creativity of speech. Indeed he was such, for he branched from the tree of the good style, eloquence, and sound judgment. His grandfather, Allah’s Apostle (S) was the most eloquent of those who spoke Arabic, and his father, Imam ‘Ali, was the master of the eloquent and eloquence.

Imam al-Hasan (‘a) was similar to his father in his good style and eloquence. He (‘a) has left behind him an excellent inheritance and eloquent, wise sayings containing the principles of social morals, advice, guidance, and immortal preachments. They have been inlaid with pretty pronunciation and high meaning. We will mention some of them.

Social Manners

Imam ‘Ali (‘a) asked al-Hasan some questions related to the principles of morals and virtues, and he (‘a) answered him with spontaneous intuitions and thoughts. His answers were among the signs of eloquence and inimitability.

Imam ‘Ali: O my little son, what is rightness?

Al-Hasan: O father, rightness is repelling evil deeds with good deeds.

-What is honor? -It is choosing a tribe and avoiding guilt. -What is manhood? -It is chastity, and that man should set right his property. -What is vice? -It is looking into the small and preventing the insignificant. -What is meanness? -Man heaps up money for himself and degrades his honor53.

-What is munificence? -It is giving generously in good days and bad days. -What is stinginess? -It is that you see what is in your hand as an honor and what you spend as waste. -What is brotherhood? -It is loyalty during hardship and ease. -What is cowardice? -It is audacity toward the friend and recoiling from the enemy. -What is gain? -It is the wish for piety and renouncing the world. -What is clemency? -It is suppressing rage and controlling self. -What is riches? -It is that the soul is satisfied with what Allah apportions even if it is little, for riches is that of the soul. -What is poverty? -It is that the soul is greedy toward all things. -What is power? -It is strong courage and fighting with strong people. -What is humiliation? -It is the fear during telling the truth.

-What is boldness? -It is the agreement with the associates. -What is hardship? -It is that you speak in respect of that which does not concern you. -What is glory? -It is that you should pay debt and pardon (someone’s) sin. -What is reason? -It is that it memorizes all that which you want it to memorize. -What is foolishness? -It is that you show enmity toward your Imam and raise your voice before him. -What is laudation? -It is that you do favours and give up the ugly. -What is determination? -It is patience, leniency toward governors, and caution of people through mistrust. -What is honor? -It is the agreement with brothers (friends).

-What is impudence? -It is following the mean and making friends with the misguided. -What is inattentiveness? -It is that you abandon the mosque and obey the mischief-maker. -What is depriva-

tion? -It is that you refuse your luck when it is put before you. -What is a master? -A master is he who takes care of the affairs of the tribe.54

The soul stands perplexed before these spontaneous answers of Imam al-Hasan. He answered without affection. He has knowledge of the meaning of these important questions. Therefore, the soul cannot but admires. It has a good impression, admits this greatness, and yields to these scientific talents.

Noble Moral Traits

Jabir has said: "I have heard al-Hasan ('a) saying: 'Noble moral traits are ten. They are the truthfulness of a tongue, the truthfulness of courage, giving to the beggar, good manners, the reward for a favour, retaining kinship, protecting the neighbor, regarding the right of a friend, entertaining a guest, and the head of them is modesty."55

One day Mu'awiya turned to Imam al-Hasan ('a) and said to him:

-O Abu Muhammad, I have found none to give me an answer about three qualities. -What are they? -manhood, generosity, and courage. -As for manhood, it is that man should set right the affair of his religion, undertake his properties well, spread al-salaam (greetings), and show affection to people.

As for generosity, it is that man should give before he is asked, do favour willingly, and give food at the appropriate time. As for courage, it is that man should defend his neighbor, resist during a misfortune, and be patient during hardships.

A man came to Imam al-Hasan and asked him:

-O son of Allah's Apostle (S) who is the best of people? -He who takes people as partners in his livelihood. -Who is the wickedest of people? -He who takes none as partner in his livelihood56.

Vices

Imam al-Hasan (‘a) has said: “Three (vices) destroy people: haughtiness, greediness, and envy. As for haughtiness, it destroys the religion; and Iblis was cursed because of it. As for greediness, it is the enemy of soul; and because of it Adam was taken out of the Garden. As for envy, it is the pioneer of evil deeds; and because of it Qabil (Cain) killed Habil (Abel).”57

Without doubt these vices, which Imam al-Hasan has urged people to avoid and of whose damages he has given some examples, are the origins of crimes and mothers of vices.

Urging To Seek Knowledge

Imam al-Hasan (‘a) has said to his children: “Seek knowledge, for you are the young of the people and their grown-ups tomorrow. Whoever of you does not memorize, then he must write down.”58

He (‘a) has said: “Teach people and learn the knowledge of other than you, and then you must master your knowledge and have known what you had not known.”59

He (‘a) has said: “A good question is the half of knowledge.”60

The Excellence Of Reason

He (‘a) has said: “Whoever has no reason has no good manners. Whoever has no determination has no cordiality. Whoever has no religion has no modesty. The head of reason is associating with people in a good manner. The happiness in the two abodes (this world and the hereafter) are obtained through reason; whoever is deprived of reason is deprived of them all.”61

The Excellence Of The Qur'an

He ('a) has said: "Most surely the Qur'an has the lamps of light and cure of hearts; therefore, man should purify his heart with it and tie this quality to his heart, for thinking gives life to heart endowed with insight just as one walks through the shadows of darkness using light."62

Supplication

He ('a) has said: "When Allah, the Great and Almighty, opens for someone the door to request, He does not close the door to response. When He opens for someone the door to deed, he does not close the door to acceptance. When He opens to someone the door to giving thanks, He does not close the door to an increase."63

Politics

Someone asked Imam al-Hasan about his viewpoint of politics, and he answered him: "Politics is that you should take care of Allah's rights, the rights of the living, and the rights of the dead. As for Allah's rights, they are that you should perform what He has commanded, and refrain from what He has prohibited. As for the rights of the living, they are that you should fulfill your obligations towards your brothers. You should not fall short of serving your community. You should be loyal to the ruler as long as he is loyal to his community, and shout at the top of your voice when he deviates from the straight path. As for the rights of the dead, they are that you should mention their good deeds and overlook their evil deeds, for they have the Lord Who will reckon them."64

Mu'awiya asked Imam al-Hasan:

-What is obligatory on us in respect of our authority? -That which Sulayman Ibn Dawud (Prophet Solomon) has said. -What has Sulayman said?

-He has said to a companion of his: "Did you know what is obligatory on the king in respect of his power? He should fear Allah secretly and openly. He should be just during anger and pleasure. He should economize during poverty and riches. He should not take the properties by force, nor should he spend them wastefully."[65]

This is the correct policy. If rulers followed it, they would remain forever, and peoples would lead a life of ease and comfort. Imam al-Hasan ('a) stated these valuable opinions before his opponent Mu'awiya for the sake of public interests, that his opponent might follow the light of the truth.

A Companion

Imam al-Hasan ('a) has said: "Shall I tell you about a friend who was the greatest of people in my sight? The head of that which made him great in my sight was that the world was insignificant in his sight. He was away from the power of his stomach. He had no desire for the unlawful, nor did he heap up what he found. He was outside the authority of ignorance, so he did not stretch out a hand unless he was sure that it was for a profit. He did not complain nor did he grumble. He always kept silent. When he spoke, he surpassed and overcame the speakers. He was weak and was deemed as weak.

When seriousness came, he was a running lion. When scientists gathered, he listened more than he spoke. When his speech was overcome, his silence was not overcome. He did not say what he did not do, nor did he do what he did not say. When two affairs occurred to him, and he did not know which of them was nearer to the truth, he pondered on the closer of them to his desire and

he opposed it. He did not blame anyone for anything for which he might apologize. He said nothing unless he saw a just judge and witness."66

He ('a) has said to a son of his: "O my little son, do not make friends with anyone unless you know his manners. The close one is he whom affection makes close, and the far one is he whom affection makes far even if his lineage is close."

A man asked him to make friends with him and sit with him, and he ('a) said to him: "Beware of praising me, for I am more knowledgeable of my self than you are. Beware of accusing me of lying, for a liar has no opinion. Be ware of backbiting someone in my presence." Accordingly, the man said: "Permit me to go away!" He said to him: "Yes, if you wish."67

Munificence And Good Deeds

While Imam al-Hasan ('a) was circumambulating the Kaaba, a man asked him about the meaning of "generous one". He answered him, saying: "Most surely your speech has two meanings: If you are asking about the creature, then the generous one is he who performs what has been made obligatory on him, and the miser is he who withholds from performing what has been made obligatory on him. And if you are asking about the Creator, then He is Generous if He gives, and He is Generous if He deprives. If He gives a servant something, He gives him that which does not belong to him, and if He deprives him, He deprives him of something which does not belong to him."68 He ('a) has said: "The good deed is that which is not preceded by postponement and not followed by reminding, and the giving before asking is the greatest kind of righteousness."69

Miserliness

Imam al-Hasan (‘a) has said: “Miserliness includes bad deeds and defects, and cuts off affection from hearts.” He (‘a) was asked about miserliness, and he answered: “Miserliness is that man regards what he spends as wastefulness and what he withholds as honor.”70

Humbleness

He (‘a) has said: “The most knowledgeable one of his brothers’ rights and the best in carrying them out is the best of them to Allah. Whoever shows humbleness toward his brothers in this world is near Allah among the very truthful and among the followers of ‘Ali Ibn Abi Talib (‘a).”71

Relying On Allah

It was said to him: “Abu Dharr often said: ‘Poverty is more lovable to me than riches and illness is more lovable to me than well-being.’ He said: ‘May Allah have mercy on Abu Dharr. As for me, I say: ‘Whoever relies on Allah’s good choosing does not desire for a condition other than that which Allah has chosen for him.”72

Refuting Compulsion

The people of Basra sent a letter to Imam al-Hasan (‘a) and asked him to give his viewpoint about compulsion73, and he (‘a) replied: “Whoever does not believe in Allah, His decree, and His determination is an unbeliever. Whoever ascribes his own sin to his Lord is dissolute. Most surely Allah is not obeyed unwillingly, nor is He disobeyed out of overcoming. He possesses what He has made them possess and the Powerful over that which He has made powerful. Therefore if they act with obedience, He does not come between them and what they do. If they do not do, then it is not He Who compels them to do that. If Allah compelled the creation

to obey Him, then He would drop from them reward, and if he compelled them to disobey Him, then he would drop from them punishment. If he neglected them, then there would be feebleness in His capability. But He has in them the will He has made absent from them. Therefore if they performed the acts of obedience, then He did a kindness for them, and if they performed the acts of disobedience, then He had the proof against them."74

Fear Of Allah

Imam al-Hasan ('a) has said: "Most surely Allah has not created you in vain, nor will He vainly leave you. He has determined your terms of death and apportioned among you your livelihoods, that every owner of a position may come to know his position, and that what He decrees for him befalls him, and what He turns away from him does not befall him. He has sufficed you the burden of the world, given you free time to worship Him, urged you to thank Him, made obligatory on you remembering Him, commanded you to fear Him, and made the fear of Him the utmost of His pleasure. Fear of Allah is a door to all kinds of repentance, head of wisdom, and honor of deeds. Through the fear of Allah the Allah-fearing have succeeded. Allah, the Blessed and Exalted, has said:

"Surely for those who guard [against evil] is achievement" (Qur'an, 78:31).

And He has said:

"And Allah shall deliver those who guard [against evil] with their achievement; evil shall not touch them, nor shall they grieve" (Qur'an, 39:61).

Therefore, fear Allah, O servants of Allah. You should know that whoever fears Allah, Allah will find for him a way to get out of discords. He will direct him in respect of his affairs, prepare for him guidance, and make him successful in his proof. He will

whiten his face, give him his wish to bewith those upon whom Allah has bestowed favours from among the prophets and the truthful and the martyrs and the good, and a goodly companion are they."75

Preaching And Guidance

Imam al-Hasan ('a) has said: "O son of Adam, refrain from the things made prohibited by Allah, and you are a worshiper. Be satisfied with what Allah apportions, and you are rich. Neighbor well those who neighbor you, and you are a Muslim. Associate with people in the same manner you want them to associate with you, and you are just. The people before you collected (money) very much, built houses, and hoped for the far-fetched things, but their collecting has become waste, their deeds have become vainglory, and their graves have become their houses. O son of Adam, you have demolished your lifetime since you were born. Therefore give generously from that which is in your hands. A believer makes provision, and an unbeliever enjoys." After this speech of his, Imam al-Hasan, used to recite these Qur'anic verse:

"And make provision, for surely piety is the best (kind) of provision" (Qur'an, 2:197).

And he ('a) has said: "O servants of Allah, fear Allah, be earnest in requesting (good deeds), and hurry to (perform good) deeds before death, for the ease in the world does not last, the tragedies wherein can come anytime, and the evil deeds wherein are not avoided. It (the world) is a changeable deception and an inclined pillar. Therefore, O servants of Allah, learn from the lessons, take an example from the Prophetic traditions, be restrained by the favours, and make use of the sermons. Sufficient for a place of protection and helper is Allah! Sufficient for an arguer and opponent is the Book! Sufficient for a reward is the Garden! And sufficient for punishment and harm is the Fire!"76

Imam al-Hasan (‘a) consoled a man for the death of a relative of his. He said to him: “If this misfortune brought about a lesson to you and made you gain a reward, then it is good and well; otherwise your misfortune in respect of your own self is greater than your misfortune in respect of your dead one.”77

A rich man went to Imam al-Hasan and said to him: “O son of Allah’s Apostle, I am afraid of death.”

“That is because you have delayed your property,” replied the Imam (‘a) “if you advanced it, then you were pleased to follow it.”78

Imam al-Hasan (‘a) passed by some people playing and laughing on the day of Eid al-Fitr. He (‘a) stopped, turned to them, and said: “Allah has regarded the month of Ramadan as a field where His creatures compete with each other for obeying Him to obtain his pleasure. Some people preceded and succeeded. Some other people fell short and failed. Therefore, I fully wonder at one who laughs and plays on the day when good-doers are rewarded, and evil-doers lose. By Allah, if the cover (between them and the unseen) was removed, they came to know that the good-doer is busy performing his good deeds, and the evil-doer is busy performing his evil deeds.” Then he (‘a) left them and went away.79

He (‘a) has said: “I advise you to fear Allah and think continually, for thinking is the father of the free and the slave.”

He (‘a) has said: “Whoever knows Allah loves Him, and whoever knows the world renounces it. A believer does not play lest he (or she) should become inattentive. When he (or she) thinks, he (or she) becomes sad.”80

He (‘a) passed by a dead person prepared for burial and said: “Most surely the affair whose end is this, its beginning is worthy of renunciation. And the affair whose beginning is this, it is appropriate (for one) to fear its end.”81

He (‘a) has said: “People are in the abode of inattention and heedlessness. They work but they do not know. When they reach the hereafter, they will reach the true abode where they know but they do not work.”82

Seeking Livelihood

He (‘a) has said: “Do not strive for livelihood with the striving of the victor, and do not rely on fate with the reliance of the submissive. Seeking livelihood is recommended, and moderation in respect of seeking livelihood is of chastity. Chastity does not repel livelihood, nor does greediness bring it about, for livelihood is apportioned, and using greediness is similar to using sins.”83

Mosques

He (‘a) has said: “Whoever frequently goes to mosques obtains eight qualities: a firm (clear) verse, useful brotherhood, original knowledge, expected mercy, a word leading him to guidance or preventing him from misguidance, and giving up sins out of shyness or fear.”84

The Manners Of Having Food

He (‘a) has said: “Washing the hands before having food removes poverty, and after it removes worry.”85

He (‘a) has said: “There are twelve qualities in respect of having food. It is incumbent upon a Muslim to know them. Four of them are obligatory, four are recommended, and four are moral. As for the obligatory qualities, they are: knowledge, satisfaction, saying “***in the name of Allah, the Beneficent, the Merciful***”, and giving thanks. As for the recommended ones, they are: performing the ritual ablution before having food, sitting on the left side, eating

with three fingers, and licking the fingers. As for the moral ones, they are: eating from the food which is in front of you, making the bite small, chewing it well, and little looking at the people's faces."86

Devotion To The Ahl Al-Bayt

A man said to Imam al-Hasan: "O son of Allah's Apostle, I am from your Shi'a."

The Imam ('a) said: "O servant of Allah, if you obey our commands and prohibitions, then you are truthful. If you are contrary to that, then do not increase your sins through claiming a high position to which you are not entitled. Do not say that you are among our Shiaites; rather say that you are among those who support us, show love for us, and show enmity toward our enemies, and you are in good and will be to good (end)."87

Warning Against Those Who Distort Allah's Book

He ('a) has said: "O people, whoever is loyal to Allah and uses His words as a guide for guidance toward that which is the most straight, Allah grants him success for guidance and show him the way to good. The neighbor of Allah is safe and guarded, and his enemy is fearful and deserted. Therefore guard against Allah through remembering Him too much, fear Allah through piety, and seek nearness to Him through obeying Him, for He is Near and Answering. Allah, the Most High, has said:

"And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way" (Qur'an, 2:186).

Therefore, respond to Allah and believe in Him, for whoever knows His Greatness should not show greatness (before Him). Indeed the highness of those who know Allah's might is that they should be humble (before Him). Those who know Allah's greatness should lower themselves (before Him), and the safety of those who know Allah's power is that they should yield to Him, nor should they deny their own selves after the knowledge (of Him), nor should they go astray after the guidance. You certainly should know that you do not know piety unless you know the quality of guidance. Nor do you hold fast to the covenant of the Book unless you know him who leaves it, nor do you recite the Book with a true recitation unless you know him who distorts it.

If you know that, you know innovations and affection, you see fabricating lies against Allah, and see how he falls who falls. Do not let those, who do not know, make you ignorant. Seek that from its people, for they are a special light from whom light is sought, and they are Imams who are followed. Through them knowledge lives and ignorance dies. It is they whose clemency tells you their knowledge, wise speech (tells you) of their silence, and their outward (tells you) of their inward. They do not oppose the truth nor do they differ over it. Precedence from Allah in respect of them has passed, and a decree from Allah in respect of them has elapsed.

Most surely in that there is a reminder to the mindful. And understand it when you hear it with the understanding of carefulness, and do not understand it with the understanding of narration. The narrators of the Book are many, but those who understand it are few. And we seek help from Allah."[88]

Al-Shahid And Al-Mashhood

A man went to the Mosque of Allah's Apostle (S) to ask about the meaning of these words of Him: "Wa Shahidun wa Mashhood."

The man saw three persons sitting in the mosque. A group of people surrounded each of them, and they told about what they had heard from Allah's Apostle (S) such as the religious precepts and good manners. The man went to one of them and asked him about his question.

He said to him: "Al-Shahid is Friday, and al-Mashhood is the Day of Arafat." Then the man went to the second person and asked him the same question.

He said to him: "Al-Shahid is Friday, and al-Mashhood is the Day of Immolation." Then the man went to the third person and asked him his question.

He said to him: "Al-Shahid is Allah's Apostle (S), and al-Mashhood is the Day of Resurrection." He confirmed his speech with some proofs, saying: "Have you not heard Allah say in His Holy Book: O Prophet, surely we have sent you as a witness (shahid), and a bearer of good news and as a warner. And He, the Most High, has said: And this is a day that shall be witnessed (mashhood)."

The man asked about the first person, and it was said to him that he was Abdullah Ibn Abbas89.

He asked about the second person, and it was said to him that he was Abdullah Ibn Umar.90

He asked about the third person, and it was said to him that he was al-Hasan Ibn 'Ali.91

Some Of Al-Hasan's Sermons

Imam al-Hasan ('a) was an eloquent orator. He was the most skillful and capable of orators in improvising and creating speeches. We will mention to noble readers some of his sermons.

He (‘a) has said: “We are the successful party of Allah, and the closest family of the messenger of Allah (to Allah), and his pure, good household. We are one of the two weighty things (Thaqalayn) that Allah’s Apostle (S) has left behind him. The second is Allah’s Book, in which there are details about all things,

“Falsehood shall not come to it from before it nor from behind it” (Qur’an, 41:42).

And depended on. We do not make mistakes in interpreting it; rather we are sure of the facts in it. Therefore obey us, for the obedience to us is obligatory if it is coupled with the obedience to Allah, the Apostle, and those in authority.

“Then if you quarrel about anything, refer it to Allah and the Apostle”(Qur’an, 4:59).

If they referred it to the Apostle and those in authority from among them, then those who conclude it from among them would know it. I warn you against listening to Satan’s call, for he is your clear enemy, lest you should be like his friends to whom he has said:

“No one can overcome you this day, and surely I am your protector. But when the two parties came in sight of each other, he turned upon his heels, and said: Surely I am clear of you, surely I see what you do not see”(Qur’an, 8:48).

Therefore, you throw strength before the spears, slaughtering before the swords, errors before intention, and a target before the arrows. Then:

“Its faith shall not profit a soul which did not believe before, or earn good through its faith”(Qur’an, 6:158).

And Allah is more knowledgeable.”

One day Imam ‘Ali fell ill, and he ordered Imam al-Hasan to lead the people in the Friday Prayer. He (‘a) went up on the pulpit,

praised and lauded Allah, and then said: "Allah did not send a prophet unless he chose for him a self (associate), a group, and a household. By Him who sent Muhammad with the Truth, when someone decreases something of our right, Allah decreases his lifetime equal to that. When the time turns against us, the end will be to us.

"And most certainly you will come to know about it after a time" (Qur'an, 38:88). 92

His Short, Wise Sayings

Death has exposed the world93.

Be with your body in this world and with your heart in the here-after.

Regard that which you seek in the world and do not obtain as like that which does not come to your mind.

When people consult each other, they reach their rightness.

Whoever seeks worship must purify himself for it.

Joking spoils respect. The silent get more gravity.

The boons are ignored when they last. When they go, they are known.

Promise is an illness in the generous, and its cure is in fulfilling it.

An asked one is free until he promises, and he is enslaved by promise until he fulfills it.

Do not hasten sin with punishment, and make between them a way for apologizing.

Definite knowledge is the excuse of the learned.

Certainty is the refuge of safety.

The wise do not cheat whoever consults them.

When superfluous prayers harm obligations, then leave them.

Opportunity quickly passes and slowly comes back.

Someone asked him about silence, and he (‘a) said: “It covers tiredness and adorns honor. Its doer is comfortable, and his companion is safe.”

Missing something is better than requesting it from unworthy people.

Bad manners are worse than misfortune.

Whoever remembers a distant travel gets ready.

A close one is he whom affection makes close even if he is far in lineage, and a far one is he whom affection makes far even if he is close in lineage.

He (‘a) said to a man who recovered from his illness: “Allah remembered you, so remember Him, and he forgave you, so thank Him.”

If your soul does not obey you in that which you force it to do what it dislikes, then do not obey it in that which it forces you to do what it likes.

Whoever starts speaking before greeting, do not reply to him.

Disgrace is easier than the Fire.

He (‘a) has said to his companions: “Have you ever seen an oppressor as oppressed?” “How is that, O son of Allah’s Apostle?” they asked.

“The envier,” he replied, “for he is tired, and he whom he envies is comfortable.”

The generosity of contentment and satisfaction is greater than that of giving.

Completing favour is better than beginning it.

His Composing Of Poetry

As for his composing of poetry, it is little. In the previous chapters of the book, we have mentioned some poetry ascribed to him. However, Ibn Rasheeq has numbered Imam al-Hasan (‘a) as among poets. He has mentioned the poetry that the Imam said when he was dressed in black:

We blacken the top of them (hair), but their origins refuse that. I wish that their origins became black[94].

In the book A‘yan ash-Shi‘a it has been mentioned that he (‘a) has said in respect of preaching:

Leave the troubles of days. Most surely their clearness went along with the bygone days of delight. How does time deceive him between whom and nights there are firm experiences?

In the book al-Manaqib it has been mentioned that he (‘a) has said:

If a time saddened me, I would determine to be patient; and every tribulation that does not last is easy. And if it delighted me, I would not rejoice at its delight; and every delight that does not last is mean. With this subject matter we will end our talk about Imam al-Hasan’s inheritance and ideals.

- 1. Al-Siyasa al-Shar‘iya, p. 7.
- 2. Al-Ahkam al-Sultaniya, p. 4. Al-Muqaddama, p. 135.
- 3. Al-Hashimiyat.

- 4. Bihar al-Anwar, vol. 13, p. 127.
- 5. Al-Hakim, Mustadrak, vol. 2, p. 466.
- 6. A'yan ash-Shi'a, vol. 4, p. 24.
- 7. Nihayat al-Irab fi Funun al-Adab, vol. 3, p. 443.
- 8. Al-Sabban, p. 176.
- 9. Al-Khawarizmi, Maqtal al-Husayn, vol. 1, p. 147.
- 10. Ibn Shahrashub, al-Manaqib, vol. 2, p. 149. Al-Mubarrad, al-Kamil, vol. 1, p. 190. It has been mentioned in it: "The Bedouin went away while he was saying: 'By Allah, none on the surface of the earth is more lovable to me than he!"
- 11. Sharh Nahj al-Balagha, vol. 4, p. 5.
- 12. Al-Sha'rani, al-Tabaqat al-Kubra, vol. 1, p. 23. Al-Qaraghuli, Jawhart al-Kalam, p. 112.
- 13. Noor al-Absar.
- 14. Al-Manaqib, vol. 2, p. 156.
- 15. 'Ayan ash-Shi'a, vol. 4, pp. 89-90.
- 16. Al-Bidaya wa al-Nihaya, vol. 8, p. 38.
- 17. Al-Sha'rani, al-Tabaqat al-Kubra, vol. 1, p. 23. Al-Sabban, p. 177.
- 18. Al-Bustani, Da'irat al-Ma'arif, vol. 7, p. 39. Al-Ghazali, Ihya' al-'Uloom, vol. 3, p. 171. In it he has added: "He (al-Hasan) said to the man: 'Bring someone to carry these properties.' So he brought him two porters. He (al-Hasan), peace be on him, give his garment to the two porters as a wage. Accordingly, his followers said to him: 'O son of Allah's Apostle, we have not any dirham!' He, peace be on him, said to them: 'I hope that I have a great reward with Allah!'"
- 19. Abdullah Ibn Ja'far Ibn Abi Talib al-Hashimi- whose mother was Asma', daughter of Umays al-Khath'amiya-was born in al-Habasha. That was when his father emigrated to it. When his father Ja'far was martyred, the Prophet rubbed on Abdullah's head and said: "O Allah, compensate Ja'far in respect of his children." He (a.s.) has said concerning Abdullah: "He is similar to me in form and good manners." He (a.s.) saw Abdullah selling along with some boys. So he said: "O Allah, bless his selling or his bargain!" Abdullah is among the famous, generous people. Many stories have been narrated in

respect of his generosity. Concerning him Abdullah Ibn Qays al-Ruqayyat has said:

I was (nothing) except the like of the generous one (Abdullah) Ibn Ja'far.

He thought that money did not stay; so, he has retained his name.

Concerning him al-Shammakh Ibn Dhirar has said:

Most surely you, O son of Ja'far, are the best young man and the best shelter of the night-comer.

Many a guest, who comes to the district by night, finds food and the talk he likes.

Abdullah Ibn Ja'far died in the year eighty A. H. The year when he died was called the Year of the Flood. That was because a flood happened in Mecca. The flood swept away the pilgrims and the camels carrying cargoes. This has been mentioned in the book al-Isaba, vol. 2, pp. 289-290.

- 20. Al-Ghazali, Ihya' al-'Uloom, vol. 3, p. 173. Al-Bustani, Da'irat al-Ma'arif, vol. 7, p. 39.
- 21. Al-Sabban, p. 176.
- 22. Al-Manaqib, vol. 2, p. 23.
- 23. Al-Mubarrad, al-Kamil, vol. 2, p. 13.
- 24. Ibn Qutayba, 'Uyun al-Akhbar, vol. 3, p. 140.
- 25. Al-Sha'rani, al-Tabaqat al-Kubra, vol. 1, p. 23.
- 26. Noor al-Absar, p. 111.
- 27. Al-Saduq, al-Amali, p. 108.
- 28. A'yan ash-Shi'a, vol. 4, p. 11.
- 29. Al-Saduq, al-Amali, p. 108.
- 30. Warim, Majjmu'a, p. 317.
- 31. Bihar al-Anwar, vol. 10, p. 93. Al-Saduq, al-Amali, p. 108. Rawdat al-Wa'izeen.
- 32. Al-Saduq, al-Amali, p. 108.
- 33. Bihar al-Anwar, vol. 10, p. 93.
- 34. Al-Lum'a, Chapter on Hajj and the Shi'ite great Figures. It was said that he performed the Hajj for ten or fifteen times. In his book al-Amali, al-Saduq has mentioned that Imam al-Hasan might go bare-footed to the House of Allah.
- 35. A'yan ash-Shi'a, vol. 4, p. 11.

- 36. Al-Saduq, al-Amali, p. 108.
- 37. Ibn Kathir, Tarikh, vol. 8, p. 37.
- 38. Usd al-Ghaba, vol. 2, p. 13. Bihar al-Anwar, vol. 10, p. 94.
- 39. Bihar al-Anwar, vol. 10, p. 94.
- 40. Ibn ‘Asakir, Tarikh, vol. 4, p. 219.
- 41. Ibn al-Sabbagh, al-Fusool al-Muhimma, p. 162.
- 42. Al-Manaqib, vol. 2, p. 145.
- 43. Ibn ‘Asakir, Tarikh, vol. 4, p. 212.
- 44. Muhammad Ibn ‘Ali Ibn al-Husayn Ibn Musa Ibn Babawayh al-Qummi is among the great Shi‘ite figures and head of the traditionists. None among the people of Qum was similar to him in his memorizing and abundant knowledge. He was the teacher of al-Sheikh al-Mufid. He has written three hundred books. He died in al-Ray, in the year 381 A. H. This has been mentioned in the book al-Kuna wa al-Alqab, vol. 1, p. 212.
- 45. Wasil Ibn Ataa’ al-Basri was a declamatory, eloquent theologian. He lisped the letter r. It has been narrated from him that he abandoned and avoided the letter r during his orations. It has been said in respect of him: He changed al-bir (wheat) into qamh (wheat) during his adaptation And he opposed al-raa’, to the extent that he employed tricks in poetry. He was not able (to pronounce the word) matar (rain), so he sought protection with al-ghayth (rain) out of fear (of saying the word) al-matar. He has written several books of which are: Asnaf al-Murji’a, al-Tawba, and Ma‘ani al-Qur’an. He had doubt about the justice of those who took part at the Battle of al-Jamal. He was the Sheikh of the Mu‘tazilites and was among their great figures. He was born in Yathrib (Medina) in the year 80 AH. He died in the year 131 A. H. This has been mentioned in the book Lisan al-Mizan, vol., 6, p. 214.
- 46. A‘yan ash-Shi‘a, vol. 4, p. 12. Al-Manaqibin.
- 47. Ibn Kathir, Tarikh, vol. 8, p. 37.
- 48. A‘lam al-Wara fi A‘lam al-Huda, p. 125.
- 49. Al-Manaqib, vol. 2, p. 142. A‘yan ash-Shi‘a, vol. 4, p. 20.
- 50. Ibn al-Sabbagh, al-Fusool al-Muhimma, p. 161.
- 51. Al-Manaqib, vol. 2, p. 149.

- 52. An-Nihaya by Ibn al-Atheer.
- 53. Al-Bustani, Da'irat al-Ma'arif, vol. 7, p. 39.
- 54. Ibn Kathir, Tarikh, vol. 8, p. 39.
- 55. Al-Ya'qubi, Tarikh, vol. 2, p. 201.
- 56. Al-Ya'qubi, Tarikh, vol. 2, p. 202.
- 57. Noor al-Absar, p. 110.
- 58. Ibn al-Sabbagh, al-Fusool al-Muhimma, p. 142.
- 59. Al-Ithna 'Ashariya, p. 37.
- 60. Noor al-Absar, p. 110.
- 61. A'yan ash-Shi'a, vol. 4, p. 88.
- 62. Kashf al-Ghumma, p. 171.
- 63. A'yan ash-Shi'a, vol. 4, p. 88.
- 64. Al-'Urfan Magazine, vol. 40, part 3.
- 65. Al-Ya'qubi, Tarikh, vol. 2, p. 202.
- 66. Ibn Qutayba, 'Uyun al-Akhbar, vol. 2, p. 55. Others have mentioned it in a different expression.
- 67. Tuhaf al-'Uqool, p. 55.
- 68. Majjma' al-Bahrain, Chapter on Munificence.
- 69. A'yan ash-Shi'a, vol. 4, p. 88.
- 70. Nihayat al-Irab fi Funun al-Adab, vol. 3, p. 398.
- 71. Waram, Majjmu'a, p. 312.
- 72. Ibn Kathir, Tarikh, vol. 8, p. 39.
- 73. The research on compulsion (jabr) and authorization (tafwidh) is among the most important and difficult theologian problems. In respect of them the scientists' viewpoints are disorderly and different. The thought of compulsion (jabr) was famous in Basra because of al-Hasan al-Basri and Abu al-Hasan al-Ash'ri, the grandson of Abu Musa al-Ash'ri. Generally speaking, the thought of compulsion (jabr) is that the action issues from a servant is not created by him or her; rather it is created by Allah, the Most High. The servant's intention and ability have nothing to do with finding action whether it issues from him willingly or unwillingly. Aayat Allah, professor, Sayyid Abu al-Qasim al-Khu'i, may Allah have mercy on him, has fully discussed the subject matter. He has indicated that compulsion (jabr) and authorization (tafwidh) are corrupt. He has established that the intermediate position, which

the Shi'ites maintain, is correct. I (the author) have written what he, may Allah have mercy on him, has mentioned in a separate book.

- 74. Rasa'il Jamharat al-'Arab, vol. 2, p. 25.
- 75. Tuhaf al-'Uqool, p. 55.
- 76. Tuhaf al-'Uqool, p. 56.
- 77. Waram, Majmu'a, p. 411.
- 78. Al-Ya'qubi, Tarikh, vol. 2, p. 202.
- 79. Jaami' al-Sa'adat, vol. 3, p. 376. Tuhaf al-'Uqool, p. 56. Waram, Majjmu'a, p. 54.
- 80. Waram, Majjmu'a, p. 37.
- 81. Al-Jahiz, al-Mahasin wa al-Masawi', p. 256.
- 82. Al-Ithna 'Ashariya, p. 37.
- 83. Tuhaf al-'Uqool, p. 55.
- 84. Ibn Qutayba, 'Uyoon al-Akhbar, vol. 3, p. 3.
- 85. Al-Ithna 'Ashariya, p. 37.
- 86. Abdullah Shubbar, Masabeeh al-Anwar fi Hal Mushkilat al-Akhbar, vol. 2, p. 271.
- 87. Waram, Majmu'a, p. 301.
- 88. Tuhaf al-'Uqool, p. 53.
- 89. His full name is Abdullah Ibn Abbas Ibn Abd al-Muttalib Ibn Hashim, the uncle of the Prophet (a.s.). His mother is Umm al-Fadhl, daughter of al-Harith al-Hilali. He was born three years before the emigration, and it was said that he was born five years before it. Allah's Apostle (S) supplicated Allah for him, saying: "O Allah, make him understand the religion and teach him the interpretation." And he (a.s.) has said: "O Allah, increase him in knowledge and understanding." So he- due to the blessing of the supplication of Allah's Apostle (S)- was among the great religious scholars. Masruq has said: "When I saw Abdullah Ibn Abbas, I said he was the most handsome of the people. When he spoke, I said he was the most eloquent of the people. When he talked, I said he was the most knowledgeable of the people." It was said that if the Persians, the Romans, and the Turks had heard his speech, they would have been Muslims. He became blind at the end of his lifetime, so he said: If Allah has taken the light of my

eyes, then I have light of them in my tongue and my heart. My heart is clever, my mind is sound, and in my mouth there are sayings as sharp as the sword. He died in al-Ta'if in the year 68 A. H. That was during the days of Ibn al-Zubayr. He was seventy years old. It was said that he was seventy-one years old, and it was said that he was seventy-four years old. Muhammad Ibn al-Hanafiya performed the prayer over him and said the takbeer (Allah is great!) over him four times. He said: "Today the divine person of this community has died." This has been mentioned in the book al-Isti'ab, vol. 2, p. 350.

- 90. His full name is Abdullah Ibn Umar Ibn al-Khattab. He was born three years before the day when the Prophet was appointed as a prophet. He died in the year 84 A. H. Other than that has been said. This has been mentioned in the book al-Isaba, vol. 2, p. 347. It has been mentioned in the book al-Isti'ab, vol. 2, p. 343: "He (Abdullah Ibn Umar) did not follow (Imam) 'Ali . He refrained from (paying allegiance to him), but he felt remorse for that. When he was about to die, he said: 'I find in my soul (nothing) except that I did not fight along with 'Ali Ibn Abi Talib against the rebellious group.'" In his book Muruj al-Dhahab, vol. 2, p. 238, al-Mas'udi has mentioned: "Some people did not pay allegiance to 'Ali ." He has mentioned Abdullah Ibn Umar as among them. The reason for their refraining from pledging allegiance (to 'Ali) was as a rebellion against the power and as an apposition to 'Ali , peace be on him.
- 91. Ibn al-Sabbagh, al-Fusool al-Muhimma, p. 160.
- 92. Al-Mas'udi, Muruj al-Thahab, vol. 2, p. 306.
- 93. Waram, Majmu'a, p. 201. Khalid Ibn Safwan has said: "The most eloquent of people is al-Hasan Ibn 'Ali due to his saying this golden statement representing inimitability, creation, and conciseness."
- 94. Al-'Umda, vol. 1, p. 21.

Chapter 9: At The Time Of Imam ‘Ali (‘A)

The Muslim masses received the caliphate of Imam ‘Ali (‘a) with delight, rejoicing, hopes, and expectations. They were sure that the Imam would return to them the plundered freedoms, destroy the pillars of slavery established by the demolished Umayyad government, and return to them the brilliant time of the Prophethood when mercy, justice, and hope spread. They thought that they would, without doubt, lead a life of comfort under his just government, which did not know preference, and selfishness, and did not make a distinction between one community and another. They were sure that the Imam would achieve to them the noble objectives for which they had yearned such as social and political justice, the principles and regulations that Islam had brought, and putting an end to all the differences and distinctions that Uthman had brought. They, from all classes, hurried to the Imam and cheered his name. They announced their urgent wish that he had to undertake their affairs, that he might lead them to the clear truth and the straight path. We will put before dear readers a brief picture of the pledge of allegiance and the events that accompanied it.

The Pledge Of Allegiance

The Muhajirin, the Ansar, the revolutionaries, the rest of the masses, Talha, and al-Zubayr held a meeting. Then they hurried to Imam ‘Ali (‘a) who isolated himself in his house. They surrounded him from all sides and said to him: “O Abu al-Hasan, this man (Uthman) has been killed, and there is no escape from that the people should have an Imam. Today we find none worthier of this matter (the caliphate) than you, nor older in precedence, nor closer in kinship to Allah’s Apostle (than you are).”

However the Imam refrained from responding to them and he said to them: "I am in no need of your matter. I will be pleased with whomever you choose."

Yet they all said: "We will choose none other than you!"

The masses very much insisted on the Imam, but he did not respond to them. So they left him with no use. The military forces held a special meeting where they discussed the dangerous events that faced the community if it remained without an Imam (leader) to manage its affairs. As a result they decided to bring the people of Medina and force them to elect an Imam over the Muslims. They said to them: "You are the people of consultation. You appoint the Imam. Your decision is valid among the community. Therefore, think of a man to appoint him (as an Imam). We will follow you. We have given you a day to decide. By Allah, if you do not do, we will kill 'Ali, Talha, al-Zubayr, and a group of people."1

After this warning and threatening the people of Medina hurried to Imam 'Ali. They all said: "Allegiance! Allegiance! Have you not seen what has befallen Islam and that with which we have been afflicted by the villagers?"

The Imam calmly answered them: "Leave me and look for someone else!"

Then he told them why he refrained from undertaking the caliphate, saying: "O people, we will face an affair having different faces and colors. The hearts will not undertake it nor will the minds maintain it!"2

The Imam ('a) knew the evil that crept into the souls of people, and the desires that prevailed their leaders, especially as it concerns Uthman's governors, his family, and relatives. He came to know that they would oppose him, come between him and achieving his wide objectives, and brought about to his govern-

ment problems and hardships. For this reason, he insisted on refraining from undertaking the caliphate.

The Imam thought about the affair and said to them: "If I responded to you, then I would lead you according to my knowledge. If you left me, I would be as one of you and be the best of you in listening and obeying him whom you would appoint as a ruler."

However they all said: "We will not leave you until we pledge allegiance to you!"

The Imam ('a) has described their coming to him and their strong insistence on him, saying: "At that moment, nothing took me by surprise, but the crowd of people rushing to me. They advanced towards me from every side like the mane of the hyena so much so that al-Hasan and al-Husayn were crushed and both the ends of my shoulder garment were torn. They gathered around me like the herd of sheep."

The Imam postponed them to the following day that he might reflect on the matter. They separated from him according to that. The night spread over Media and its houses. The people of Medina restlessly spent the night. When the morning came, the people gathered in the Great Mosque. The Imam came and went up the pulpit. He delivered a speech, saying: "O People, none has the right to undertake this affair of yours except one whom you have invested with authority. Yesterday, we separated (from each other). I hated your request, but you refused except that I would be an Imam over you. Therefore, I have no right to take a dirham without you. If you wished, I would undertake you; otherwise, I would be blamed for none."

The masses said: "We are insisting on what we had agreed on with you yesterday!"

"O Allah, bear witness," retorted the Imam.

The people pushed each other like choppy waves. Talha walked towards the Imam and pledged allegiance to him with that hand through which he quickly broke the covenant with Allah3.

After him al-Zubayr came and pledged allegiance as his friend had done. The Egyptian and the Iraqi delegations paid homage to him. The common people pledged allegiance to him. None of the previous caliphs had won such a general pledge of allegiance. All the Muslims were happy.

Imam ‘Ali has described the people’s delight, saying: “The people were so pleased with their allegiance to me that the young were glad with it, the old shambled to it, the sick forced themselves (to come) to it, and the heels were bared for it.”

The Muslims rejoiced at their pledge of allegiance to the guardian of Allah’s Apostle. Joys spread all over the country, for the government of justice and equality towered over the world of existence. The caliphate was undertaken by the true Imam, who was the supporter of the oppressed and father of the orphans. He took part in the hunger and ordeals of the poor and the deprived. He said during the period of his government: “Shall I be satisfied with my own soul that it is said (to me) the Commander of the Faithful and I do not associate with them in the misfortunes of the time or be an example to them in the coarse life?”

On that immortal day, the great flags of justice were spread, and the genuine objectives that Islam wanted were achieved. There were no selfishness, no deception, no dictatorship, and no yielding to inclinations and sentiments. All these things were achieved by ‘Ali Ibn Abi Talib during the period of his caliphate.

The Prophet’s Companions Support The Imam

The great companions of the Prophet and the leading Muslims from among those, who believed in the right of Imam ‘Ali (‘a) of authority since the death of the Prophet, were so delighted with this pledge of allegiance. They fully supported his government, and urged the Muslims to strengthen it. They are as follows.

1. Thabit Ibn Qays

Thabit Ibn Qays, the orator of the Ansar, rose and addressed Imam ‘Ali, saying: “By Allah, O commander of the faithful, if they had preceded you in authority, they had not preceded you in the religion. If they were a head of you yesterday, you have caught up with them today. They were and you were. Your place was not hidden and your position was not ignored. They were in need of you in respect of that which they did not know, while you were in no need of anyone because of your knowledge.”

2. Khuzayma Ibn Thabit

The great companion of the Prophet, Khuzayma Ibn Thabit, the one of two testimonies, said: “O commander of the faithful, we are not right in choosing anyone to this affair of ours

except you, and our return was not to anyone except you. If we believe our souls in respect of you, then you are the first of people in faith, the most knowledgeable in Allah, and the most appropriate for Allah’s Apostle (S). You have what they do not have, and they do not have what you have.”

Then he recited some poetry through which he addressed the people, saying:

If we pledge allegiance to ‘Ali; therefore, enough for the future troubles we fear is Abu al-Hasan.

We have found him the most appropriate of people for people; he is the most learned of Quraysh in the Book and the Suna.

And that Quraysh is unequalled to him when he someday runs on the slender camels.

He has what they have from among all the good, and they do not have what he has of any good[4].

3. Sa'sa'a Ibn Souhan

Sa'sa'a Ibn Souhan rose and said to the Imam: "By Allah, O commander of the faithful, you have adorned the caliphate, while it has not adorned you. You have raised it, while it has not raised you. It is in need of you, while you are not in need of it."[5]

4. Malik Al-Ashtar

The great leader Malik al-Ashtar addressed the Muslims, saying: "O people, this is the guardian of guardians ('Ali). He is the inheritor of the prophets' knowledge, the great in bravery, and the good in toil, for whom Allah's Book has borne witness in faith, and His Apostle in the Garden of al-Ridwan. It is he whose merits are perfect. Neither the first nor the last have doubt about his precedence, knowledge, and excellence."

5. Uqba Ibn Amr

Uqba Ibn Amr rose and praised the Imam's outstanding merits, saying: "It is he who has a day like the day of al-Aqaba, pledge of allegiance like that of al-Ridwan, the most rightly-guided Imam, whose injustice is not feared, and the learned whose ignorance is not feared."[6]

The companions successively lauded Abu al-Hasan's merits, mentioned his laudable deeds and his achievements, and urged the Muslims to support his government.

Quraysh Becomes Silent With Fear

Quraysh and the rest of the devious forces received the caliphate of Imam ‘Ali (‘a) with fear, worry, and disorder. The Imam had warred against them for Islam and killed many of their leading personalities. He killed the prominent persons of Umayya such as Utba Ibn Rabee‘a (Mu’awiya’s grandfather), Waleed Ibn Utba (his uncle), and Hanzala (his brother). He killed other than them from among the chiefs and pillars of the polytheists and the atheists. This kindled rancor in their hearts and aroused spites toward him.

Besides, the Imam’s policy opposed their interests and advantages. He warred against preference and selfish use. Under all circumstances Imam ‘Ali (‘a) did not accept the policy of plundering and favouritism that Uthman had followed. For this reason, Quraysh mutinied against his government. Waleed announced all these things when he and the Umayyads were forced to pay homage to the Imam.

He said to him: “You had wronged us. As for me, you killed my father at the Battle of Badr. As for Sa’eed, you killed his father at the Battle of Badr, while his father was a brilliant Qurayshi. As for Marwan, you cursed his father, and you criticized Uthman when he joined him to him. We pledge allegiance to you provided that you remove from us what had befallen us, let us have that which in our hands, and kill those who killed our companion (Uthman).”

The Imam refused his speech. He answered him saying: “As for that which you have mentioned in respect of my killing your men, it is the truth that has killed them. As for my removing that which were in your hands, I have no right to remove Allah’s right. As for my letting you have that which in your hands, justice encompasses you in respect of that which belongs to Allah and the Muslims. As for my killing those who killed Uthman, if it is incumbent upon me to fight against them today, it is incumbent upon me to fight against them tomorrow. But it belongs to you that I must incite you to follow Allah’s Book and the Sunna of His Prophet.

Whoever is annoyed with the truth is more annoyed with the falsehood. And if you wish, you can follow your ancestors."[7]

Quraysh intended to bargain with the Imam in respect of the properties of the community. They wanted him to deviate from his straight plan seeking the public interests, and guiding the people to the clear truth and the straight path. However the Imam had promised Allah and the Muslims to put into practice the Qur'anic precepts, give new life to the Islamic features, and behave in the light of the Sunna of the Prophet (S). He had promised them not to yield to the events and circumstances whatever hard and severe they were, to watch all those who wronged the Muslims and aggressed against them. For this reason, Quraysh harbored strong malice against his government. They, their allies, and their children announced mutiny and disobedience. Ibn Abi al-Hadid has described their disorder and worry, saying: "Their state was as if that the caliphate reached him on the death of his cousin. They showed what was in their souls and their excitement of that which was in their hearts. They all became disordered even the allies from Quraysh and the youths who did not witness his battles and attacks against their ancestors and forefathers. They did that of which the ancestors fell short if they were living."

The Imam was severely tried by those tyrants whose hearts and feelings Islam did not penetrate, and whose souls were full of malice against him. It was because he stood beside the Prophet (S) to protect his message, and protect him from the aggression of the traitors and the aggressors, and because he cut off the heads of the infidels and the atheists. He expressed his strong displeasure with them, saying: "There is a great difference between me and Quraysh. I killed them because they were infidels, and I will kill them because they are trouble-makers. By Allah I will split open the falsehood that the truth may appear from its waist. So say to Quraysh: 'Let them clamor their clamor!'"

Most surely Quraysh were angry with Imam 'Ali and came between him and his right after the death of the Prophet (S). They

turned the caliphate away from him. They onetime handed it over to Taym (Abu Bakr), onetime to Adiy (Umar), and onetime to Umayya (the Umayyads). They were earnest in making riot and mutiny, that they might put an end to his government. They showed that during the battles of al-Jamal and Siffin.

Al-Qu'aad

Some persons refrained from paying homage to Imam 'Ali. Al-Mas'udi has named them al-Qu'aad8. Abu al-Fida' has given them the name of al-Mu'tazila9. Imam 'Ali was asked about them, and he answered: "Those are the people who tarried the truth and did not rise for falsehood!"10 They were Sa'd Ibn Abi Waqqas, Abdullah Ibn Umar, Hassaan Ibn Thabit, Ka'ab Ibn Malik, Muslima Ibn Mukhalad, Abu Sa'eed al-Khidri, Muhammad Ibn Muslima, al-Nu'man Ibn Basheer, Zayd Ibn Thabit, Rafi' Ibn Khudayj, Fudhala Ibn 'Ubayd, Ka'ab Ibn 'Ajra, Abdullah Ibn Salam, Suhayb Ibn Sinan, Salama Ibn Salama, Usama Ibn Zayd, Qudama Ibn Madh'un, and al-Mughira Ibn Shu'ba11. They deviated from the truth and lost the way. The Muslims agreed unanimously on the pledge of allegiance to the Imam. They had no excuse for refraining from paying homage to him. Their refraining violated the Muslim consensus and mutinied against the community's will. Through that they opened a door to rebellion and mutiny against the government of the Imam, and they kindled the fire of the discord in the country. Sa'd Ibn Abi Waqqas was one of the ten persons given good news of the Garden, as they say. However he apologized for isolating himself from the Imam and the Umayyads during the days of the great discord, saying: "I will not fight until they bring me a knowing, wise, speaking sword to tell me this is a Muslim and this is an unbeliever." This is a silly apology which neither speech nor proof support. The pledge of allegiance to the Imam was lawful in the exact meaning of the word. The Imam undertook the caliphate. The Muslim masses paid homage to him.

The pledge of allegiance to him was not falta (mistake) like that of Abu Bakr, nor was it according to the declaration of one man like that of Umar, nor was it based on a certain group of people like that of Uthman. Therefore, the group of people, who mutinied against him, wrongfully acted. It was incumbent on the Muslims to fight against it, for Allah had commanded them to do that, saying:

"And if two parties of the believers quarrel, make peace between them. But if one of them acts wrongfully toward the other, fight that which acts wrongfully until it returns to Allah's command" (Qur'an, 49:9).

However Sa'd harbored malice against the Imam. It was he who gave his vote to Abdurrahman Ibn Awf to weaken the side of the Imam. We have previously explained that when we talked about the Consultative Committee. At last he repented of his deed and wished that he was with the Imam. Likewise Abdullah Ibn Umar felt remorse for that. He said when he was about to die: "Most surely I am going to leave the world. I have no regret in my heart except my refraining from (paying homage to) 'Ali." Allah took vengeance on him. He showed him abasement and disgrace during the last days of his lifetime. He made him live to the time of 'Abd al-Malik. When al-Hajjaj came to take the pledge of allegiance to 'Abd al-Malik, Abdullah came at the end of the people lest someone should recognize him. However al-Hajjaj recognized him. He disrespected him, made light of him, and said to him: "Why did you not pay homage to Abu Turab (Imam 'Ali), while you have come at the end of the people to pay homage to 'Abd al-Malik? You are too low to stretch out my hand to you! My leg is in front of you, so pay homage!"

He stretched out to him his leg with his sandals, and he paid homage to it. Most surely those who refrained from pledging allegiance to the Imam came to know, without doubt, that the truth was with 'Ali, and that he was the most appropriate for the authority. He had precedence in Islam, knowledge, understanding,

and clinging to the religion. But the low desires and vainglory made those people far from their religion, and they showed enmity toward the family of their Prophet and removed them from their ranks where Allah had placed them. To Allah we belong and to Him is our return!

Confiscating The Plundered Properties

The beginning of the deeds that Imam ‘Ali (‘a) performed was that he issued his decisive decision in respect of returning the lands that Uthman had granted, the properties he had possessed alone, and the properties he had given to his relatives, for they were unlawfully taken. All Uthman’s possessions were confiscated even his sword and his breastplate. Concerning that, Waleed has said when he addressed the Hashimites:

O Banu Hashim, return the weapon of your nephew and do not plunder it. It is not lawful to loot it. O Banu Hashim, how does leniency take place among us while his breastplate and his outstanding things are with ‘Ali? O Banu Hashim, how do you show affection while the clothes and war tools of Ibn Arwa are with you? O Banu Hashim, if you do not return (these things), then we regard as the same those who killed him and those who looted (his possessions). O Banu Hashim, we and that which issued from you are like the crack of al-Safa; no reformer will set right the crack. You killed my brother, that you might replace him, just as his guards one day betrayed Khosrau.

Abdullah Ibn Abi Sufyan Ibn al-Harith refuted him with some poetry lines of which are the following:

Do not ask us about your sword. Most surely your sword has been lost, and its owner threw it down out of fear. You have likened him to Khosrau, and he was like Khosrau in his conduct and his (collecting) taxes.

These just procedures moved the displeasure of those who plundered the Muslims' properties and enjoyed the world. Amr Ibn al-Aas wrote a letter to Mu'awiya. He has mentioned in the letter: "Do what you want to do. ('Ali) Ibn Abi Talib has stripped you of your possessions as a stick is stripped of the bark."[12]

Talha, al-Zubayr, and the like from among those, whom Uthman had granted lands and given enormous properties, were afraid of that what was in there hand would be confiscated. Accordingly, they showed opposition and aggression, and they announced mutiny against the Imam.

Deposing The Governors

Imam 'Ali went on establishing the procedures of justice in the country. He ordered Uthman's governors to be removed from their offices one by one, for they had displayed tyranny and corruption in the land. He refused to let them stay in the government even for one moment. Letting them stay meant accepting oppression and tyranny. So he immediately removed Mu'awiya from his office. Some loyal persons advised the Imam to let Mu'awiya go on practicing his work until the conditions went well with him. However he refused that and refrained from flattering in his religion. Ziyad Ibn Handhala came in to him to know his viewpoint about Mu'awiya, and he said to him:

-Get ready, O Ziyad. -For what, O Commander of the Faithful? -To invade al-Sham. -Leniency and patience are better.

So the Imam answered him:

When you gather a clever heart, a sword, and a zealous nose, oppressions will avoid you.

As a result he mobilized his troops to invade al-Sham that he might put an end to the Umayyad government ruling there. But he was surprised by the mutiny of Talha, al-Zubayr, and A'isha.

He was busy with putting an end to their rebellion. We will explain that in detail in the following chapters.

Announcing Equality

The Pioneer of the great, social justice on the earth (Imam ‘Ali) announced justice and equality among the Muslims, whether in giving or any other thing. He was blamed for that, and he said: “Do you ask me to seek support through oppressing those over whom I have been appointed as ruler? By Allah, I will not do so as long as the world goes on, and as long as one star leads another in the sky. Even if it were my property, I would equally distribute it among them, then why not when the property is Allah’s? Beware, most surely that giving of wealth without any right is wastefulness and lavishness. It raises its doer in the world but it lowers him in the next world. It honors him before the people but it disgraces him before Allah.”13

The equality that the Imam announced aimed at finding a society where racism and nationalism would never prevail, there would be neither miserable nor deprived nor out of work people, and there would be neither oppression, nor tyranny, dictatorship, or selfishness.

Certainly the equality that the Imam applied during his rule was based on the Islamic constructive concepts aiming at putting into practice political and social justice, and putting an end to all kinds of oppression, tyranny, and autocracy. Accordingly, the opportunists opposed them as they opposed the Prophet’s principles and objectives.

Spreading Of Justice

Imam ‘Ali (‘a) achieved justice in all its horizons. He realized the social and political justice, and ruled people with right policy with

no any bit of partiality or crookedness. He tried his best to achieve justice and deny all selfish pleasures and limited interests. Historians say that he was the first one in Islam to build a house for complaints (court) where the oppressed and the wronged offered books in which they explained the wrong and aggression they received. Imam ‘Ali (‘a) himself was in charge of this task. He took their rights back to them and defended them against injustice and aggression14.

It was never mentioned that once he preferred one of his children, family, or relatives with anything from the treasury of the state. Once, he entered the treasury to divide the wealth. One of al-Hasan or al-Husayn’s children came and took something from it. When he saw that, he follow after the child, opened her hand, and took it from her. His companions said to him, ‘O Amir al-Mu’minin, she has a right in it (the treasury).’

Imam ‘Ali (‘a) said, ‘When her father takes (his right) from it, let him give her whatever he likes…’15

Historians say that Khalid Ibn Ma’mar ad-Dousi narrated, ‘One day, I interceded with Amir al-Mu’minin to increase a little the gift of al-Hasan and al-Husayn that they might somehow improve their difficult living. He denied, became angry, and refused to do anything16.

Al-Hakam said, ‘Once, I saw that ‘Ali brought some vessels of honey and invited the orphans to eat, until I wished that I were an orphan.’ He also said, ‘Once, I saw him when some pomegranates were brought to him and he divided them among people. The share of our mosque was ten pomegranates17.

Imam ‘Ali (‘a) was utmost pious in his religious and political behavior. He made his policy submit to his religious and moral values, and consequently he tired himself too much.

Al-Aswad Ibn Qays said, ‘Ali offered food to people in Kufa in the yard (of the mosque). When he finished, he went home to have

food there. One of his companions said, 'I thought that Amir al-Mu'minin ate at home food better than what he offered to people. On that day, I did not eat with people and I went with him (Imam 'Ali). He asked me: did you have dinner? I said: no. He said: then come with me! I went with him to his house. When we were inside the house, he called out, 'O Fidhdha!' She (his servant) came and he said to her, 'Bring us food!' She fetched some pieces of bread and a vessel of yogurt. She poured the yogurt into a plate and cut the bread into pieces and mixed it with the yogurt. There was bran in it. I said to him, 'O Amir al-Mu'minin, you may order the flour to be sieved for you!' Imam 'Ali ('a) began crying and then said, 'By Allah, I have not known that there was a sieve in the house of the Messenger of Allah at all.'[18]

The books of history and Hadith are full of stories about the justice of Imam 'Ali ('a) that have astonished the minds and confused the reasons. I do not think that the history of man can find an equal to him in piety, sensitive conscience, and fear of Allah in all his deeds.

General Freedoms

Imam 'Ali ('a) granted freedom to all the citizens. He granted them the freedom of speech, of thought, and criticizing the rule. He granted them the political freedom in the full sense of the word. He did not force anyone to pay homage to him. He permitted Talha and az-Zubayr to leave Yathrib (Medina), and did not impose on them house arrest though he knew that they would renounce the homage, fight against him, and cause separation among the Muslims.

He saw that all people were free in their thoughts and beliefs, and that the government had no right to prevent them on condition that they would not cause sedition or mischief in the land.

Historians mentioned too many examples on the political freedom that he had granted to people even to his opponents and enemies. They mentioned that Abu Khaleefa at-Ta'iy narrated, 'When we came back from (the battle of) an-Nahrawan, we met, before reaching al-Mada'in, Abu al-Ayzar at-Ta'iy who believed in the Kharijites. He said to Adiy Ibn Hatim, 'O Abu Tareef, are you (after the battle) safe and successful or sinful oppressive?

Adiy said, 'But safe and successful.'

The man said, 'It is up to you.'

Al-Aswad Ibn Yazid and al-Aswad Ibn Qays suspected him. They arrested him and said, 'You did not say that except out of evil. We know that you believe in the Kharijites.' They took him to Imam 'Ali ('a) and told him what happened.

Imam 'Ali ('a) asked them 'What shall I do to him?'

They said, 'You kill him,'

The Imam said, 'Shall I kill one who did not fight me?'

They said, 'You imprison him.'

Imam 'Ali ('a) said, 'He has committed no crime. Set him free!'[19]

He did not impose anything on anyone. He did not force anyone to obey him, and he did not oblige people to do what they did not like.

His Recommendations To His Son Al-Hasan

Imam 'Ali ('a) gave his son al-Hasan some educational commandments full of high values, and noble, humanitarian ideals. The most important of them was his commandment that he had writ-

ten at Hadhireen20 when he left Siffin. It is full of valuable lessons and social manners. Indeed Muslims must write them on the pages of their hearts and regard them as a constitution for them during their individual and social behavior. We will mention to gentle readers some of them:

"From the father who is about to die, who acknowledges (the hardships of) the time, has turned away from life, has submitted himself to the (calamities of) time, who dispraises (the evils of) the world, who will live in the abodes of the dead, and who is going to leave it (the world) tomorrow. To the son who yearns for what is not achieved, follows the path of those who have died who were the victim of ailments, entangled in the (worries of the days), a target of hardships, a salve of the world, a trader of its deception, a debtor of wishes, a prisoner of mortality, an ally of worries, a neighbor of grief, a victim of distresses, who has been overpowered by desires, and who is a successor of the dead."

In these golden words Imam 'Ali has announced his submission to the time and turning away from the world. When he wrote these commandments, he was over sixty years old. This is the age of one who is about to leave the world and goes to the next world. The Imam has described all those who are born in the world as yearning for that which is not achieved while they follow the way of the perishable, are the victims of ailments, and allies of worries and sorrows.

After this, the Imam ('a) has mentioned the reasons why he has written these commandments:

"Now (you should know that) what I have learnt from the turning away of this world from me, the disobedience of the time to me, and the advancing of the next world towards me is enough to prevent me from remembering anyone except myself and from thinking beyond myself. But when I confined myself to my own worries leaving the worries of others, my intelligence saved me and protected me from my desires. It clarified to me my affairs and led me to seriousness wherein there was no trickery and truth which

was not tarnished by falsehood. Here, I found you a part of me, rather I found you my whole, so much so that if anything befell you, it was as if it befell me, and if death came to you, it was as if it came to me. Consequently, your affairs meant to me what my own matters meant to me. So I have written this piece of advice (to you) as a mean of seeking help through it, whether I remain alive for you or cease to exist."

After the Imam had mentioned the factors that urged him to write these commandments, he began explaining the perfect ideals to which his son had to cleave and follow. He has said:

"I advise you to fear Allah, abide by His commands, fill your heart with remembering Him, and to cling to hope from Him. No connection is more reliable than the connection between you and Allah provided that you should take hold of it. Enliven your heart with preaching. Kill it by renunciation, strengthen it with firm belief, enlighten it with wisdom, humiliate it by recalling death, make it believe in mortality, make it see the misfortunes of this world, and make it fear the assault of the time and the severity of some changes during the nights and the days. Place before it the events of the past people, recall to it what befell those who were before you and walk among their cities and ruins, then see what they did and from what they have gone away and where they have gone and stayed. You will find that they departed from their friends and remained in loneliness. Shortly, you too will be like one of them. Therefore, plan for your place of stay and do not sell your next life for this world.

"Give up discussing what you do not know and speaking about what does not concern you. Keep off the track from which you fear to go astray because refraining when there is fear of straying is better than embarking on dangers. Ask others to do good, and you will thus be among the good doers. Desist evil with your action as well as your speech and keep away from whoever commits it. Struggle for Allah as is His due, and the reviling of a reviler should not deter you in matters of Allah. Leap into dangers for the

sake of right wherever it be. Acquire insight into religious law. Habituate yourself to endure hardships since the best trait of character is endurance in matters of right. In all your affairs resign yourself to your Lord, because you will thus be resigning yourself to a secure shelter and a strong protector. You should ask only from your Lord because in His hand is all the giving and depriving. Seek good (from Allah) as much as you can. Understand my advice and do not turn away from it, because the best saying is that which benefits. Know that there is no good in that knowledge which does not benefit, and if knowledge is not useful, then its acquisition is not justified."

Most surely these wise commandments that this speech has included are the programs of happiness, and the extract of wisdom, morals, and education. In his following words, the Imam ('a) has indicated that he became an old man, and that he feared that death would surprise him without saying these wise commandments to his son. He has said:

"O my little son, when I noticed that I was of goodly age and noticed that I was increasing in weakness, I hastened with my will for you and wrote down salient points lest death should overcome me before I divulged to you what I have in my heart. Or lest my wit should be affected as my body has been affected, or the forces of passions or the mischief of the world overtake you making you like a stubborn camel. Certainly, the heart of a young man is like uncultivated land. It accepts whatever is strewn in it. So I hastened to mould you properly before your heart hardened up and your mind became occupied, so that you might be ready to accept through your intelligence the results of the experience of others and be saved from going through these experiences yourself. In this way, you would avoid the hardship of seeking them and the difficulties of experimenting. Thus, you are getting to know what we had experienced and even those things are becoming clear to you which we might have missed."

When the Imam was advanced in years, he wanted to place in his son's soul what had settled in his own holy soul from among good manners and perfection. He wanted to supply him with wise sayings, to teach him the most important lessons that took place in the world of existence, whose extract the wise and the men of experience had taken. He wanted to put before his son all these things that he might come to know all things, and especially as it concerned the important extract of them. Then the wise Imam went on saying his commandments:

"O my little son, even though I have not reached the age which those before me had reached, yet I looked into their behavior and thought over the events of their lives. I walked among their ruins till I was as one of them. In fact, by virtue of those of their affairs that have become known to me it is as though I have lived with them from the first to the last. I have therefore been able to discern the impure from the clean and the benefit from the harm.

"I have selected for you the choicest of those matters and collected for you their good points and have kept away from you their useless points. Since I feel for you affairs as a living father should feel and I aim at giving you training. I thought it should be at a time when you are advancing in age and new on the stage of the world, possessing upright intention and clean heart and that I should be with the teachings of Allah's Book, its interpretation, laws and precepts of Islam, the lawful and the unlawful. I should not go beyond that for you. Then I feared lest you should get confused as other people had been confused on account of their passions and (difficult) views. Therefore, in spite of my dislike for your being so warned, I thought it was better for me to make this position strong rather than leaving you in a position where I do not regard you safe from falling into destruction. I hoped that Allah would help you in your straight-forwardness and guide you in your resoluteness. Consequently, I wrote this piece of my will for you."

O my master, O cognizant of the conditions of people, knowing of the clear and unclear affairs, versed in the essence of things, tell us

about the most lovable things to you and the most important of them in your viewpoint:

"You should know, O my little son, that what I love most for you to adopt from my will is to fear Allah, to confine yourself to what Allah has made obligatory on you, and to follow the actions of your forefathers and the virtuous people of your household, because they did not fall short in seeing for themselves what you will see for yourself, and they did about their affairs as you would like to think (about your affairs). Thereafter, their thinking led them to discharge the obligations they came to know of and to desist from what they were not required to do. If your heart does not accept this without acquiring knowledge as they acquired it, then your search should first be by way of understanding and learning and not by falling into doubts or getting entangled in quarrels.

"And before you probe into this, you should begin by seeking your Allah's help and turning to Him for competence and keeping aloof from everything that throws you into doubt or flings you towards misguidance. When you have made sure that your heart is clean and humble and your thoughts have come together and you have only one thought which is about this matter, then you will see what I have explained to you. But if you have not been able to achieve that piece of observation and thinking which you would like to have, then know that you are only stamping the ground like a blind she-camel and falling into darkness while a seeker of religion should not grope in the dark or create confusion. It is better to avoid that."

"Therefore, accept, O my little son, my advice and know that He Who is the Master of death is also the Master of life, that the Creator causes death as well, that He Who destroys is also the Restorer of life, and that He Who inflicts disease is also the Curer. This world continues in the way that Allah has made it with regard to its pleasures, trials, rewards on the Day of Judgments, and all that He wishes, and you do not know. If anything of this advice is not understood by you, then attribute it to your ignorance

of it, because when you were first born you were born ignorant. Thereafter, you acquired knowledge. There are many matters of which you are ignorant and which your sight first wonders and your eye wonders, then after this you see them. Therefore, cling to Him Who has created you, your eagerness should be towards Him and your fear should be of Him."

After this, Imam 'Ali ('a) began mentioning the Oneness of Allah and giving proofs on it. Having finished that, he explained the social, good manners, saying:

"O my little son, make yourself the measure (for dealings) between you and others. Thus, you should desire for others what you desire for yourself, and hate for others what you hate for yourself. Do not oppress as you do not like to be oppressed. Do good to others as you like good to be done to you. Regard as bad for yourself whatever you regard as bad for others. Accept from others that which you like others to accept from you. Do not talk about what you do not know even though what you know is very little. Do not say to others what you do not like to be said to you.

"You should know that self-admiration is contrary to propriety (of action) and is a calamity for the mind. Therefore, increase your striving and do not be a treasurer for others (who will inherit you). When you have been guided in the right path, humble yourself before Allah as much as you can."

If man followed these wise sayings, he would be the highest example of education, highness, and perfection, for they have the fundamentals of justice, and the basics of virtue and perfection. Some of these immortal, wise sayings are:

"You should know with certainty that you cannot achieve your desire and cannot exceed your destined life. You are on the trace of those before you. Therefore, be humble in seeking and moderate in earning because often seeking leads to deprivation. Every seeker of livelihood does not get it, nor is everyone, who is moderate in seeking, deprived. Keep yourself away from every low

thing even though they may take you to your desired aims, because you will not get any return for your own respect which you spend. Do not be the slave of others, for Allah had made you free. There is no good in good which is achieved through evil, and no good in comfort that is achieved through (disgracing) hardship.

"Beware, lest bearers of greed should carry you and make you descend down to the springs of destruction. If you can manage that there be no wealthy person between you and Allah, do so, because in any case you will find what is for you and get your share. A little from Allah, the Glorified, is greater than the much from His creatures, although all is from Allah."

"It is easier to rectify what you miss by silence than to secure what you lose by speaking. Whatever is in a pot can be retained by closing the lid. I should prefer you to retain what is in your hands rather than to seek what is in others' hands. Bitterness of disappointment is better than seeking from people. Manual labor with chastity is better than the riches of a vicious life. A man is the best guard of his own secrets. Often a man strives for that which harms him. He who speaks much speaks nonsense. Whoever ponders perceives. Associate with the people of virtue, and you will be one of them. Keep aloof from the people of vice, and you will remain safe from them. The worst food is that which is unlawful. Oppressing the weak is the worst of oppression.

"Where leniency is unsuitable, harshness is lenience. A cure may be an illness, and an illness may be a cure. An ill-wisher may give correct advice while the well-wisher cheats. Do not depend on hopes because they are the mainstay of fools. It is wise to preserve one's experience. Your best experience is that which teaches you a lesson. Make use of leisure before it changes into grief. Not every seeker achieves what he seeks, and not every departer returns. To lose provision and earn evil for the Day of Judgement means ruin. Every matter has a consequence. What is destined for you will shortly come to you. A trader undertakes a risk. Perhaps a small quantity is more beneficial than a large quantity. There is no good

in an ignoble helper, nor in a stingy friend. Be lenient with the time as long as it is in your grip. Do not risk something expecting more than it. Beware of importunacy lest it makes you go astray.

"Retain kinship with your brother if he cuts it, when he turns away from you, be kind to him and drew near to him, when he withholds spend for him, when he goes away, approach him, when he is harsh be lenient to him, when he commits an error, find an excuse for his error, as if you are his slave and he has a favour on you. But take care that this should not be done inappropriately, and that you should not behave so with an undeserving person. Do not take the enemy of your friend as a friend because you will thus antagonize your friend. Give true advice to your brother, be it good or bitter. Control your anger because I did not find a thing sweeter than it in end and nothing more pleasant in the final result. Be lenient to one who is harsh to you, for it is likely that he will shortly become lenient to you. Treat your enemy with favours, for this is sweeter of the two successes (the success of revenge and that of doing favour).

"If you intend to cut relations with your friend, leave some scope for him in your self that he may come back to you some day. If anyone has a good idea about you, prove it to be true. Do not waste your brother's interests depending upon the relation between you and him, for he is not your brother if you disregard his interests. Your household should not become the most miserable people through you. Do not lean towards one who turns away from you. Let your brother not be more in his disregard of kinship than you in retaining kinship, and you should exceed in doing good to him than his evil to you. Do not feel too much the oppression of a person who oppresses you, for he is only busy in harming himself and benefiting you. The reward of one who pleases you is not that you displease him."

- 1. Ibn al-Atheer, Tarikh, vol. 3, p. 80.
- 2. Sharh Nahj al-Balagha, Muhammad 'Abda, vol. 1, p. 182.

- 3. Talha's hand was paralyzed, so the Imam saw an evil omen in it and said: "He is worthy of breaking (his pledge of allegiance)." That happened as he had predicted. This has been mentioned in the book Al-Iqd al-Fareed, vol. 3, p. 93.
- 4. Al-Hakim, Mustadrak, vol. 3, p. 115. In his book al-Fusool al-Mukhtara, Al-Sayyid al-Murtada has mentioned an addition to the poetry line as follows: The guardian of Allah's Apostle with the exception of his family; and he was his knight in the bygone time. He was the first of all the people to pray with the exception to the best of women; and Allah is the possessor of favors. He was the escape-goat of the people at every battle where the soul of the brave was at the chin. That was he through his name the small fingers were bent; (he) was their Imam until he was made absent in the shroud.
- 5. In this meaning Ahmad Ibn Hanbal has said: "Most surely the caliphate did not adorn 'Ali , rather 'Ali adorned it." This has been mentioned by Ibn al-Jawzi in (his book) Manaqib Ahmad, p. 163.
- 6. Al-Ya'qubi, Tarikh, vol. 2, p. 155.
- 7. Al-Ya'qubi, Tarikh, vol. 2, p. 155.
- 8. Murujj al-Dhahab, vol. 6, pp. 78-79.
- 9. Abi al-Fida', Tarikh, vol. 1, pp. 178-179.
- 10. Al-Isti'ab, vol. 3, p. 55.
- 11. Ibn al-Athir, al-Kamil, vol. 3, p. 74.
- 12. Al-Ghadir, vol. 8, p. 288.
- 13. Muhammad 'Abda, Sharh Nahj al-Balagha, vol. 2, p. 10.
- 14. Subh al-A'sha.
- 15. Ansab al-Ashraf, vol. 1 p.160.
- 16. Sharh Nahj al-Balagha, vol. 10 p.250.
- 17. Ansab al-Ashraf, vol. 1 p.161.
- 18. Ansab al-Ashraf, vol. 1 p. 168.
- 19. Tarikh Baghdad, vol. 14 p.364-365.
- 20. Hadhireen was a village in Siffin.

Chapter 10: In Basra

All the Islamic countries paid homage to Imam ‘Ali except al-Sham. The Muslims believed in the genuine objectives that the new government sought. They were sure that the Imam would return to them the mercy and justice of Islam, and that his government was an extension to that of the Prophet (S) and his behavior. From the first day of his rule, the Imam applied the great, Islamic justice and achieved the inclusive equality among the Muslims whether in giving or other procedures in all fields. He destroyed the differences and distinctions that Uthman had found in the arena of the Islamic life. He confiscated the plundered properties that Uthman had granted to his family and relatives.

With that he put an end to the social injustice and oppression. He protected the Muslims from selfishness and dictatorship, kept them from deterioration and incline. These principles and objectives moved the displeasure of the opportunists and the devious. Some days later, they showed the signs of aggression and discord, announced mutiny and rebellion. Then they declared their military aggression to overthrow the then government and to return the policy of plundering and starving. As for the heroes of this plot, they were A’isha, Talha, and al-Zubayr. They declared a violent war for their cheap ambitions. There happened the Battle of Basra that divided the unity of the Muslims, spread sadness and mourning in their regions. We have to consider the stages of that great tragedy, which spread troubles and disasters throughout the Islamic world that we may come to understand the motives and reasons for them.

Talha And Al-Zubayr’s Mutiny Against The Imam

Many Muslims were liable to the means of discords and the reasons for vainglory. Some events befell and made them far from their religion. The reason for that was that they were tried with authority and wide wealth. Among them there were Talha and al-Zubayr, who went to Imam ʻAli (ʻa) and said to him: "Did you know why we pledged allegiance to you?"

The Imam looked at them and said to them:

-Yes. (You had pledged allegiance to me) to hear and obey, and according to that for which you had paid homage to Abu Bakr, Umar, and Uthman.

-No. We paid homage to you that we might be your partners in authority.

-No. But you are my partners in saying, righteousness, and help during feebleness and crookedness.

They thought that they had paid homage to the Imam according to some material objectives. They sought authority and bargained with the Imam for power. But the Imam thought that they were his partners in righteousness and in establishing justice among the Muslims. When they came to know that he would not entrust them with anything, they complained to the people of him and announced their rebellion against him. Al-Zubayr said before some Qurayshi people: "This is our reward from ʻAli. We supported him in respect of the matter of Uthman, to the extent that we proved that he was guilty and brought about his murder, while he was sitting in his house, and the matter was over. However when he (Imam ʻAli) obtained through us what he had wanted, he appointed other than us (as governors)."

As for Talha, he said: "The blame (is for nothing) except that we were three persons of the Consultative Committee; one of us hated him. We paid homage to him. We gave him that which was in our hands, while he has deprived us of that which in his hand.

Therefore, we have made mistake in respect of that which we had hoped”1.

When the Imam heard their sayings, he summoned Abdullah Ibn Abbas and asked him:

-Have you heard the sayings of the two men (Talha and al-Zubayr)? -Yes, I think they have liked authority; therefore appoint al-Zubayr (as governor) over Basra, and appoint Talha over Kufa.

However, the Imam refuted Ibn Abbas’s viewpoint and explained to him that appointing them as governors would bring about some dangers, saying: “Woe unto you! There are men and properties in the two cities. When they rule the people, they will attract the foolish through greediness, strike the weak with an affliction, and be powerful over the strong through authority. If I appointed someone as governor out of his harm and profit, then I would appoint Mu’awiya as governor over al-Sham. Were it not for that I came to know that they showed craving after authority, then I would have another opinion of them.”2

This initiative indicates that Talha and al-Zubayr were very desirous for power and authority, that they moved the displeasure of the people with Uthman out of ambition for the caliphate and government, and that they were not moved by the general interests, and love for advising the Muslims. Accordingly, they lost the bargain and their efforts were in vain. That was when Imam ‘Ali (‘a) became a caliph. The pivot on which his policy turned was following the religion, and acting according to the Islamic principles, which did not accept, under all circumstances, to grant offices due to selfishness and favouritism, for that is regarded as a treason toward the community. The Imam has explained the reasons that urged him not to appoint them as governors over the two cities as follows:

1. They would attract the fool through advantages and ambitions.

2. They would shower the weak with torture and affliction.

3. They would selfishly use their influence and authority and have power through them over the strong.

As Imam ‘Ali came to know these objectives, he did not appoint them as governors over the Muslims and make them behave freely in the Muslims’ properties and blood. Shafeeq Jabri has criticized the Imam for that and regarded their being deprived of authority as a mistake made by him, according to his cheap statement3.

Most surely Shafeeq Jabri has believed in the western policy, which regards all means lawful for reaching the rule even if they are unlawful. As for Islam, it does not accept such a policy at all. It has built its creative policy on believing in human’s rights, avoiding cunning and deception even if victory and success depend on them. ‘Ali Ibn Abi Talib, the pioneer of the great social justice in the earth, followed this just policy.

There is no relationship between the policy that kings and those who love kingdom and authority have followed and the Imam. It does not agree with his high objectives. The Imam (‘a) has explained the reasons for that, saying: “Were it not for fear of Allah and piety, I would be the most cunning of the Arabs.”

Fear of Allah and piety stood before him and prevented him from following any way the Islamic law does not accept. Besides, the interest required that he had not to appoint Talha and al-Zubayr as governors over Basra and Kufa. They had therein two parties and followers. The Imam was sure that their influence would include all the Islamic state.

Anyway, when Talha and al-Zubayr came to know that they lost their hope and that they would win no place in the then government, they went to Imam ‘Ali asking him for a permission to go to Mecca, saying:

- Do you permit us, O Commander of the Faithful? -Where? -We want (to go to Mecca to perform) al-‘Umra (minor Hajj).

The Imam looked at them for a while. He understood the hidden things in their souls and said to them:

“By Allah, you do not want (to go to Mecca to perform) al-‘Umra! Rather you want to betray me and break the allegiance!”

They took a strong oath that they would not break the pledge of allegiance, and that they would perform the minor Hajj in the Mecca. They knew that they took a false oath but they found no way to reach their objective except in making a false oath. The Imam turned to them, while his soul was full of doubt, and said to them:

“Pay the homage to me again!”

They did that without any hesitation and escaped to Mecca. It was as if that he released them from a prison or a punishment. They joined A’isha and moved her to revolt against the Imam. They knew her malice and enmity against the Imam.

A’isha Rebels Against The Imam

A’isha was in the vanguard of those who kindled the fire of the revolt against Uthman, and she said the bitterest and severest words in respect of him. She gave him the name of Na‘thal. Some sources have ascribed the reason for that to that he decreased what Umar had given to her and regarded her as equal to the other wives of the Prophet (S)4. She went too far in defaming him and provoking people to kill him. When the revolutionists surrounded him, she went to Mecca. When she had performed the ceremonies of the Hajj, she quickly returned to Medina, that she might know Uthman’s news. She arrived in Saraf5. On her way to there, an uncle of her called Ubaydillah Ibn Abi Salama was coming from Medina. He met her, and she hurried to ask him:

-What has happened there?

-They have killed Uthman!

-What have they done, then?

-They have unanimously agreed on paying homage to ‘Ali. All affairs have gone well with them.

Accordingly, she became very sad and upset. She was angry. She looked towards the heavens and the earth and said: “By Allah, I wish that this (heaven) would fall on this (earth) if the affair went well with (‘Ali) Ibn Abi Talib. Uthman has been unjustly killed. By Allah, I will avenge his blood!”

Ubayd answered her with condemnation and sneering: “And why? By Allah, you were the first to change his name! You had said: ‘Kill Na‘thal, for he has become an unbeliever!” Why did A’isha show sadness and impatience, while Islam became fresh through the government of the Imam, and the Muslims obtained what they had wished?

A’isha answered her uncle, saying: “They had asked him (Uthman) to return to Allah in repentance, and then they killed him. I said, and they said. My last saying is better than my first one!”

Was A’isha present when they asked him to turn to Allah in repentance? Did she know how he repented to Allah? However, she made that up to justify her attitude. Ubayd answered her, saying:

The beginning is from you, and the change is from you. The wind is from you, and the rain is from you. And you had commanded (people) to kill the Imam (Uthman) and said to us that he had become an unbeliever. And we obeyed you in respect of killing him; and his killer is with us among the bitterest things. The ceiling above did not fall, nor did our sun and moon eclipse. The people paid homage to the one with determination, who set right the detested things and crookedness. He wears war garments; and the loyal is not like the disloyal. She turned away from him and re-

turned to Mecca[6]. Sadness and depression dominated her. Sorrow and astonishment surrounded her.

The Reasons For Her Mutiny

There is nothing weaker than the saying that A'isha had revolted against Imam 'Ali ('a) to avenge Uthman's blood, for it was she who invoked the Muslims to kill him (Uthman) and overthrow his rule. Ahmad Shawqi, a poet, has said:

Did avenging Uthman make her sad or a pang whose sorrow was not removed?

It was a rip that did not come to mind; women's plotting undermines mountains.

Yes, A'isha used Uthman's blood as a pretext and means to declare rebellion and mutiny. She used that to provoke the simple-minded and send them to fight against Imam 'Ali ('a).

The killing of Uthman was not the real reason, in any case, that made her revolt against the then legal rule. Rather the reasons are the following as researchers say:

1. Her soul was full of rage and hatred toward Imam 'Ali, his wife Fatimah, and their children. She knew that the Prophet took great care of them, and showed love and affection toward them, to the extent that none took part in that[7]. As for A'isha, she did not enjoy such a treatment and love at all. Rather, the Prophet treated her very normally. He often criticized her. He, once, sat on his pulpit and indicated with his hand to her house, saying: "From here, there will be the sedition! From here, there will be the sedition! From here, there will be the sedition, where Satan will appear!"[8] More than one time he threatened her with divorce because he suffered from her. One time she became angry, and she said to him: "O you, who claim that you are a prophet!"[9]

When he performed the prayer, she stretched out her leg in front of him. She did not move her leg until he looked at her angrily. When he looked at her, she moved her leg. When he rose to continue praying, she stretched it out again10. A'isha knew that the Prophet took great care of Fatimah and her husband, and that he turned away from her. This thing moved the hidden spites in her soul. She confronted Allah's Apostle (S) through that. When Abu Bakr (A'isha's father) asked permission to enter the house of Allah's Apostle, he heard A'isha speaking loudly and saying to him: "By Allah I have come to know that 'Ali is the most lovable to you of me and my father. She said that twice or three times!"11 Nothing moves woman's feelings and leaves psychological complexes in her except that she sees someone is more loveable to her husband than her. Moreover, A'isha could not bear a child from the Prophet (S) just as the other wives could not.

Accordingly, the Prophet adopted the children of his only daughter. He had toward them the deepest kind of love and loyalty. These things moved the hidden envy in her soul toward Imam 'Ali and his wife. She used all her abilities to face Imam 'Ali ('a) and to turn the caliphate away from him. She nominated her father for leading the Muslims in prayer during the Prophet's illness lest that the Imam should lead them. After the death of the Prophet, she played a major role in nominating her father for the caliphate and depriving Imam 'Ali of it. She was spiteful to the extent that when the Prophet's daughter died, the Prophet's wives went to the Hashimites to condole them except her (A'isha). It has been narrated that she said some words indicating her delight and rejoicing12.

When the Imam became a caliph, she became angry and rushed to resist him and declare the war against his government. The Imam ('a) has described her detest and spite against him saying: "As for so-and-so (A'isha), she was overcome by women's weak opinion, and a spite boiled in her chest like a blacksmith's boiler. If she had been summoned to harm someone other than me, she would not have done."

Among the strongest factors that moved her to resist the Imam was the spites and hatred she had harbored against him. She could not hide them. She became very pleased and delightful when she heard of his martyrdom. She forgot that he was the brother of the Prophet, his guardian, and that he was to him as Aaron was to Moses. She turned away from what the Prophet (S) had said in respect of him: "O Allah, befriend whoever befriends him, be hostile to whoever opposes him, support whoever supports him, and desert whoever deserts him." Certainly she heard and understood that. She knew all the traditions that the Prophet had said concerning the Imam and his children.

2. Among the reasons of her war was that she expected that the caliphate would return to Taym (the tribe of her father), and that her cousin would undertake the rule, as al-Aqqad sees13. She propagated for and lauded him. She was in Mecca. When she heard about Uthman's murder, she said: "The worthiest of people in this matter (the caliphate) is the man of the finger (Talha)." Then she quickly came back to Medina. She had no doubt that he would be the caliph. She used to say: "Away with Na'thal (Uthman)! O man of the finger! O Abu Shibl! O my cousin! … They have found Talha as equal to it (the caliphate). It is as if I see his finger…"14

She behaved in such a manner out of partisanship and tribalism. She did not think of the community's interests. She intended to return the glory to her family again, to spread her influence, and possess alone the properties. And that would not be achieved except when the caliphate would return to the tribe of Taym.

3. Professor al-Ala'ili thinks that the reason for her mutiny was the partisanship prevailing that time, saying: "History has not told us why she rebelled against (Imam) 'Ali while she saw nothing of his policy. As for the claim that she revolted (against him) to avenge Uthman, it is an imagination, for she was not ignorant of the Islamic Law that required her to leave the matter to be decided by

the general ruler. If there was no general ruler, then it is decided by the heirs. As for her, she was not among his (Uthman) heirs."15

Therefore, A'isha revolted against the Imam not to avenge Uthman, but for another thing which history has not mentioned frankly. The right thing in my opinion concerning this affair is that partisanship was so strong that it included the Prophet's wives. For example, Umm Salama was among the party of the conservatives ('Ali's party). As for A'isha, she was among the party of Talha and al-Zubayr, as I have mentioned in the introduction to the first series. They were so during the time of the Prophet. Umm Salama was the head of a group of the Prophet's wives, and A'isha was the head of another group. Without doubt, this partisanship created in their own souls a historical spite related to their general behavior."16

These are some of the reasons that moved A'isha to mutiny against the Imam's government, and she, through that, opened a door to mutiny and rebellion. She paved the way for the forces deviated from the truth to unite in a bloc and come together to fight against 'Ali Ibn Abi Talib. Accordingly, she drowned the nation into a sea of disasters and misfortunes.

The Declaration Of The Rebellion

A'isha declared the rebellion and revolt against the then government. That was in the speech she made in Mecca. She said: "O people, the mobs from the people of the districts…, and the slaves of Medina met together. The mobs criticized the one who was killed yesterday (Uthman) for deception, trick…. So he followed them and repented of his deeds for the sake of them, that he might set them right. When they found neither a proof nor an excuse, they became disordered and hurried to show aggression against him. Their deeds disagreed with their words. Accordingly, they shed the forbidden blood, violated the Sacred City (Medina), and

the Sacred Month (Ramadan). By Allah, Uthman's finger is better than as much as the earth like them."17

Her speech is full of fallacies and error. She has mentioned that it was the mobs who criticized and slandered Uthman. However this opinion is contrary to the reality. It was the leading companions of the Prophet who criticized and censured him for his errors. Besides, it was A'isha who was the first to revolt against him. She has said her famous statement in respect of him: "Kill Na'thal (Uthman), for he has disbelieved!" It was she and others from among the great figures and the heads who killed him. The others had no relationship with shedding his blood.

In her speech she has mentioned that Uthman refrained from his previous deeds and followed the revolutionists to set them right, and that when they found no proof against him, they shed his blood. This also disagrees with the reality. Uthman announced the repentance and showed regret for the deeds he had performed but he at last announced before the people that he said that due to the pressure of the revolutionists against him, and that he would continue the policy he himself had planned. After the plot he had planned against them, the revolutionists came back and asked him to resign from his office. However he refused to respond to them. They found no escape from killing him, as we have mentioned in detail. This does not agree with what A'isha has mentioned in her speech that they did not find a proof to kill him.

Any way A'isha's speech was the first declaration for the rebellion, the mutiny, and the disagreements. Professor Abd Al-Fattah Maqsud has said: "After this speech of her, people separated in parties. It was better for them to unite in that difficult affliction that befell Islam. With what did the mother of the faithful (A'isha) summon them today? For which purpose did she intend to lead them? For the battle against the mobs? To advance towards Medina where there was the lawful ruler of the nation?18

Through her revolt, A'isha brought about division and disagreements among the Muslims, planted the seeds of enmity and trou-

bles allover the country.

With Umm Salama

A'isha sought the help of the Prophet's wives and summoned them to revolt against Imam 'Ali. She held a meeting with Umm Salam and tried to deceive her, saying: "O daughter of Abu Umayya, you were the first wife of the Prophet's to emigrate (to Medina). You are the eldest of the mothers of the faithful. Allah's Apostle apportioned to us from your house. Gabriel often was in your house."

Umm Salama had a doubt about her speech, and she asked her: "Have you said this speech for a certain purpose?"

A'isha answered her with what she wanted, saying: "Most surely the people asked Uthman to repent. When he repented, they killed him while he was fasting during the Sacred Month (Ramadan). As a result, I have decided to go to Basra along with al-Zubayr and Talha; therefore, come with us, that Allah might set right this affair through our hand."

Umm Salama refuted her statement, guided, and advised her, saying: -Yesterday you provoked people to kill Uthman and said the wickedest words about him. He had no name with you except Na'thal. You know 'Ali's position with Allah's Apostle. Shall I remind you?

-Yes. -Do you remember the day when he (the Prophet) came, and we were with him? When he came down the northern way, he was alone with 'Ali. He talked with him for a long time. You wanted to attack them, but I prevented you. However you disobeyed me and attacked them. Shortly after that you came back weeping. I asked you: "What is the matter with you?" You said: "I went to them and found them talking with each other. I said to 'Ali: 'I have one out of nine days with Allah's Apostle! Therefore, do you not let me enjoy my day, O Son of Abi Talib? Allah's

Apostle walked towards me while his face was red with anger and said to me: 'Go back! By Allah, no one hates him ('Ali) unless he is out of faith!' So you came back with regret and disapointment!'" -Yes, I remember that. - shall I remind you? -Yes.

-You and I were with Allah's Apostle, and he asked us: "Which one of you will be the rider of the hairy camel, at whom the dogs of al-Haw'ab will bark, and be devious from the straight path?" We said: "We seek refuge in Allah and His Apostle from that." He patted on your back and said: "Beware of being that one, O Humayra'!" -Yes, I remember that. - shall I remind you?

-Yes. -You and I were with Allah's Apostle during a travel of his. As for 'Ali, he took care of Allah's Apostle. He mended his sandals and washed his clothes. His (the Prophet) sandal was bored, so 'Ali took it to repair it. He sat in the shade of a tree. Your father and Umar came. They asked a permission to come in to him (the Prophet). We went into the tent. They came in and talked with him about what they wanted. Then they said: "O Allah's Apostle, we do not know how long you will be with us. If you let us know whom you will appoint as a caliph over us, that he might be a resort for us after you." He said to them: "As for me, I can see his place. If I did, you would separate yourselves from him just as the children of Israel separated themselves from Aaron the son Imran." They kept silent, and then they went out. When they went out, we went to Allah's Apostle. You were the boldest of us to ask Allah's Apostle: "Whom will you appoint as a caliph over them?" The Prophet (S) said, "The one who is repairing the sandals." We came down and saw 'Ali.

So you said: "O Allah's Apostle, I can see none except 'Ali." He said: "He is that (the caliph)." -Yes, I remember that. -Therefore, after this, which revolt you are going to declare?

-I am going to revolt to set right the people and hope for a reward because of it. -I shall leave you with your own opinion.

Then, Umm Salama went away and wrote a letter to Imam ‘Ali (‘a) about that[19]. She completely advised A’isha and reminded her of what she had forgotten from among the merits of the Commander of the Faithful and his achievements. However, A’isha followed her own spites and sentiments.

The Advance Towards Basra

All the men of the previous government responded to A’isha’s summons. They were from among Uthman’s governors, relatives, the ambitious who thought that Imam ‘Ali’s government would disperse their dreams in the political influence, the deceived, and the simple people whom the propaganda changed however it willed. All these people were affected by A’isha’s summons and propaganda. They yielded to her commands. The leaders of the sedition discussed the that which country they had to invade. They previewed Medina but they refrained because there was in it the lawful Caliph who had military forces, and they had no ability to face them. Then they thought of al-Sham and concluded that there were in it men, wealth, and Uthman’s cousin, who was the governor over it.

They knew that it was the first country to respond to them. However the Umayyads did not respond to them, for they had placed al-Sham under their control and had fear for it from division. Accordingly, they unanimously agreed on invading Basra because they had there helpers and supporters. The caller called in Mecca: “O people, the mother of the faithful (A’isha), Talha, and al-Zubayr are going to Basra. Whoever wants to reinforce Islam, fight against those who justified the murder of Uthman, and to avenge Uthman, but has neither an amount nor equipment, then this is his equipment and expense.”

They supplied the troops with weapons. Ya‘la Ibn Umayya[20] helped them with four hundred thousands (dinar) and supplied seventy men. As for A’isha, she mounted her camel called Askar.

She was surrounded by the Umayyads. She led the large crowd. She led them to divide the Islamic unity and to fight against the legal government. When she arrived at Dhi Qaar, Sa'eed Ibn al-Aas[21] met and asked her:

-Where are you going, O mother of the faithful? -To Basra. -What are you going to do there? -To avenge Uthman.

He sneeringly laughed and said with astonishment:

-These are the people who killed Uthman.

She turned her face away from him, for she had no proof to defend herself with. Then he left her and went to Marwan. He said to him:

-Do you want to go to Basra, too? -Yes. -What do you want?

-To avenge Uthman. -The people who killed Uthman are with you.

He indicated with his hand to Talha and al-Zubayr. He said: "Most surely, it was these two men who killed Uthman. They want the authority for themselves. When they were overcome, they said: 'We will wash the blood with blood and the sin with repentance.'"[22] This debate was useless, and they set off insisting on error and aggression.

Al-Haw'ab

A'isha's caravan set off and covered the desert. It passed by a place called al-Haw'ab[23]. The dogs of the district received the caravan with growl and howl.

A'isha was afraid of that barking which the dogs made at the caravan. She asked Muhammad Ibn Talha[24]:

-Which well is this? -Al-Haw'ab well.

She was afraid, and her heart melted with sorrow and regret because of what she had done. She said:

-I can do nothing but to go back. -Why, O mother of the faithful? -I heard Allah's Apostle saying to his wives: "It is as if that I see al-Haw'ab dogs will bark at one of you. Beware of being you, O Humayra (A'isha)!"25 -Go ahead! May Allah have mercy on you. Leave this statement!

As for A'isha, she was not satisfied and she insisted on withdrawing. When Talha and al-Zubayr knew of that, they quickly came to her. If she had isolated herself from the Army, their hopes would have been in vain. They talked to her on the affair, but she insisted on withdrawing. They brought her some men who bore witness that it was not al-Haw'ab well, and this was the first false witness in Islam26. Through this forged witness they could change her mind. However, it was incumbent on her to return home and not to lead the troops to fight against the brother of Allah's Apostle.

In The Quarters Of Basra

A'isha's caravan moved and covered the desert and was about to enter Basra. When the governor of Basra, Uthman Ibn Hunayf27, knew that, he sent Abu al-Aswad al-Du'ali to her to ask her about her coming. When Abu al-Aswad met with her, he asked her:

-What has made you come, O mother of the faithful? -To avenge Uthman! -None of those who killed Uthman is in Basra! -You are right, but they are along with 'Ali Ibn Abi Talib in Medina. I have come to arouse the people of Basra to fight against him. Do we defend you from Uthman's whip, and not defend Uthman from your swords?

He answered her:

-There is no relationship between you and the whip and the sword. You are the wife of Allah's Apostle (S). He ordered you to

stay at your home and to recite your Lord's Book. There is no is more appropriate than you and closer than you to the Prophet in kinship. They are Abd Manaf's children. -I will not go away until I achieve what I have come for. Do you think, O Abu al-Aswad, that there is someone who dares to fight against me? -By Allah, they will fight against you with a fighting the least of which is severe!

Then he left her and went to al-Zubayr. He reminded him of his past relationship with Imam 'Ali ('a) saying:

-O Abu Abdullah, people knew that on the day when the allegiance was pledged to Abu Bakr, you were catching your sword and saying: "None is more appropriate for this matter (the caliphate) than ('Ali) Ibn Abi Talib." There is a great difference between this attitude and that. -We avenge Uthman. -You and your friend had appointed him as a caliph, as we have heard.

Al-Zubayr yielded to Abu al-Aswad's speech. He saw in it advice and guidance but he asked him to meet with Talha and discuss the matter with him. Abu al-Aswad quickly went to him and discussed the matter with him, but he did not respond and insisted on error and aggression[28].

Abu al-Aswad set off to Uthman Ibn Hunayf and told him about the people's intention and their insistence on fighting. He gathered his companions and addressed them, saying: "O people, you pledged allegiance to Allah.

"The hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward" (Qur'an, 48:10).

By Allah, if 'Ali knew that there was someone more appropriate than him for this matter, he would not accept it, and if the people had pledged allegiance to someone other than him, he would have paid homage and obeyed that one. He is in no need of the

companions of Allah's Apostle, and none is in no need of him. He has their good qualities, but they did not. These two men (Talha and al-Zubayr) paid homage not for the sake of Allah. They hurried for weaning before suckling, and suckling before birth, and birth before pregnancy. They sought the reward of Allah from the people. They have claimed that they unwillingly paid homage. If they had been forced before their pledge of allegiance and were from Quraysh, then they would have to say, and not to be commanded. Most surely the guidance is that which the majority followed; and the majority had paid homage to 'Ali. Therefore, what do you think, O people?"

Hakeem Ibn Jabalah said: "We think that if they came in to us, we would fight against them. And if they stopped, we would receive them. By Allah, I do not worry if I fight against them by only myself even though I love life. In the way of the truth I fear no loneliness, no change, and no bad return to the Resurrection. The one who is killed during this summon is martyr, and the one who remains alive is successful. And going quickly to Allah before the reward is better than the delay in the world. And this is (the tribe of) Rabee'a. They are with you."[29]

After that the people decided to resist the aggression and to return in kind if they had aggressed against them and not to start them with fighting if they did not start them with fighting.

The Conclusion Of The Truce

Some violent clashes took place between the two parties and led to killing some people and wounding others. As for Uthman Ibn Hunayf, he had intended to make peace with them and to fight against the people before he received a command from Imam 'Ali. Accordingly, he stopped fighting and concluded a timely truce until he knew the Imam's viewpoint. This is the text of the truce: "This is for which Uthman Ibn Hunayf al-Ansari and the believers from among the Shi'a of the Commander of the Faithful, 'Ali Ibn

Abi Talib, have made peace with Talha, al-Zubayr, the believers, and the Muslims from among their followers. The things that belong to Uthman Ibn Hunayf are the House of Government, the courtyard, the mosque, the public treasury, and the pulpit. And as for the things that belong to Talha, al-Zubayr, and those with them, they are that they have the right to reside wherever they wish in Basra.

They should not harm each other on a road, at a gap (of a river), in a market, through a law, or through a public utility until the Commander of the Faithful, ‘Ali Ibn Abi Talib, comes. If they like, they will follow that which the community has followed. And if they like, every people have the right to follow their own opinion, or fighting, peace, departure, or residence. Concerning that which they have written, the two parties should conform to Allah’s promise and covenant. They should also conform to the strong promise and covenant Allah had taken from His prophets.”

The two parties signed the truce. As for Uthman Ibn Hunayf, he went to the House of Government and commanded his companions to lay down their weapons and go to their houses.

Treachery And Treason

Talha and al-Zubayr sent letters to the prominent and notable people. They summoned them to avenge Uthman and depose Imam ‘Ali, and dismiss Uthman Ibn Hunayf. The tribes of al-Azd, Dhabbah, Qays, and Aylan responded to them. Many simple people and the ambitious followed them, too. When the affairs went well with them, they betrayed and broke the truce they had concluded. They attacked Uthman Ibn Hunayf in the House of Government in the dark night. They arrested and punished him. They pulled out the hair of his head, his beard, and his eye-brows30.

They looted that which was in the public treasury. When the time of the prayer came, Talha and al-Zubayr disputed with each other

about leading the people in prayer. Each one of them prevented his companion from leading the prayer, to the extent that the time of the prayer passed, and people shouted at them. A'isha interrupted the dispute between them and said that Muhammad Ibn Talha had to lead the people in prayer one day, and Abdullah Ibn al-Zubayr one day[31].

Ibn al-Zubayr went to lead the people in prayer, but Muhammad Ibn Talha drew him and tried to lead the people in prayer, but Ibn al-Zubayr prevented him. All people thought that the best way to end the dispute was to draw lots. They drew lots, and it was Muhammad Ibn Talha who would lead the people in prayer. He recited this Qur'anic verse:

"One demanding, demanded the chastisement which must befall" (Qur'an, 70:1). [32]

Most surely the people were moved by the motive of the reign and supreme authority. If the affair had gone well with them, they would have killed each other, for they were at the beginning of the way while they showed the signs of division and disagreement. They mutinied against Imam 'Ali's government for nothing except some material advantages. Ibn al-Zubayr admitted that. When some man went to him in Basra Mosque and asked: "I adjure you before Allah in respect of your travel, had Allah's Apostle promised you anything in respect of it?"

As for Talha, he kept silent. Al-Zubayr answered him: "No, but we have heard that you have some dirhams, and we have come to participate in them."[33]

Al-Zubayr specified their mutiny against Imam 'Ali. It was only for ambitions and advantages. There was no promise from the Prophet (S) in respect of that.

Any way, Basra fell into their hands, and their troops occupied all the places there. As for A'isha, she ordered Uthman Ibn Hunayf to be killed, but a lady regarded that as a great sin and said to

A'isha: "I adjure you before Allah, O mother of the faithful, in respect of Uthman and his companionship with Allah's Apostle." As a result, she changed her opinion and ordered him to be imprisoned."34 Then she ordered the policemen and the guards of the public treasury to be killed. Their number was seventy persons. They were from among the good, righteous Muslims.35 The mother of the faithful (A'isha) paid no attention to shedding their blood nor did she paid attention to committing sins in respect of orphaning children, and spreading sadness and mourning among their families. She turned away from what Allah had commanded in respect of refraining from shedding blood with no right.

The Murder Of Hakeem Ibn Jabalah

When Hakeem Ibn Jabalah heard of what the people did to Uthman Ibn Hunayf, and the killing of the policemen and the treasurers, he went out along with three hundred men from (the tribe of) Abd Qays36. The people went out and carried A'isha on a camel. That day was called the Minor Day of the Camel, and her battle against Imam 'Ali ('a) was called the Major Day of the Camel. The two parties engaged in a sword fight. Hakeem and his faithful companions showed extreme courage. A man from al-Azd from A'isha's camp attacked Hakeem and cut off his leg. As for Hakeem, he sat down on the ground. He took his amputated leg, hit al-Azdi who had cut it off, and killed him. He went on fighting in spite of his amputated leg and saying:

O my leg, do not be afraid! Most surely my arm is with me; I protect my leg with it.

He was still in such a state of extreme heroism and bravery, defending the thought and doctrine until his blood bled. He set off to the man who cut off his leg and leaned against him, while he was dead. A person passed by him and asked: "Who has done this to you?" "My relatives," he replied. Then Saheem al-Hamadani37 killed him, his three brothers, and all his companions38. That pure

blood which was shed, the noble souls which were killed for the sake of defending the religion of Allah and Imam ‘Ali, are in the protection of Allah.

Imam ‘Ali Seeks The Help Of Kufa

Imam ‘Ali (‘a) was ready to invade al-Sham where Mu’awiya had declared the mutiny against his government and refused to pay homage to him. While he was earnest in managing the affair, he was surprised by the news of that the people of Mecca were excited to avenge Uthman out of the provocation of Talha, al-Zubayr, A’isha, and their Umayyad followers. Accordingly, the Imam feared that the Muslims will be divided. He thought that their danger was stronger than that of Mu’awiya, and their wickedness was stronger than that of his. If he had not hurried to put an end to that trouble, it would have been about to be wider, and mutiny and disagreement be greater. So he prepared himself to go to them. The righteous from among the Muhajirin and the Ansar hurried to support him.

They quickly went out to catch up with them before they could enter a city lest they should corrupt it. When they arrived in al-Rabadha, they knew that they (the enemy) had entered Basra and some events had taken place there. The Imam stayed at al-Rabadha for some days to make firm his affairs. He sent for the people of Kufa seeking their help and support to put an end to the discord. He delegated to them Muhammad Ibn Abi Bakr and Muhammad Ibn Ja’far[39].

He supplied them with a letter in which he said: “I have chosen you over the cities. I have hurried to you because of what has happened. Therefore, be helpers and supporters for the religion of Allah. Support us and rise with us. What we want is righteousness, that the community may be brothers. Whoever likes that and prefers it likes the truth, and whoever detests that detests and overlooks the truth.”[40]

The two messengers covered the desert and arrived in Kufa. They showed the Imam's letter to Abu Musa, the governor of the city. However they did not find any response from him. Rather, they found that he had unusual attitude. He discouraged the people, weakened the troops, and prevented them from responding to the Imam's call. The two messengers severely talked with him. He answered them through justifying his stubbornness, saying: "By Allah, the pledge of allegiance to Uthman is a trust with me and with your leader. Therefore, if there is no escape from fighting, we will not fight against anyone until we put an end to those who killed Uthman!"

The two Muhammads sent the news to the Imam and informed him of the mutiny of Abu Musa and his discouraging the people. The Imam sent Hashim al-Mirqal to undertake the leadership and supplied him with a letter in which he has mentioned: "I have sent Hashim to undertake the matter of Muslims on my behalf. Therefore, return the people to him. I have entrusted you to be among my helpers for the truth."

Hashim went and arrived in Kufa. He knew that Abu Musa was insistent on his mutiny and going too far in his malice and enmity. They tried to convince him and return him to the true way but with no use. Abu Musa sent for Sa'ib Ibn Malik al-Ashqari to consult with him about the matter, and he advised him to follow the Imam and carry out his orders. However, he did not pay attention to the advice and remained insistent on his rebellion and stubbornness. As a result, Hashim sent the Imam a letter in which he informed him of his failure in his task and mediation.

Imam 'Ali Delegates Al-Hasan

Imam 'Ali delegated his son al-Hasan along with Ammar Ibn Yasir. He supplied him with a letter in which he deposed Abu Musa from his office and appointed Qurdha Ibn Ka'ab[41] instead of him. The following is the text of his letter: "I think you should

withdraw from this matter in which Allah has placed no share for you through your refraining from carrying out my command. I have sent al-Hasan Ibn ʻAli and Ammar Ibn Yasir to urge the people. I have also sent Qurdha Ibn Kaʼab as a governor over the city. Therefore, withdraw from our work (while you are) dispraised and expelled. If you do not do, then I have commanded him to declare war against you."

Imam al-Hasan arrived in Kufa, and the people gathered around him in masses. They expressed their submission and obedience to him, and showed him friendship and loyalty. In the meantime Imam al-Hasan announced the deposal of the rebellious governor from his office and the appointment of Qurdha in his place. However, Abu Musa remained insistent on his deception and error. He went to Ammar Ibn Yasir and talked to him about Uthmanʼs affair that he might find a way in his speech to accuse him of the murder of Uthman, and that he might use that as means to make the people desert the Imam. He said to him: "O Abu al-Yaqdhan, have you wronged the Commander of the Faithful (Uthman) as those who wronged him, and placed yourself among the sinners?"

"I did not do," replied Ammar, "why have you accused me of evil?"

Al-Hasan knew Abu Musaʼs purpose, so he interrupted the argument, saying to him: "O Abu Musa, why have you discouraged the people?"

Imam al-Hasan talked with him with kindness and leniency, that he might uproot the spirit of wickedness and obstinacy from his soul, saying: "O Abu Musa, by Allah, we have wanted nothing except righteousness, and none fears the Commander of the Faithful (Imam ʻAli) for a thing."

Abu Musa became astonished. He could not stand his obstinacy and tyranny, so he said to the Imam:

-You are right, may my father and mother die for you! However, the adviser is trustworthy. -Yes. -I have heard Allah's Apostle saying: "There will be a sedition. The one who sits down during it is better than the one who stands up. The one who stands up is better than the one who walks. The one who walks is better than the one who rides." Allah, the Great and Almighty, has made us brothers and made it unlawful for us to plunder our properties and shed our blood. He has said:

"O you who believe, do not devour your property among yourselves falsely, except that it be trading by your mutual consent; and do not kill your people. Surely Allah is merciful to you" (Qur'an, 4:29).

And He, the Great and Almighty, has said:

"And whoever kills a believer intentionally, his punishment is hell" (Qur'an, 4:93).

As for Ammar, he confronted him, refuted his false sayings and deception, saying:

-Have you heard that from Allah's Apostle? -Yes, and these are my hands (ready to be cut off) for what I said.

Ammar turned to the people and said to them:

-Most surely, Allah's Apostle meant Abu Musa with that. For when he sits down is better than when he rises.

Ammar's speech, and al-Hasan's kindness and long patience were useless to this rude, rebellious person, who did not yield to anything except severity and force. He remained insisting on discouraging the people and making them withdraw from going to support Imam 'Ali.

The Prophet's grandson (al-Hasan) began arousing the determinations, activating the souls, and motivating them for jihad. He addressed them, saying: "O People, You have known what for Com-

mander of the Faithful, ‘Ali Ibn Abi Talib jhas marched. We have come to you to seek your help, for you are the front of the Ansar and heads of the Arabs. You have heard that Talha, al-Zubayr, and A’isha have gone out (to fight against Imam ‘Ali) after their pledge of allegiance. And you know that women’s feebleness and weak opinion vanish. For this reason, Allah has regarded men as caretakers over women. By Allah, if none of you supports him, I hope that those, who have come with him from among the Muhajirin and the Ansar, will be sufficient; therefore, help Allah, and He will help you.”

Then Ammar rose and began urging the people for jihad and he explained to them the reality of the state in respect of Uthman’s affair, saying: “O people of Kufa, if our news are absent from you, then our affairs have reached you. Most surely those who killed Uthman have not apologized to the people for killing him nor have they condemned that. They have placed Allah’s Book between them and their arguments. Allah has made some live and some others die. And as for Talha and al-Zubayr, they were the first to stab (Uthman) and the last to command (the people to avenge him). And they were the first to pay homage (to Imam ‘Ali). But when what they hoped missed them, they broke their allegiance without any reason. And this is the son of the daughter of Allah’s Apostle. You know him. He has come to seek your help. And ‘Ali has (come to you) with the Muhajirin, the Badris, and the Ansar who have headed the abode and faith.”

After them, Qays Ibn Sa’d rose and summoned the people to carry out their religious duty and support Amir al-Mu’minin (Imam ‘Ali), saying:

“If we had faced the men of the Consultative Committee with the matter, then ‘Ali would have been the most appropriate for it, and the fight against those who refused him would have been lawful. With a greater reason the proof is against Talha and al-Zubayr. They had willingly paid homage to him. But they have opposed

him out of envy. ‘Ali has come to you along with the Muhajirin and the Ansar.”

Any way, Abu Musa went on insistence on his tyranny. He discouraged people and summoned them to desert Amir al-Mu’minin (the Commander of the Faithful) and not to help him. He paid not attention to all that which he heard from al-Hasan and the orators, to the extent that al-Hasan became tired in spite of his clemency. He shouted at him with excitement and violence. He said to him: “Withdraw from our work, O man, and leave our pulpit!”

Al-Hasan went on urging the people to go to jihad and help his father. He rose among them and said: “O people, respond to the summons of your commander and go to your brothers, for there will be those who hurry for this matter. By Allah, if men with reason undertake it, it will be better for them in the sooner, the later, and the end. Respond to our summons and help us with that with which you and we have been afflicted. The Commander of the Faithful (Amir al-Mu’minin) says to you: ‘I have gone out (to fight) whether I am an oppressor or oppressed. I remind of Allah the man who takes care of Allah’s right that he may hurry for jihad. If I am oppressed, then he should help me, and if I am an oppressor, he should punish me. By Allah, Talha and al-Zubayr were the first to pledge allegiance to me and were the first to betray me. Have I possessed alone any property or changed any religious precept? Hurry to jihad, enjoin the good, and forbid the evil.”

People responded to al-Hasan with listening and obedience to his summons. But the leader, Malik al-Ashtar, thought that the affair would not go well unless that Abu Musa should be brought out as disrespected and degraded. So he along with a group of his people went and surrounded the palace. When Abu Musa’s servants looked at them, they quickly went to him. Fear and terror prevailed them, so they said to him: “O Abu Musa, this is (Malik) al-Ashtar. He has entered the palace. He has hit and brought us out.”

Accordingly, the rogue (Abu Musa) came out of the palace. Astonishment dominated him. Malik al-Ashtar shouted at him: "Get out of our palace, may your mother lose you!"

Abu Musa al-Ash'ary hesitated for a while, but Malik shouted at him again: "Get out! May Allah bring out your soul! By Allah, you are among the hypocrites!"

Al-Ash'ary said with a faint, weak voice:

-Postpone me for this night! -You shall have it, and do not spend the night in the palace.

The people entered the palace to loot Abu Musa's possessions and properties. However, Malik al-Ashtar did not turn away from his opponent. He took a noble attitude towards him. He prevented people from looting his belongings and from punishing him. He said to them: "I have postponed him for this night. I have driven him away, so refrain from him."

Accordingly, people refrained from him. In the morning, this aggressive sinner (Abu Musa) went out of the palace in disgrace. The affairs went well with Imam al-Hasan. He talked to people to go out for jihad, saying: "O people, I will leave early in the morning, so whoever likes to go out with me on the backs of mounts or on water can do that."

The people responded to the Imam's summons. When Qays Ibn Sa'ad saw that, he became glad and delighted, and he recited some poetry.

As a result, Kufa was full of mujahideen. Many thousands of them left for Jihad. Some of them embarked ships, and some others rode mounts. They were pleased and satisfied. Al-

Hasan headed them. When they arrived in Thi Qaar42, they met Imam 'Ali ('a) who had stayed their. He was pleased with his son's success. He thanked him for his great efforts.

Fabrication Against Imam Al-Hasan

In his book al-Tarikh (history), al-Tabari has narrated a fabricated tradition in which there are some fabrications against Imam al-Hasan. We will mention the tradition to readers, and then we will explain that which refutes the fabrications therein. He has mentioned that al-Hasan walked towards his father after the mutiny of Talha and al-Zubayr and said to him:

-I had commanded you, but you disobeyed me. You will be killed today in loss, and you shall have no supporter.

-You still yearns (for Uthman) just as a slave girl does. What had you commanded me with, and I disobeyed you?

-I commanded you to leave Medina on the day when Uthman was surrounded, that he might be killed while you were not there. On the day when he was killed, I commanded you not to accept the pledge of allegiance until the delegations and the Arabs from the cities would come to you. When these two men (Talha and al-Zubayr) had done what they did, I commanded you to sit down in your house until they made peace with each other. If there had been corruption, it would have been done through the hand of someone other than you. You had disobeyed me in all of that.

-O my little son, as for your statement 'if I had gone out of Medina when Uthman was surrounded', we were surrounded as Uthman was surrounded. As for your statement 'do not accept the pledge of allegiance until the pledge of allegiance of the cities will come', most surely the affair belonged to the people of Medina, and we hated to let this affair get lost.

As for your statement 'when Talha and al-Zubayr mutinied', that was a weakness against the men of Islam. By Allah I have been defeated since I was appointed as a ruler, and wsa deprived that I could not reach anything I wanted.

As for your statement 'sit down in your house', what shall I do in respect of that which is obligatory on me? Or what do you want me to do? Do you want me to be like a hyena which is surrounded and it is said to it: Come out! Come out!?43 It is not here until its hock appears, and then it comes out. If I do not reflect on what is incumbent on and concerns me, so who will reflect on it? Therefore, refrain from me, O my little son44.

Al-Tabari has narrated this tradition on the authority of Sayf Ibn Umar al-Asadi al-Tamimi. The tradition is among his fabrications and the things created by him. Reliable traditionists have unanimously agreed on that Sayf was weak and none has relied on his traditions, for he was famous for lying, fabricating, and making up traditions. Some of them have accused him of bad religion. They have explained his condition and reality. They have also showed his fabrications and the news created by him. Among them is the religious scholar Allama Sayyid Murtada al-Askari. He has mentioned that in his book Abdullah Ibn Saba'.

What clearly shows that the tradition has been fabricated is that it has been mentioned in it that Imam al-Hasan has said to his father: "I had commanded you, and you disobeyed me." This is the ugliest and bitterest speech. How did al-Hasan receive his father with that, while he was knowledgeable of his reality and his great position? And he had already said in respect of him: "The first did not precede him, nor did the last reach him through a deed." Without doubt this speech is contrary to the moralities of Imam al-Hasan, who avoided evil deeds and nonsense even if toward his enemies and opponents. Therefore, how did he address his father with that.

Abd Al-Wahab al-Najjar has commented on this fabricated tradition, saying: "It is as if that I hear him (Imam 'Ali) say Uthman's statement in respect of this affair: 'I will not take off the garment that Allah, the Great and Almighty, has clothed me with!' This is the excuse which one who wants safety for him and the Muslims does not accept. Or it is like the excuse of the colonialist states that

say that there is no escape from undertaking the affairs of the nations which they occupy and dominate, and control their public utilities and the elements of their life."45

Abd Al-Wahab al-Najjar is famous for his siding with the Umayyads and his turning away from Ahl Al-Bayt (the Prophet's Household). He is unsuccessful in many of his researches. He has depended on the fabricated traditions. He has not considered them carefully. Through these severe words he has showed impudence towards Imam 'Ali. He has likened him to the oppressive colonialist states that spread tyranny and oppression in the earth. As for Imam 'Ali ('a), he established justice and equality, spread all humanitarian ideals during the period of his government. The history of mankind has never known a ruler like him in his justice and righteousness, and that he was not deceived by the appearances of power and authority. While the Imam was mending his sandals with his own hands, Abdullah Ibn Abbas came in to him. The Imam asked him:

-O son of Abbas, how much do you value them? -They have no value. -By Allah, they are more lovable to me than these affairs of yours but for the fact that I must establish what is true and ward off what is false.

This is the Imam's viewpoint of government. In his viewpoint the government was a mere means for establishing what was true and warding off what was false. If he wanted government, Uthman would not have won it. We have mentioned that when we talked about the Consultative Committee. Then how is it correct that the Imam is compared to the infidel colonialist states, while he was as the Prophet's self, his guardian, and the Gate of the city of his knowledge?

The Two Parties Meet

The Imam's regiments moved from Thi Qaar. They hurried and arrived in al-Zawiya46. The Imam stopped there and offered four rak'as. Having finished his prayer, he covered his own cheek with dust while he was weeping. Then he raised his hands to supplicate Allah, saying: "O Allah, Lord of the heavens and what they shade, of the earth and what it carries, and Lord of the Great Throne! This is Basra. I ask you (to grant me) some of its good. I seek refuge with You from its evil! O Allah, settle us in the best abode! O Allah, most surely, these people have disobeyed me, aggressed against me, and broken the pledge of allegiance to me! O Allah, spare the Muslims' blood!"47

When the Imam (and his troops) settled down, he immediately sent Ubaydillah Ibn Abbas, and Zayd Ibn Souhan to A'isha to summon her to spare the blood and unify the Muslims. He said to them: "Say to her: 'Allah has commanded you to stay in your house and not to go out. Surely you know that, but a group of people has deluded you. So you have gone out of your house, and the people have fallen into the tribulation and the tiredness due to your agreement with them. It is better for you to go home and not to hover about dispute and fighting. If you do not go home and this discord is not extinguished, it will bring about fighting, and many people will be killed because of it. Therefore, fear Allah, O A'isha, and return to Allah in repentance. Allah accepts the repentance from His servants and pardons them. Beware of that the love for Abdullah Ibn al-Zubayr and the kinship to Talha will move you to an affair leading to the fire."

If A'isha had understood this advice and given up her plot, she would have brought about general good for the community. But she paid no attention to that. She said to the two messengers: "I can not refute 'Ali Ibn Abi Talib with speech because I cannot reach him through arguing."48

She could not refute him with speech because she had no proof to defend herself. Then the Imam sent Talha and al-Zubayr a letter in which he summoned them to make peace and leave disagreement.

This is the text of the letter: "You have come to know, even if you have concealed, that I did not go to the people until they came to me, and that I did not take allegiance from them until they pledged allegiance to me. You were among those who came and paid homage to me. The populace did not pledge allegiance to me for a victorious authority nor for an offer. If you willingly paid homage to me, then return and turn in repentance to Allah as soon as possible. If you unwillingly pledged allegiance to me, then you have placed for me a way against you through your showing obedience and keeping disobedience a secret. By my life, you were not worthier of the Muhajirin in the precautionary dissimulation and concealing. If this affair had moved you to enter it before, then it was wider to you than your coming out of it after your acknowledging it. You claim that I have killed Uthman, then between you and me is one who fell behind you and me from among the people of Medina. Then it is incumbent on each one as much as he stands. Give up, O two Sheikhs, for your greatest affair is now disgrace, before the disgrace and the fire that will come together."[49]

However, they did not respond to the call of the truth; rather, they insisted on corruption, mutiny, and aggression. They declared resistance and fighting against the Imam.

Ibn Al-Zubayr's Speech

Abdullah Ibn al-Zubayr was too extreme in instigating discords and shedding blood. He spoiled all the means that Imam 'Ali ('a) made to make peace. He addressed the masses of Basra and urged them to fight against the Imam. This is his speech: "O people, most surely, 'Ali Ibn Abi Talib killed the true Caliph, Uthman. Then he has prepared the armies to attack, control you, and take your city. Therefore, be men of avenging the blood of your caliph, to keep your sacred things, and fight on behalf of your women, children, ancestries, and lineage. Are you satisfied that the people of Kufa enter your country? Be angry, for you have been made an-

gry! Fight, for you have been fought. ‘Ali can see none other than him in this matter. By Allah, if he won a victory over you, he would destroy your religion and your world.”

Ibn al-Zubayr’s speech is full of fallacies, lies, and provoking of religious fanaticism and party spirit against Imam ‘Ali. He knew, without doubt, that he told lies. However it was his own soul that enticed him to do that out of craving after power and authority.

Al-Hasan’s Speech

When Imam ‘Ali (‘a) heard al-Zubayr’s speech, he commanded his son al-Hasan to refute him. Imam al-Hasan rose and made a speech. He praised and lauded Allah, and then he said: “We have heard Ibn al-Zubayr’s speech in respect of my father and his saying that he (Imam ‘Ali) had killed Uthman. You, O people of the Muhajirin and the Ansar and other Muslims, have come to know Ibn al-Zubayr’s speech about Uthman and what his name was with him and the blame he unjustly laid on him. On that day, Talha hoisted his flag on his (Uthman) public treasury while he was still alive. Therefore, how do they accuse my father of killing him and dispraise him? If we wished the speech against them, we would say.

“As for his speech that ‘Ali has extorted the affair of the people, it is the greatest proof of his father that he claimed that he pledged allegiance to him with his hand and not with his heart. Certainly he admitted the pledge of allegiance while he claimed the innermost thoughts. Therefore, he must give a proof on what he has claimed. And how can he do that?!

“As for his wonder at the coming of the people of Kufa to the people of Basra, then what is his wonder at the people of the truth when coming to the people of falsehood?

“As for the supporters of Uthman, we have neither war nor fighting against them, but we fight against the rider of the camel and

her followers…"[50]

Certainly Imam Abu Muhammad (al-Hasan) has confuted Ibn al-Zubayr's claims and refuted his fabrications. It was Ibn al-Zubayr, Talha, and A'isha, who kindled the fire of the sedition against Uthman. As for Imam 'Ali ('a), he had no role in that. We have already explained that.

The Summons To Allah's Book

Imam 'Ali spared no effort to strengthen peace, avoid war, and summon people to put into practice what Allah's Book had commanded. He raised the Qur'an with his right hand and walked through his companions. He had a ray of hope in making peace. He said to them:

"Which one of you can show them the Qur'an and what there is in it? If his hand is cut off, he must take it with the other. If it is cut off, he must take it with his teeth. He will be killed."

A Kufan young man rose zealously and nobly and said to him: "I will do, O Amir al-Mu'minin."

The Imam turned his face away from him for a while. He walked through his companions and asked them to achieve this task. But none responded to him except that noble young man. So he gave him the Qur'an and said to him: "Show them this Qur'an, and say that it is between you and us. You should take Allah into consideration concerning our and your bloods."

The young man proudly set off. Neither fear nor terror was in his heart. He waved the Qur'an before A'isha's troops. He summoned them to do according to the Qur'an. In the meantime he summoned them to cling to brotherhood and peace. However, they turned away from him. Their selfishness and their hating the truth moved them to attack him. They cut off his right arm, and he took the Qur'an with his left hand and summoned them to follow Al-

lah's Book. They attacked him again and cut off his left hand, and he took the Qur'an with his teeth. He drowned in blood. In the moments of his life, he summoned them to peace and to spare their blood, saying: "You should take Allah into consideration in respect of our and your blood."

Nevertheless, they attacked him and insisted on their error and obstinacy. They showered him with arrows, and he fell to the ground a martyr.

After this excuse, the Imam found no means except war. He said to his companions: "Now, it is lawful for you to fight against them and it is good for you to strike them!"[51]

The Declaration Of The War

After the murder of his messenger, Imam 'Ali summoned the leaders of his army. He specified for them their places. He mobilized the fighters for war. Then he gave them some moral instructions on virtue, mercy, and justice. He said to them: "O people, if you defeated them, do not finish off the wounded, do not kill the captives, do not follow those who turn back, do not seek those who retreat, do not disclose private organs, do not maim a killed one, do not violate an honor, do not approach their belongings except that which you find in their camps such as weapons, horses, mules, slaves, and bondmaids. Other than that is inheritance belongs to their inheritors according to Allah's Book."

A'isha rode her camel called Askar. She asked her men to give her a handsome of pebbles. She threw these pebbles against Imam 'Ali's followers and said, 'How ugly faces!' A man from Imam 'Ali's companions cried at her, 'O A'isha, and you did not smite when you smote, but it was Satan who smote.'

She was the commander-in-chief. It was she who organized the troops and gave commands. Her troops aimed their arrows at Imam 'Ali's camp. They killed some of his companions. After that,

the Imam found no escape from fighting against them. He girded himself with his own sword and gave the standard to his son Muhammad52. He said to al-Hasan and al-Husayn: “I have given the standard to your brother and left you due to your position with Allah’s Apostle.” Muhammad set off to the field of the battle with a firm determination. He sought success and victory, but the people showered him with their arrows from all directions.

Imam ‘Ali attacked the people while he was carrying the standard in his left hand and showed in his right hand his sword Dhu ‘l-Fiqar, with which he fought against the infidels and the polytheists, and with which today he fought against those who reneged their religion and deviated from Islam. The leading Muhajirin and Ansar surrounded him. All the enemies before them were like ashes on which the winds blow hard on a stormy day.

Al-Zubayr Is Killed

Imam ‘Ali (‘a) went out unarmored among the troops and shouted at the top of his voice:

-Where is al-Zubayr?

Al-Zubayr walked towards him while he was heavily armed. When the Imam saw him, he embraced him and said:

-O Abu Abdullah, what has made you come here? -I have come to avenge Uthman!

The Imam looked at him and asked:

-Avenge Uthman? -Yes. - May Allah kill whoever killed Uthman!

The Imam gently began talking with him and reminded him of his support to him, saying:

-I adjure you before Allah, O Zubayr! Did you know that you and Allah's Apostle (S) passed by me, while he was leaning on your hand? Allah's Apostle greeted and smiled at me. Then he turned and said to you: "O Zubayr, you will unjustly fight 'Ali!"

Al-Zubayr bowed his head. His face turned pale. His heart melted out of sorrow and regret. He felt remorse for what he had neglected. He said to the Imam:

-O Allah, yes! -Then, why do you fight against me? -I have forgotten it, by Allah! If I had known it, I would not have fought against you53. -Return! -How can I return while the misfortune has become great and the matter has become intense? -Go back before that the disgrace and fire come together!

Al-Zubayr decided to withdraw from this discord, but he wanted to get rid of it peacefully. So he said to A'isha: "O mother of the faithful, by Allah, I did not take a situation, unless I knew where to put my foot except this one. I do not know whether I am coming forwards or going backwards!"

A'isha knew his hidden intention and what he wanted through his speech. She understood that he wanted to withdraw. She sneeringly said to him:

-O Abu Abdullah, you are afraid of the swords of the children of Abd Al-Muttalib.

This mockery played with his soul, and his wicked son Abdullah increased his upset and worry, and made him come back to the battlefield. He said to him:

-You were aware of your coming out, but when you saw the standards of ('Ali) Ibn Abi Talib and knew that death is behind them, you have become cowardly.

His son accused him of weakness and cowardice which was a disgrace, abasement, and a defect. The father said:

-Woe unto you! I swore (by Allah) before him (Imam ‘Ali) that I should not fight against him! -Expiate your oath by setting free your slave Sarjas.

So he freed his slave54. Then he wandered in the battlefield to show his bravery to A’isha and to his son. He wanted to show them that he paid no attention to death. He attacked the left wing of the Army. Then he returned and attacked the middle of the Army. Then he returned to his son and said to him: “Is the one who does so cowardly?”

Then he went to Wadi al-Siba’. Al-Ahnaf Ibn Qays and his people had been there. His people said to him: “This is al-Zubayr. He has passed.” And he said: “What shall I do to al-Zubayr? He has brought together two great groups of people and made them kill each other.” Some people from the tribe of Tamim followed him. Amr Ibn Jarmuz preceded them to him. Al-Zubayr stopped to perform the prayer and said to Amr: “Shall you lead me (in prayer) or shall I lead you?” Al-Zubayr led him, and Amr Ibn Jarmuz killed him while praying55.

The end of al-Zubayr’s life was mixed with treachery, treason, and mutiny against the truth. Unfortunately, he had a brilliant past full of good deeds and merits. He was the leader of Hilf (alliance) al-Fudool whose slogan was supporting the oppressed. Then, what was the matter with him during that period of time? He turned away from Imam ‘Ali and forgot the persecutions that he suffered. That was when Taym usurped his right for the first time, Adi for the second time, and Umayya for the third time.

And then he (al-Zubayr) came to usurp his right. Unfortunately, al-Zubayr had such painful end though he had noble attitudes. Through his sword he removed the sadness from the face of Allah’s Apostle (S). After the Prophet (S) he stood beside Imam ‘Ali. He protected his side and announced his merits and gave him precedence over others. So what made him rebel against the Imam? Did ‘Ali Ibn Abi Talib possess alone the Muslims’ proper-

ties? Did he save up something for himself and his family, that al-Zubayr might fight and mutiny against him?

A'isha Is Surrounded

Some Arab tribes regarded death as good and delicious for the sake of A'isha, so they offered sacrifices for her. They went too far in protecting and defending her. They are as follows:

Al-Azd

The tribe of al-Azd adored A'isha and sacrificed their lives for her, to the extent that they took her camel's dung and smelt it. They said: "The smell of the dung of our mother's camel is like musk."[56] They hurried to defend her death-defying.

They surrounded her camel "Askar" and caught its bridle. A'isha was astonished and she asked:

-Who are you? -We are al-Azd.

She began moving inside them the spirit of enthusiasm and she urged them to die for her, saying: "The free are patient. I still see that victory comes from the Banu Dhabba!"

These words kindled the fire of the revolt in themselves, and they rushed to death and fought severely for her sake[57].

Banu Dabba

Banu Dabba were from the mean and low Arabs. They had rude hearts and natures. Their souls were full of the bad customs and vices of the pre-Islamic era. They cheaply sacrificed their lives for A'isha. They surrounded her camel death-defying.

They stood steadfastly to the extent that their hands and heads were cut off. On that day, they used Uthman's blood as a slogan for them.

Forty men from them were killed around A'isha's camel. In this respect A'isha said: "My camel was standing until I lost the voices of Banu Dhabba."

Banu Najiya

From among the tribes who were fond of A'isha was the Banu Najiya. They hurried to the field of death for her sake. They held the bridle of her camel, and she asked about them, and it was said to her: "We are the Banu Najiya." She urged them and threw them in the flame of the war, saying: "Be patient, O Banu Najiya! I know that the qualities of Quraysh are available in you!"[58]

These are some of the tribes who offered many sacrifices for the sake of A'isha. Certainly, their mother (A'isha) deluded them and threw them into a sedition because of her ambitions and spites.

The Camel Is Killed

A violent battle took place between the two parties. The companions of Imam 'Ali ('a) wanted to protect the Imam of the Muslims and the guardian of their Prophet, while the companions of A'isha wanted to protect their mother and to die for her that many of them were killed. Imam 'Ali ('a) thought that the battle would not end as long as the camel was there. Accordingly, he summoned Ammar and Malik al-Ashtar. When they were present before him, he said to them: "Go and kill that camel, for the flame of the battle will not go out as long as it is alive! They have used it as a qibla (direction) for them."

Malik al-Ashtar, Ammar, and some young men from Murad set off. A young man named Mu'ammar Ibn Abdillah[59] went to the

camel. He hit it on the hock. The camel fell to the ground and cried in a way which none had ever heard.

A'isha's companions scattered. The idol (the camel) for which they offered sacrifices was destroyed. Then, Imam 'Ali ordered the camel to be burnt and to be scattered into the air lest some of it should remain and the simple people might be fond of it. Having finished that, he said: "May Allah curse this animal! It is similar to the calf of the children of Israel!"

Then he looked at the ashes of the camel that the wind took. Then he recited this Qur'anic verse:

"And look at your god to whose worship you kept [so long]; we will certainly burn it, then we will certainly scatter it a [wide] scattering in the sea" (Qur'an, 20:97).

A'isha Is Pardoned

Imam 'Ali ('a) received A'isha with kindness and pardoning. He sent to her brother Muhammad to ask her about her conditions. Muhammad went to her. He entered his hand into her howdah. She was afraid of him, so she shouted at him, saying:

-Who are you? -The most hated one of your family to you!

She recognized him immediately. She said to him while her soul was full of hatred and malice towards him:

-The son of al-Khath'amiyya? -Yes, your dutiful brother! -Undutiful!

She turned her face away from him. But he turned to her and asked her with kindness and leniency:

-Has anything abominable befallen you? -An arrow that has not harmed me!

He removed the arrow from her. At the last part of the night, he led her camel and took her to Safiyya, daughter of al-Harith[60] in the house of Abdullah Ibn Khalaf al-Khaza'i[61]. She stayed there for some days.

The Amnesty

Imam 'Ali gave a general amnesty to all of his enemies and opponents. As for A'isha, she asked the Imam to give security to her nephew Abdullah Ibn al-Zubayr, who was the bitterest enemy of the Imam. The Imam responded to her for that. Al-Hasan and al-Husayn talked to him about Marwan, and he gave security to and pardoned him. His caller called: "The wounded should not be finished off, those who turn back should not be chased, those who retreat should not be stabbed, those who lay down their weapons will be safe, and those who stay in their house will be safe."

Then he gave security to those black and red, as al-Ya'qubi says[62]. He did not punish any of his opponents. In this manner peace spread and tranquility included all the quarters of Basra.

A'isha Is Released

Imam 'Ali ('a) sent Abdullah Ibn Abbas to A'isha to ask her to leave Basra for Medina, that she might stay in her house as Allah had commanded her. Abdullah Ibn Abbas asked permission to enter her house. But she refused to permit him. He came into her house without permission and took a pillow from her luggage and sat on it. She was angry with him and said to him: "By Allah, O Ibn Abbas, I have never seen (anyone) like you. You have entered our house and sat on our cushion without our permission."

Abdullah Ibn Abbas said: "By Allah, it is not your house. Your house is that which Allah has commended you to stay in, but you

did not do. Amir al-Mu'minin commands you to go back to your country which you had gone out of."

She showed her hidden malice and hatred towards the Imam, saying:

-May Allah have mercy on the Commander of the Faithful, Umar Ibn al-Khattab. -Yes, and this is the Commander of the Faithful, 'Ali Ibn Abi Talib. -I refuse! I refuse! -Your refusal was but too short, and then you became in a state that you neither go nor come, and neither order nor prevent!

His words hurt her, and she wept. Then she said to him: "Yes, I will go back because the most abominable country to me is that in which you are!"

Ibn Abbas became excited by her speech, and he said to her: "By Allah, this is not to be our reward from you when we have regarded you as the mother of the believers and your father as truthful to them!"

She answered him with the silliest speech, saying: "Do you remind me of (the favour) of Allah's Apostle?"

How far this speech is from faith! Had it not been for Allah's Apostle, she would be nothing? Because of the Prophet (S), her star went high, and she had a reputation. Ibn Abbas said: "We remind you of him. If he had a position with you similar to his (the prophet) position with us, you would remind us of him (as favour)!"

Then he left her and went away. He told Imam 'Ali about his dialogue with her and her response to his speech. The Imam thanked him for that63. When A'isha decided to depart, Imam 'Ali supplied her with the best of supply and prepared for her a full caravan that lacked nothing. On the day when she was to travel, he, al-Hasan, and al-Husayn, came in to her. When the women saw the Imam, they cried and shouted before him. Safiya, the owner of

the house, said to him: “O you who have killed the beloved ones! O you who have divided the communities! May Allah make your children lose you just as you have made the children of Abdullah orphans!”

The Imam answered her: “If I were the one who killed the beloved ones, then I would kill those who were in this house.” He indicated with his hand to a room where some of his enemies and opponents were hidden there. Those who were with the Imam wanted to attack them, but he prevented them from doing that. Then a speech took place between A’isha and the Imam. She said to him: “I want to stay with you, that I may go to fight against your enemy!” However, the Imam refused and commanded her to stay in the house where Allah’s Apostle had left her. If the Imam wanted the timely policy, he would respond to her for that. However, he was the source of piety and faith. He wanted to behave toward her according to the Islamic law, which makes it incumbent on woman to conform to her hijab and to educate her own soul and to set right her house; and she has at all no right to enter party affairs or political battles. At last, A’isha left Basra after she had filled its houses with lost orphans, sadness, tears, terrified Muslims, and murder everywhere. The number of the victims because of her was ten thousands; half of them was from the companions of Imam ‘Ali, and the other half was from her companions64.

Through her rebellion against Imam ‘Ali she destroyed the relationships among the Muslims, blew up the links of brotherhood the that Prophet had established, opened a door to discords and evil among the community of Muhammad (S). Besides, she paved the way for Mu’awiya and the Umayyads to mutiny against the Imam. She also paved the way to them to use Uthman’s blood as means to obtain government, to enslave, and abase the Muslims. The ulama of the Muslims have unanimously agreed on that those who made such mutiny were sinners, that they had no justification at all to do that. They have also described them as the oppres-

sive. They have said that the religious duty required fighting against them according to this Qur'anic verse:

"And if two parties of the believers quarrel, make peace between them. But if one of them acts wrongfully toward the other, fight that which acts wrongfully until it returns to Allah's command" (Qur'an, 49:9).

Abu Hanifa says: "No one ever fought against 'Ali, unless 'Ali was worthier of the truth than him. Were it not for what 'Ali followed among them, no one would know how to deal with the Muslims. Without doubt, 'Ali fought against Talha and al-Zubayr after they had paid homage to him and then they broke their homage. And at the Battle of al-Jamal, 'Ali treated them with justice. He was the most aware of Muslims, and the Sunna has decided to fight the men of oppression."65

Ibn Hajar has said: "The people who took part in the Battles of al-Jamal and Siffin accused 'Ali of colluding with those who killed Uthman, while he was innocent of that and was far from it." He added: "It is incumbent on the Imam to fight against the oppressive. The companions (of the Prophet) had unanimously agreed on him. He had not to fight against them unless he should send to them someone trustworthy, clever, and loyal. He should ask them about the reason why they had harbored malice against the Imam just as 'Ali did when he sent Abdullah Ibn Abbas to the Kharijites at al-Nahrawan."66

Al-Huwayni has said: "'Ali Ibn Abi Talib was a true Imam in respect of appointing him as a ruler. And those, who fought against him, were oppressive."67

The Islamic law requires the Imam of Muslims to fight against those who rebel against the religious authority, for their mutiny divides the unity of the Muslims and destroys their brotherhood.

Imam al-Hasan witnessed this terrible event, and it made him know the people's hatred and spites toward his father. During

that event, he was a unique hero and an experienced leader. He could urge the people to fight against the forces who mutinied against his father. With this point we will end our talk about the problem that took place in Basra that we may meet with him at Siffin.

- 1. He meant Sa'd Ibn Abi Waqqas, who refrained from paying homage to the Imam, and was among the members of the Consultative Committee. The reason was that he had harbored malice against the Imam and hated him, as Talha said.
- 2. Al-Imam was al-Siyasa, vol. 1, p. 52.
- 3. Al-'Anasir al-Nafsiya. Many authors have discussed Shafeeq's wrong viewpoints.
- 4. Al-Ya'qubi, Tarikh, vol. 2, p. 132.
- 5. Saraf was a place six miles from Mecca, and it was said that it was more than that. At it the Prophet (S) married Maymoona, daughter of al-Harith, who died there. The narrators of al-Bukhari have said: "The name of the Place was Sharaf." This has been mentioned in Mu'jam al-Buldan, vol. 5, p. 71.
- 6. Al-Tabari, Tarikh, vol. 3, p. 454. Others have mentioned that.
- 7. At the begging of the book we have in detail talked about the traditions narrated from the Prophet in respect of his love for his household.
- 8. Al-Bukhari, vol. 2, p. 125, Chapter on Obligatory One Fifth (Khums). Muslim, Sahih, vol. 2, p. 503. It has been mentioned in it that he (a.s.) has said: "The head of unbelief (will issue) from here where Satan's horn appears."
- 9. Ihya' al-'Uloom, vol. 2, p. 35, Chapter on Morals of Marriage.
- 10. Al-Bukhari, Sahih, vol. 1, p. 143.
- 11. Imam Ahmad, Musnad, vol. 4, p. 275.
- 12. Ibn Abi al-Hadid, Sharh Nahj al-Balagha.
- 13. 'Abqariyat al-Imam 'Ali , p. 87.
- 14. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 2, p. 76.
- 15. The Islamic Law requires that the blood heir is at first the guardian. If there was no blood heir, then the religious judge

is the guardian, for he is the guardian of those who have no guardian.

- 16. The Life of al-Husayn, part two, p. 267.
- 17. Al-Tabari, Tarikh, vol. 3, p. 468.
- 18. Imam ‘Ali , vol. 2, p. 267.
- 19. Sharh Nahj al-Balagha, vol. 2, p. 79. In his al-Fa’iq, vol. 1, p. 290, al-Zamakhshari has mentioned a speech similar to that.
- 20. Ya‘la Ibn Umayya Ibn Abi ‘Ubayda al-Tamimi was the governor over a district in Yemen. He was appointed there by Umar. And he was appointed as a governor over Sana’a’ by Uthman. Al-Mada’ini has said: “Ya‘la was an Emir over the troops in Yemen. When he heard of the murder of Uthman, he came to support him. But he fell off his camel and broke his leg. Then he went to Mecca. When the (ceremonies of) the Hajj were over, he met with the people and provoked them to demand Uthman’s blood. So he helped al-Zubayr with four hundred thousands (dinars), carried seventy men from Quraysh, and carried Aa’isha on the camel called Askar, on which she witnessed the battle. When the Battle of al-Jamal (Camel) failed, he joined Imam ‘Ali , the Commander of the Faithful, and was among his companions. He was killed at (the Battle of) Siffin.” This has been mentioned in (the book) Usd al-Ghaba, vol. 5, p. 138.
- 21. Sa’eed Ibn al-Aas al-Umawi was born in the Year of Emigration. His father was killed by (Imam) ‘Ali at the Battle of Badr. He was among the eloquent of Quraysh. Uthman appointed him as a governor over Kufa, and then he deposed him. Then he appointed Waleed as a governor over it. So the Kufans wrote him a letter, saying: “We are in no need of Sa‘eed and Waleed.” He was arrogant, strict, and rude. When Uthman was killed, Sa‘eed confined himself to his house and isolated himself during the battles of al-Jamal and Siffin. He witnessed none of those battles. When the affairs went well with Mu‘awiya, he appointed him as a governor over Medina. Then he appointed Marwan Ibn al-Hakam over it. Then he alternated them in the authority over it. He died during

the caliphate of Mu‘awiya in the year 59. Al-Isti‘ab, vol. 2, p. 8.

- 22. Al-Imam wa al-Siyasa, vol. 1, p. 63.
- 23. Al-Haw’ab is the place of wide valleys and big hills. It was a place on the road to Basrah. Abu Mansur has said: “Al-Haw’ab is the place of a well where the dogs barked at ‘Aa’isha when she went to Basrah. He composed, saying: “It is nothing but a drink in al-Haw’ab; therefore, ascend after it or aim!” Mu‘jam al-Buldan, vol. 3, p. 355.
- 24. Muhammad Ibn Talha al-Qarashi, al-Tamimi was born during the lifetime of the Prophet (S). It was he (the Prophet) who named him Muhammad and gave him the kunya of Abu al-Qasim. He was killed at the Battle of al-Jamal. He inclined to (Imam) ‘Ali . The Imam passed by him after his death and said: “This is he who was killed by his obedience to his parents. His parents commanded him to go to the battle. He went, took off his breastplate and threw it between his legs. He stood on it. Whenever a man passed by him, he said to him: ‘I adjure you with Ha Meem. A man attacked and killed him.’” It was said that he was killed by Ka‘ab Ibn Mudlij, it was said he was killed by Mu‘awiya Ibn Shaddad, and it was said other than them. Al-Isti‘ab, vol. 3, p. 349.
- 25. Abdullah Ibn Abbas narrated on the authority of Allah’s Apostle that he some day said to his wives: “Which one of you will be the rider (on the hairy) camel. Al-Haw’ab dogs will bark at her. Many people will be killed at her right and left (hand), and they will be all in the fire. And she will be safe after what she will plot.” Sharh Nahj al-Balagha, vol. 2, p. 497. This tradition is among the things predicted by the Prophet.
- 26. Muruj al-Dhahab, vol. 2, p. 342. Al-Ya‘qubi, Tarikh.
- 27. Uthman Ibn Hunayf al-Ansari was from al-Aws tribe. He was appointed as a governor by Umar. Then Imam ‘Ali appointed him as a governor over Basra. When the Imam left it, he removed him from it and appointed over it Abdullah Ibn Abbas. It was said that Umar Ibn al-Khattab consulted the companions in respect of the man he wanted to send to Iraq,

and they unanimously agreed on Uthman Ibn Hunayf, saying: "If you send him for something more important than that because he is a man endowed with insight, reason, knowledge, and experience." Accordingly, Umar hurried and appointed him over Iraq. Uthman imposed as a tax a dirham and a Qafiz (a certain measurement) of food on every Jarib (a measurement) of land, whether it was cultivated or flooded. So the taxes imposed on the land of Kufa amounted a hundred millions and some one year before Umar died. After the event in Basrah, he resided in Kufa and stayed there until the time of Mu'awiya. Al-Isti'ab, vol. 3, p. 79.

- 28. Sharh Nahj al-Balagha, vol. 2, p. 8.
- 29. Al-Imama wa al-Siyasa, vol. 1, pp. 64-65.
- 30. Sharh Nahj al-Balagha, vol. 2, p. 50. It has been mentioned: "They dismissed Uthman Ibn Hunayf, and he joined 'Ali . When he saw him, he wept and said to him: 'I left you while I had hair, and I have come to you without hair.' So 'Ali said: 'To Allah we belong and to Him is our return!' He said that three times."
- 31. Al-Ya'qubi, Tarikh, vol. 2, p. 157.
- 32. Ibn Sa'd, Tabaqat, vol. 5, p. 39.
- 33. Al-Tabari, Tarikh, vol. 5, p. 183.
- 34. Al-Tabari, Tarikh, vol. 5, p. 178.
- 35. Sharh Nahj al-Balagha, vol. 2, p. 50.
- 36. In another narration it is that he went out along with seven hundred of his companions.
- 37. Usd al-Ghaba, vol. 2, p. 40.
- 38. Sharh Nahj al-Balagha, vol. 2, p. 51.
- 39. Muhammad Ibn Ja'far Ibn Abi Talib al-Hashimi was the first emigrant to be given the name of Muhammad. It was said that he was born in al-Habasha. He married Umm Kulthum, daughter of Imam 'Ali . It was said that he was martyred in Tastur, and it was said that he was martyred at (the Battle of) Siffin. He fought against Ubaydillah Ibn Umar, and they killed each other. Al-Isaba, vol. 3, p. 372. It has been mentioned in the book Usd al-Ghaba, vol. 4, p. 313, that when the news of the death of Ja'far reached Allah's Apostle, he

went to Ja'far's house and said: "Fetch me the children of my brother, Ja'far!" Abdullah, Muhammad, and Oun went out to him. He put them on his thigh and prayed for them, and then he said: "I am their guardian in the world and in the hereafter." Then he said: "As for Muhammad, he looks like our uncle Abu Talib."

- 40. Al-Tabari, Tarikh, vol. 3, p. 393.
- 41. Qurdha Ibn Ka'ab Ibn Tha'laba al-Ansari al-Khazraji was present with the Prophet (S) at the Battle of Uhd and other battles. During the time of Umar Ibn al-Khattab, Allah conquered (many countries) at his hand. He was among the ten persons Umar sent to Kufa to teach its people reading and writing. The Imam appointed him as a governor over Kufa. When he went out for the Battle of Siffin, he took him with him. And he appointed over it Abu Mas'ud al-Badri. Qurdha Ibn Ka'ab was present with Imam 'Ali during all his battles. He died in the house he had built in Kufa during the Imam's caliphate. The Imam prayed over him. (This has been mentioned in the book) al-Isti'ab, vol. 3, p. 266.
- 42. Thi Qaar was a water (well) belonged to Bakr Ibn Wa'il. It was near Kufa. It was between Kufa and Wasit. (This has been mentioned in) Mu'jam al-Buldan, vol. 7, p. 8.
- 43. Dubab is a ward said to a hyena, that it may come out.
- 44. Al-Tabari, Tarikh, vol. 3, p. 170.
- 45. Al-Kulafa' al-Rashidun, p. 414. Al-Sayyid Sa'eed al-Afghani has in detail refuted him in his book 'Aa'isha wa al-Siyasa, p. 96.
- 46. Al-Zawiya is a place near Basrah. The famous battle between al-Hajjaj and Abdurrahman Ibn Muhammad Ibn al-Ash'ath took place at it. (This has been mentioned in the book) Mu'jam al-Buldan, vol. 4, p. 37.
- 47. Muruj al-Thahab, vol. 2, p. 254.
- 48. Ibn A'them, Tarikh, p. 175.
- 49. Nahj al-Balagha, vol. 3, p. 122.
- 50. Al-Jamal, pp. 158-159.
- 51. Al-Tabari, vol. 5, p. 204.

- 52. Muhammad Ibn ‘Ali Ibn Abi Talib al-Hashimi, known as Ibn al-Hanafiya. His mother was Khawla al-Hanafiya, daughter of Ja‘far. Ibrahim Ibn al-Junayd has said: “We not know that there is anyone better and more accurate than Muhammad in narrating traditions on the authority of ‘Ali .” Abu Na‘eem has said: “He (Muhammad) died in the year 80 A. H.” (This has been mentioned in the book) Tahdhib al-Kamal, p. 21.
- 53. Al-Imama wa al-Siyasa, vol. 1, p. 73.
- 54. Al-Tabari, Tarikh, vol. 5, p. 200.
- 55. Muruj al-Dhahab, vol. 2, p. 247.
- 56. Ibn al-Athir, Tarikh, vol. 3, p. 97.
- 57. Ibn al-Athir, Tarikh, vol. 2, p. 81.
- 58. Ibn al-Athir, Tarikh, vol. 2, p. 81.
- 59. And it was said that someone other than him killed the camel. In another narration it was mentioned that Imam ‘Ali summoned his son Muhammad Ibn al-Hanafiya. He gave him a spear and said to him: “Go and kill the camel with the spear.” He went, but the people came between him and the camel. So he came back and was unsuccessful. Then al-Hasan took the spear from his hand. He went to the camel and stabbed it.
- 60. Safiya, daughter of al-Harith Ibn Talha. Her father was killed as infidel at the Battle of Badr. She was the wife of Abdullah Ibn Khalaf and was the mother of Talha al-Talhat. Al-Isaba, vol. 4, p. 346.
- 61. Abdullah Ibn Khalaf Ibn As‘ad al-Khaza‘i was the father of Talha al-Talhat. Abu Umar has said: “I do not know that he had companionship (with the Prophet). He was the script of Umar Ibn al-Khattab over the Divan of al-Basrah. He was killed at the Battle of al-Jamal. He belonged to ‘Aa’isha’s party, and his brother Uthman was among the companions of Imam ‘Ali .” Al-Isaba, vol. 2, p. 303.
- 62. Al-Ya‘qubi, Tarikh, vol. 2, p. 159.
- 63. Al-Iqd al-Farid, vol. 3, pp. 103-104.
- 64. Al-Tabari, Tarikh, vol. 5, p. 224. It has been said that the number of the killed was more than that.

- 65. Al-Khawarizmi, Manaqib Abu Hanifa, vol. 2, pp. 82-83.
- 66. Al-Nawawi, Tuhfat al-Muhtajj, vol. 4, p. 110.
- 67. Al-Irshad fi Usool al-I'tiqad, p. 433.

Chapter 11: At Siffin

Some events happen in the world of existence and go without leaving an important effect that history may mention even if they have great importance during their time. Some other events happen in the field of life and they remain as immortal as time because they leave behind them a social effect bringing about general good to man. Some other events happen in the arena of life and fill the world with tragedies and misfortunes, and bring about to man unhappiness and enslavement. Among these tragic events and painful misfortunes is the event that took place at Siffin where the conflict was between good and evil, justice and injustice, light and darkness. The religious caliphate aimed at man's interests and happiness and the chaotic government aimed at nothing except selfishness and trading with peoples' interests.

The Islamic nation did not decide its fate decisively at the battle of Siffin, so such an attitude led the nation to enslavement, abasement, submission, oppression, and tyranny. Professor Malik al-Jaza'iri has referred to that when he explained the correct foundations that the Bandong Conference has adopted. He has said: "And certainly the Islamic history has come to know of a moment like this (i.e., self-determination) at the Battle of Siffin. This battle was a sorrowful event from which resulted the hesitation in choosing; the decisive choosing between 'Ali and Mu'awiya, between Medina and Damascus, between the democratic rule of the caliphate and the family rule. During that decisive point in its history, the Islamic society chose the way that led finally to colonialism."[1]

Indeed, the Muslim people were forsaken at the Battle of Siffin. They did not decide their decisive fate. So they deserted Imam 'Ali and forced Imam al-Hasan after him to accept the peace (with Mu'awiya). Accordingly, the Umayyads undertook the leadership of the country and went too far in killing the good, chasing the

righteous, and spreading oppression and tyranny in the land. Therefore, we have to explain the stages of this tragedy briefly and reflect on its horrible conclusions, which are as follows.

Mu'awiya's Mutiny

Mu'awiya declared mutiny against Imam 'Ali's government. He refused to pay homage to him and to follow what the Muslims had followed. As for the reasons for his rebellion, they are as follows:

A. Mu'awiya knew that Imam 'Ali would not allow him to remain in his office, and there was no escape from that he would deprived him of all his properties that he had embezzled from the Muslims' public treasury. If he had come to know that he (Imam 'Ali) would allow him (Mu'awiya) to practice his office, lavishness, and extravagance, he would not have declared mutiny and rebellion against him. Imam 'Ali did not flatter him in respect of his religion, nor did he seek victory through tyranny, nor did he accept oppression that destroyed the oppressive and aggressors. Therefore, how was it possible for the Imam to allow Mu'awiya to undertake the office of a governor while he knew that he had neither reality nor commitment to the religion? On the first day of his caliphate, Imam 'Ali deposed Mu'awiya from his office. Mu'awiya wrote a letter to him asking him to allow him to remain as he was or to appoint him as a ruler over Egypt, but the Imam refused to respond to him.

Mu'awiya and his relatives knew Imam 'Ali's inclinations and aims of establishing justice in the country, putting an end to social oppression, and removing the oppressive from their offices. Besides, they knew that they would be unknown during Imam 'Ali's government just as they had been during the time of the Prophet. For this reason, they declared aggression against the Imam that they might keep their interests.

B. Mu'awiya knew that he had the ability to resist Imam 'Ali and fight against him because of his influence and position in the country. Mu'awiya did not behave in his district as just a governor, but he was ambitious to obtain that which was beyond his district. He did as a leader who would found a state and he supported the state for himself and his own children after him. Accordingly, he gathered leading people, purchased supporters, surrounded himself with power, wealth, and was ready to stay for a long time2.

C. From among the things that moved Mu'awiya to mutiny against Imam 'Ali was the revolt led by A'isha, Talha, and al-Zubayr. They paved the way for him because the Battle of Siffin was an extension to the battle of al-Jamal and from its results. Had it not been for their (A'isha,Talha, and al-Zubayr) revolt, their declaring rebellion, and avenging Uthman, Mu'awiya would not have been able to divide the Muslims'unity, revolt against the Imam, and fight against him.

D. There is another thing worthy of taking care and through which Mu'awiya justified his rebellion and revolt against the then government. This thing has been mentioned by Mu'awiya in the letter he sent to Muhammad Ibn Abi Bakr: "Your father and his Faruq (Umar Ibn al-Khattab) were the first to usurp his ('Ali) right and oppose his matter (the caliphate). They agreed on that and then they summoned him to pledge allegiance to them. But he was slow and tardy in responding to them and so they intended to cause him troubles and wanted to kill him. Then he paid homage to and submitted to them. However, they did not make him take part in their affairs, nor did they inform him of their secrets until Allah took them unto Him." He added: "So if that, which we are in, is right, then your father had possessed it (the caliphate) alone, and we are his partners. If your father had not done what he did, we would not have opposed ('Ali) Ibn Abi Talib, and we would have submitted to him. Your father had done that toward him before us, and we have followed his example.3"

This justification is very true, for had it not been for that the two Sheikhs disputed with Imam ‘Ali and usurped his right of authority, Mu’awiya would not have been able to oppose or revolt against him. Mu’awiya followed their example and their way. He aggressed against the Imam, spoiled his army, and left him in the suburbs of Kufa wishing for death, that he might get rid of the misfortunes and sorrows that had befallen him.

E. Yet, from among the things that moved Mu’awiya to declare the rebellion and the mutiny against Imam ‘Ali was to avenge Uthman. He used Uthman’s murder as means to get his

own objectives and reach his wishes. He employed all his hirelings to magnify his affair and to laud his name to deem him above all sins, to the extent that all the hearts of the people in al-Sham yielded to him and their souls were full of harboring malice and hatred against Imam ‘Ali. They showed sadness and sorrow greater than that he showed. They urged and hurried him to war against Imam ‘Ali and to avenge Uthman more than he himself did.

There is no doubt that Mu’awiya paid no attention to Uthman’s murder, because Uthman had sought his help when he was besieged, but he did not respond or help him with anything. If he wanted to avenge Uthman, then his advisor, Amr Ibn al-Aas, would be the worthiest of being punished, for it was he who kindled the fire against Uthman, and he used to say: “By Allah, if I found a shepherd, I would provoke him against Uthman as well as the heads and the prominent people.”[4]

Therefore, his avenging Uthman was for nothing except that he used it as means for achieving his purpose and obtaining the power which he had dreamed of. These are some of the reasons that moved Mu’awiya to fight against Imam ‘Ali.

Delegation Of Jareer

When Mu'awiya declared his mutiny against Imam 'Ali's government, the companions of the Imam asked him to lead them in a war against Mu'awiya. That was after they had finished the battle of al-Jamal. It was as if they wanted to add another victory to their victory. However, the Imam refused that because his plan was making peace and preferring tranquility. He thought that he had to send to Mu'awiya some messengers to call him for obedience and to follow what the people had followed. Among those messengers was Jareer Ibn Ubaydillah al-Bajali5. Imam 'Ali sent him to meet Mu'awiya and supplied him with this letter: "You are required to pledge allegiance to me in Medina even if you are in al-Sham because the people who had paid homage to Abu Bakr and Umar have pledged allegiance to me on the same basis on which they had pledged allegiance to them.

On this basis, one who is present has no choice to consider, and one who is absent has no right to reject, and consultation is confined to the Muhajirin and the Ansar. If they agree on an individual and take him to be caliph, it will be deemed to mean Allah's good pleasure. If someone keeps away by way of objection or innovation, they will return him to the position from where he kept away. If he refuses, they will fight against him for following a course other than that of the believers, and Allah will send him to what he has chosen, and take him to Hell, and it is an evil resort. Talha and al-Zubayr had paid homage to me, and then they broke the allegiance, and their breaking is as their rejection. So I have struggled against them for the sake of that until the truth has come and Allah's command has become clear while they are unwilling.

Then, enter what the Muslims have entered because the most lovable thing to me in respect of you is wellbeing except that you intrude upon the tribulation. If you intruded upon it, I would fight against you and seek help from Allah against you. You have said too much in respect of Uthman's murder. Enter in what the Muslims have entered. Then let me rule the people, and I will make you and them follow Allah's Book. As for that which you want, it

is as deceiving the baby to make it leave the milk. By my life, if you see with your own brain without any passion, you will find me the most innocent of all concerning Uthman's blood. You should know that you are among al-Tulaqaa'6, whom the caliphate is not lawful for, nor consultation is confined to them. I have sent to you Jareer Ibn Abdullah, who is among the men of faith and emigration. Therefore, pay homage to me, and there is no power save in Allah."7

This is the letter of the truth. It summoned Mu'awiya to follow the truth through the shortest way and through the clearest style.

Moreover, it is a current sermon and a guiding wisdom for those who want guidance and whom Allah delights, and in whose heart He causes the spring of light to gush out. The letter indicates that Imam 'Ali was not heedless of explaining the affairs that people said, nor did he leave a gap through which his opponent could pass. Professor Abd al-Fattah Maqsud has said: "When Mu'awiya wanted to use something as a trick or as a pretext to confirm his opposition and support his deviation, the Imam extended to him a pick and strong iron to destroy his falsehood and demolish his strongholds."8

Jareer covered the desert and arrived in Mu'awiya's palace. He said to him: "O Mu'awiya, the men of the two Sacred Cities (Mecca and Medina), the people of the two cities (Basra and Kufa), the people of al-Hijaz and Yemen, the people of al-Arudh and Oman, and the people of Bahrain and Yamama have come together to support your cousin (Imam 'Ali). Therefore no people have remained behind except the people of these strongholds where you are. If a flood from one of his valleys flew on them, it would cover them. I have come to summon you to that which guides and leads you to paying homage to the man (Imam 'Ali)."9

When Mu'awiya heard that, he became breathless and said nothing. However he went too far in competing with Imam 'Ali. He could find no escape for himself except respite and delaying. During that period of time, he could gather the prominent persons in

Sham and the commanders of the Army. He consulted them in respect of yielding to the Imam's government and responding to his messenger or to declare mutiny and avenge Uthman. They showed him their urgent desire for avenging Uthman and to declare rebellion against the Imam's government.

Mu'awiya Corresponds With Amr

Mu'awiya knew that the affair would not go well with him unless the crafty person of the Arabs, Amr Ibn al-Aas, should join him, that he might direct him, and that he would seek his help. He sent him a letter in which he asked him to come to him. This is the text of the letter: "Now, you have come to know the affair of 'Ali, Talha, and al-Zubayr. Marwan Ibn al-Hakam has inclined to us… Jareer Ibn Abdullah has come to us in respect of the pledge of allegiance to 'Ali. I have confined myself to you until you come. Come, and I will discuss a matter with you."

When Amr read the letter, he became perplexed. He consulted his two sons Abdullah and Muhammad. Abdullah said to him: "I think that the Prophet of Allah died and he was pleased with you as well as the two Caliphs. Uthman was killed, while you were absent from him. Therefore, stay in your home, for you will not be made a caliph, nor do you want to be a follower of Mu'awiya for little world that is about to perish, and you are unhappy therein."

Abdullah asked him to cling to piety and fear of Allah and not to respond to the motives of the troubles and vainglory. As for his son Muhammad, he was deluded by the world, and he craved after authority, so he said to him: "I think that you are the Sheikh of Quraysh and the leader of their affairs. If you give up this matter, you will be insignificant. Therefore, join the the people of Sham. Be one of their hands and avenge Uthman, because you have submitted to the Umayyads in respect of him."

Muhammad urged his father to destroy his hereafter and keep to his life in this world. Amr turned to his son Abdullah and said to him: "As for you, you have asked me to do what is good in my religion." And he said to his son Muhammad: "And as for you, you have asked me to do what is good in my world."

Perplexity And Astonishment

The world and the hereafter quarreled with each other in Amr's mind. He was full of perplexity. Suspicions surrounded him. He sleeplessly spent the night. He thought of the affair too much. He hesitated whether he had to join Mu'awiya's camp and fight against (Imam 'Ali), the brother of Allah's Apostleand so he would lose his religion, or to join 'Ali and be like the rest of the people and so he would win hereafter and religion. He thought of the mater for a long time. His family heard him reciting some poetry that showed his hesitation and perplexity.

However, his son Abdullah understood that he responded to Mu'awiya's summons, and he said: "The Sheikh has made water on his heels and sold his religion for his worldly life!"

In the following morning, he summoned his servant Wardan, who was clever in physiognomy. He said to him: "Halt, O Wardan!" Then he said to him: "Depart, O Wardan!" Then he said to him: "Halt, O Wardan!"

His servant Wardan knew his perplexity and hesitation. So he said to him:

-You have mixed, O Abu Abdullah. If you want, I will inform you of which there is inside you. -Come on! -The world and the hereafter has quarreled with each other in your heart. You have said: "The hereafter is with 'Ali with no life in this world. In the hereafter there will be a recompense for the life in this world. The life in the world is with Mu'awiya with no life in the hereafter. There is no recompense in the world for the life in the hereafter. There-

fore, you are standing between them!" -By Allah, you are not mistaken! What do you think? -I think that you have to stay in your house. If the men of religion appear, you will live in the pardon of their religion. If the men of the world appear, they will be in no need of you.

However, he did not respond to his servant's advice. He decided to join Mu'awiya.

Amr responded to his desires. He preferred this world to the hereafter. He decided to join Mu'awiya's camp, and fight against Imam 'Ali ('a).

His Arrival In Sham

Amr Ibn al-Aas and his two sons went to Damascus. When he arrived in it, he began weeping just as women do while he was saying: "O Uthman, I announce the death of modesty and the religion!"[10]

He pretended weeping that he might cheat the simple-minded and show loyalty and obedience to Mu'awiya. When Mu'awiya met with him, he discussed with him the ways and means he had to follow during his war against Imam 'Ali. Amr Ibn al-Aas said to him: "As for 'Ali, by Allah, the Arabs do not regard you as equal to him in anything. In war he has a luck which none of Quraysh has except that you want to wrong him."

Mu'awiya began explaining to him the reasons for his war and rebellion against the Imam, saying: "You are right! But we will fight against him for that which is in our hands and we ask him for the killers of Uthman!"

Mu'awiya decided to fight against the Imam for authority, power, and the great wealth which he had embezzled from the public treasury. Amr Ibn al-Aas explained to him the weakness of avenging Uthman saying:

-How bad! We should not mention Uthman! -Why, woe unto you! -As for you, you had deserted him though the people of Sham were beside you until he sought the help of Yazid Ibn Asad al-Bajali, and he hurried to him. As for me, I left him and escaped to Palestine![11]

However, Mu'awiya paid no attention to his speech, for he could find no means to cling to during his rebellion except avenging Uthman.

The Cheap Bargain

Amr Ibn al-Aas always longed for Egypt. He bought Mu'awiya his conscience and his religion for it. Mu'awiya asked him:

-Do you love me, O Amr! -Why? For the hereafter? By Allah, no hereafter is with you! Or for this world? By Allah, this will not happen unless I should be you partner in it. -You are my partner in it! -Therefore, write down that Egypt and its districts shall be for me!

Mu'awiya wrote down that Amr would be the wali of Egypt. Then he wrote at the bottom of the document: "Amr should listen and obey!"

Amr said to him:

To listen and obey does not decrease anything of the stipulation!

-Yes, and the people do not care for this.

Mu'awiya carried out what Amr wanted[12] for he sold his religion to him.

Mu'awiya won the most important crafty politician who played well over the rope and overcame the events. It was he who has

said about his craftiness: “I am Abu Abdullah. If I itch an ulcer, I will make it bleed!”

Jareer Is Rejected

When the affairs went well with Mu’awiya, and he made firm his situation, he refused Imam ‘Ali’s messenger (Jareer). He sent with him a letter in which he has mentioned: “Now, if those you have mentioned paid homage to you, and you are innocent of Uthman’s blood, then you would be like Abu Bakr, Umar, and Uthman. However, you urged the people to shed Uthman’s blood, so those ignorant obeyed you, and the weak became strong through you. Certainly, the people of Sham have determined to fight against you unless you give to them those who killed Uthman. If you did, then the caliphate would be consultation among the Muslims. The people of Hijaz were the rulers over the people, and the truth was with them. When they separated themselves from it, the people of Sham became the rulers over the people. By my life, your proof against the people of Sham is not like that of Talha and al-Zubayr. If they had pledged allegiance to you, I will not pledge allegiance to you! As for your merits in Islam and your kinship to Allah’s Apostle, I cannot refute them.”

This letter carried slanders and lies Mu’awiya accused Imam ‘Ali of killing Uthman, while he knew well that the Imam was innocent of that. However, he could find no proof to cling to except these lies.

Jareer came back to Imam ‘Ali while he was unsuccessful in his task. He brought him Mu’awiya’s letter. The Imam read the letter and knew what Mu’awiya intended such as rebellion and revolt against him. He thought that he had to establish the proof against him again. He sent him some messengers to summon him to obey and follow what the Muslims had followed. That was useless, and Mu’awiya insisted on his obstinacy.

Mu'awiya Marches Towards Siffin

Mu'awiya took the pledge of allegiance to himself from the people of Sham, that he might avenge Uthman. He had abilities and military forces. The ambitious, the devious of the truth and the rebellious against Islam joined him, because they had no faith in Islam. When the affairs went well with Mu'awiya, he set off towards Siffin13 to fight against the lawful authority, to overthrow the Islamic government, and return the moralities of pre-Islamic era. When he arrived in Siffin, he stopped there and controlled the Euphrates.

He regarded that as the beginning of conquer, because he could prevent his enemy from water. His troops stayed there to manage their affairs and organize their abilities to get ready for the battle.

Imam 'Ali Gets Ready For The Battle

When all the means that the Imam used for making peace failed, he got ready for the battle. That was when he knew that his enemy had marched towards Siffin to fight against him. He summoned the Muhajirin and the Ansar who hurried to help him. He said to them: "Most surely you are good in opinion, superior in clemency, believing in the truth, and blessed in action. We have decided to march towards our enemy; so give us your opinion!"

Hashim Ibn Utba rose and said to him: "O Commander of the Faithful, most surely I am very aware of people. They are enemies to you and to your followers. They follow whoever seeks the worldly pleasures. They will fight and struggle against you. They will spare no effort to cling to this world and not to lose anything they have in it. They have no purpose except that through which they deceive the ignorant such as revenging Uthman Ibn Affan. They have told lies. They do not avenge, but they want the world. So let us march towards them. If they respond to the truth, so there is nothing beyond the truth except misguidance. If they in-

sist on discord, then that is what we think of them. By Allah, I think that they will not pay homage (to you), as long as that there is someone among them who is obeyed when he prohibits and heared when he commands."14

Most surely Hashim was experienced in the inners of the people and knowledgeable of their attitudes and inclinations. They sought the way to the world. They fought against the Imam for their own ambitions. They used Uthman's blood as a pretext and means for their rebellion. They did not leave their hypocrisy and error as long as there was among them a person enjoying influence and force. Therefore, there was no escape from fighting them and marching towards them to put an end to their error and mutiny. Some other people from among the leading Muhajirin and the Ansar confirmed Hashim's statement. They showed obedience and submission to the Imam. After that the Imam got ready for the battle. He corresponded with the prominent persons, the heads of the tribes, and the commanders of the army. He urged them to help him and to go out with him to fight against the rebels. They all responded to the call of the truth and expressed their inclusive readiness for defending him.

Al-Hasan's Oration

Imam al-Hasan aroused the determinations, and moved decisiveness and activity of the people. He urged them to go out to war against Mu'awiya just as he had done that before at the Battle of al-Jamal. He rose and delivered a speech among people to summon them to jihad. This is the text of his speech. "Praise belongs to Allah whom there is no god but Him, the One without a partner. I laud Him with that of which He is worthy.

"Most surely among the things through which Allah has made great His right against you, bestowed upon you His boons whose names cannot be counted… thanks to Him cannot be given; neither description nor speech can reach Him. We have become an-

gry for Allah and you, because He is kind to us through that of which He is worthy and through which we should thank Him for His boons, His trial, and His favours. A speech that ascend to Allah and there is good pleasure in it, and through which the favour of truthfulness spreads, through which Allah confirms our speech, and through which we deserve more from our Lord, a speech that increases and does not decrease. That is if some people come together for a certain affair, their affair becomes strong and their knot becomes firm. Therefore, gather in crowds for fighting against Mu'awiya and his armies, for he has come. Do not fail, for failure destroys the heart, and the advance towards the spearheads is a help and protection. If people become strong, Allah will remove from them the malady, suffice them the hardships of abasement, and guide them to the principles of the religion."

Then he recited poetry, saying:

You take from peace (as much as) what pleases you, and a bit of war breaths is too much for you.15

His eloquent speech is full of the summons to unity, cooperation, and to spare no effort in fighting against the rebellious forces. People responded to his summons. They quickly hurried to support the truth and defend Islam.

Al-Hasan With Sulayman

Some Iraqi leaders did not take part in the Battle of al-Jamal, nor did they help Imam 'Ali. Among them was Sulayman Ibn Surad al-Khuza'iy16. After the battle, Imam 'Ali ('a) severely blamed and rebuked him, saying: "You have doubted, lurked, and dodged! You were from among the most reliable people to me and the quickest of them, as I think, in helping me! What has made you refrain from your Prophet's Household? And what has made you leave supporting them?"

Sulayman was unable to stand the Imam's rebuke against him, so he said to him: "O Amir al-Mu'minin, do not compare things to what had passed, and do not rebuke me for what had gone. Retain my love and I will be sincere to you. Many things have remained that you can recognize your enemy fro your friend through them."

Then he went to Imam al-Hasan to tell him about his father's (Imam 'Ali) speech. He said to him: "Do you not wonder at the reproach I have met from Amir al-Mu'minin?"

Al-Hasan gently spoke with him, that he might remove the sadness from him, saying: "One, whose love and loyalty are hoped, is admonished."

However, Sulayman remained excited, for the bitter admonishment and reproach had hurt him, and he said to Imam al-Hasan: "Some things, which spears and swords meet in, have remained, and the like of me is needed in them! Do not admonish, and do not neglect my loyalty!"

Al-Hasan calmed his anger and showed that he had confidence in him, saying: "May Allah have mercy on you! You are not suspected near us!"[17]

Sulayman's excitement and anger calmed down, because Imam al-Hasan treated him with kindness and gentleness. He could remove from him the painful sorrow and return him to the ranks of the Mujahideen.

The March Towards Siffin

When Imam 'Ali had sufficient military forces, he got ready to go to Siffin. He commanded al-Harith Ibn al-A'war to call people to go to their camp at al-Nukhaylah. He called them for that, and Kufa was full of Mujahideen. Imam 'Ali went out accompanied by the companions of the Prophet. The regiments that were like a

flood went with him. They were riders or infantries. They had come to know why they went out. They went out to support the truth and to fight against the enemies and opponents of Islam. With their quick advance, the Imam's troops walked beside the Euphrates. When they arrived in al-Anbar, its people received them. Then they hurried to Imam 'Ali. The Imam asked them denyingly: "What are these animals with you? What have you wanted through that which you have done?"

They showed him great love and respect. They said to him: "O Amir al-Mu'minin, it is among our customs through which we glorify our rulers. As for these horses, they are as a gift for you. We have cooked food for you and the Muslims. We have prepared a lot of fodder for your animals."

Imam 'Ali scolded and prohibited them from doing that, saying: "As for this custom through which you magnify the rulers, by Allah, this does not profit the rulers, and you make yourselves and bodies tired through it. Therefore, do not return to it. As for these animals of yours, if you want us to take them from you and regard them as part of your land taxes (kharajj), we will take them. As for your food you have cooked, we hate to eat anything of your possessions except for a certain price."

This is the logic of justice which 'Ali Ibn Abi Talib followed. He did not permit the festivals and other ceremonies to be held for the rulers and emirs, for they had pressure against the subjects and they glorified the rulers who had, in the viewpoint of Islam, nothing to distinguish them from the rest of people.

The people of al-Anbar said to him: "O Amir al-Mu'minin, we will evaluate it (the food), and then we will accept its value."

"You cannot evaluate its value," retorted the Imam.

Then he left them and went away[18]. The Imam's troops walked and covered the desert till they were face to face with the army of Mu'awiya.

The Fighting For Water

The Imam's companions found no place to get water from the Euphrates because many guards had surrounded the drinking places and severely prevented them from reaching the river. They came to the Imam and told him about that, and he summoned Sa'sa'a Ibn Souhan and said to him: "Go to Mu'awiya and say to him: 'We have made this travel and we hate to start you with fighting without any warning. You have come along with your horses. You have started fighting against us before we start fighting. We think that we have to refrain (from fighting) unless we summon you and protest against you. You have done another thing, to the extent that you have come between the people and the water. Let them get water that we may reflect on that which is between you and us, on that for which we and you have come. If you like that we leave what we have come for and let the people fight against each other that the victor may drink water, we will do."

Sa'sa'a Ibn Souhan went to Mu'awiya and told him about the Imam's speech. Mu'awiya consulted his companions. Waleed Ibn Aqaba said to him: "Prevent them from water just as they had prevented Uthman Ibn Affan. They besieged him (Uthman) for forty days. They prevented him from drinking cool water and fresh food. Kill them with thirsty! May Allah kill them!"

Amr Ibn al-Aas advised him to allow them to get water. However, Waleed repeated his saying. Then, Abdullah Ibn Sa'd Ibn Abi Sarh said to him: "Prevent them from the water until the night. If they cannot stand it, they will return. Their return will be a defeat. Prevent them from the water! May Allah prevent them on the Day of Resurrection!"

Sa'sa'a Ibn Souhan was unable to keep silent, so he became excited and said to him: "Most surely Allah will prevent the infidels, the sinful, and those who drink wine from it on the Day of Resurrection! May Allah strike you and this dissolute!" He indicated with his hand to Waleed. People attacked, cursed, and threatened

him. Mu'awiya commanded them to refrain from him. Sa'sa'a unsuccessfully returned to Imam 'Ali. Accordingly, al-Ash'ath Ibn Qays19 hurried to the Imam and said to him: "O Amir al-Mu'minin, the people have prevented us from the water of the Euphrates while you are among us and we have swords! Let us fight against them. By Allah, we will not return until we drink water or die. Command (Malik) al-Ashtar to move with his horsemen and stop where you command him."

The Imam permitted him. When al-Ash'ath won that, he returned to his people, saying: "Whoever wants water or death, then his promise is the morning! I am going to rise toward water!"

Twelve thousand fighters responded to him. When he saw them, he proudly rose, wore his breastplate and recited some poetry.

On the following morning the Iraqi masses hurried towards al-Ash'ath, and he headed them and attacked the people of Sham while he was saying to his people: "Go ahead, may my father and mother die for you!"

He went on calling his people and arousing in them the spirit of determination and activity, and they faced the people of Sham. Al-Ash'ath shouted at the people of Sham: "Leave the water!"

Abu al-A'war al-Salami20 did not respond to him. Al-Ash'ath and those with him attacked the the people of Sham. They removed them from the Euphrates and caused them heavy losses in properties and men. When the Iraqis occupied the Euphrates, the Imam permitted the people of Sham to drink from its water and did not pay them back twofold. He treated them generously.

Mediators Are Sent To Mu'awiya

Before the bell of the battle was rung, Imam 'Ali sent some mediators to Mu'awiya to make peace with him and spare blood just as he had done at the Battle of al-Jamal. The meiators sent to meet

Mu'awiya were Adi Ibn Hatem, Shibith Ibn Rib'i, Yazid Ibn Qays, and Ziyad Ibn Hafsa. 'Adi Ibn Hatem said to Mu'awiya: "We have come to invite you to an affair through which Allah will unite our word and our community and spare the Muslims' blood. And we invite you to the best of the community in precedence and deeds in Islam21. The people have gathered for him. Allah has guided them through what they have seen. None has remained except you and those with you. Therefore, O Mu'awiya, put an end (to your rebellion) before Allah inflicts on you and your companions something like that of the Battle of al-Jamal."

This was a summons to the truth. If Hind's son (Mu'awiya) had understood and responded to it, he would have spared the Muslims' blood and united their word. However, he preferred his interest to the nation's interests. He said to Adi: "It seems that you have come to threaten and not to make peace! How far, O Adi! No, by Allah, I am a son of war, and I am not frightened. By Allah, you are from those who provoked people against (Uthman) Ibn Affan, and most surely you are among those who killed him. I hope that you will be among those whom Allah will kill! How far, O Adi! You have milked with the strongest arm!"

Certainly Mu'awiya showed him error, mutiny, and preferring of war, for he enjoyed military forces and had the ability to fight against Imam 'Ali. Then Yazid Ibn Qays said to Mu'awiya: "We have come to inform you of that for which we have been sent to you and to carry out on your behalf what we hear from you. We will not leave advising you, and that we have to mention what we think that we have a proof against you or that which return you to the unity and the community. Our leader is he whose merits you and the Muslims have known well. And I do not think that this is not clear to you. The men of religion and virtue do not regard you as equal to 'Ali and do not prefer you to him. Therefore, fear Allah, O Mu'awiya, and do not oppose 'Ali. We have never seen a man more pious, ascetic, and of high qualities than him."

Mu'awiya knew Imam 'Ali's outstanding merits. However, it was his spites and ambitions that came between him and the truth. So he preferred fighting against him. He answered the people, saying: "You have summoned to obedience and unity. As for the unity to which you have summoned (me), it is the best. And as for the obedience to your leader, we do not believe it. Your companion killed our Caliph (Uthman), divided our community, and lodged those who revolted against us. Your leader claims that he had not killed him. So we do not refuse that. Have you seen those who killed our leader (Uthman)? Do you not know that they are the companions of your leader? Therefore, he should give them to us to kill them for him (Uthman). And we will respond to you for obedience and unity."

The speech of Mu'awiya was full of lies and fallacies. He accused Imam 'Ali of murdering Uthman while he knew well that he was innocent of that. Indeed, the good Muslims had killed him, because he had deviated from the truth and altered Allah's Book- just as we have previously mentioned. Shibth Ibn Rib'i opposed Mu'awiya22, saying: "Does it please you, by Allah, O Mu'awiya, that you catch Ammar Ibn Yasir and kill him?"

Shibth Ibn Rib'i gave Ammar Ibn Yasir as an example to Mu'awiya. It is worth mentioning that Ammar Ibn Yasir was the greatest personality who revolted against Uthman. Would he have killed him if he had found him? Mu'awiya said to him: "And what prevents me from doing that? By Allah, if your leader let me catch Sumayya's son (Ammar), I would not kill him for Uthman; rather I would kill him for Na'il, Uthman's servant!"

And what would have prevented Mu'awiya from killing Ammar if he had found him? He would have done that for authority and the rebellion against Islam. When Shibth Ibn Rib'i heard Mu'awiya's saying, he became excited and said to him: "No by Allah Who there is no god but Him, you cannot kill (Ammar) Ibn Yasir until the heads of men are cut off, and the vast earth becomes too narrow to you!"

The men returned while they were unsuccessful in their mediation. Mu'awiya did not respond to them and he went too far in rebellion and mutiny. Accordingly, they summoned the people and urged them to fight against Mu'awiya.

Declaration Of War

When all the means that Imam 'Ali had taken for making peace failed, he got ready for the battle. He gave his instructions to the commanders of his troops. He said to them: "Do not fight against them till they fight against you, for, praise be to Allah, you have a proof, and your giving up fighting against them is another proof. If you defeated them, do not kill those who turn back. Do not finish off the wounded. Do not disclose (anyone's private parts). Do not maim the killed. If you reach their men, do not violate an honor, do not enter a house without permission from me, and do not take anything of their belongings except what you find in their camps. And do not excite the women even if they curse your honors, and defame your commanders and your righteous ones, because they have weak abilities, souls, and reasons."

This was the plan that Imam 'Ali had made to his troops. It represents what he had in his soul of mercy, pity, and love for good even to his enemies and opponents.

The Imam spread the standards and appointed some commanders. He appointed Ammar Ibn Yasir over the horsemen, and Abdullah Ibn Badeel over the infantry. He gave the standard to Hashim al-Mirqal. He appointed over the right wing al-Ash'ath Ibn Qays, and over the left wing Abdullah Ibn Abbas. As for the standards of the tribes, he gave them to their prominent personalities. In the meantime, Mu'awiya gave the standards to his companions. He appointed Ubaydillah Ibn Umar over the horsemen, and over the infantry Muslim Ibn Aqaba al-Murri. He appointed over the right wing Ubaydillah Ibn Amr Ibn al-Aas, and over

the right wing Habeeb Ibn Muslim al-Fihri. He gave the standard to Abdurrahman Ibn Khalid Ibn Waleed. He appointed over the people of Damascus al-Dhahhak Ibn Qays al-Fihri.

Some regiments of the Imam's troops fought against some of the people of Sham. The two parties fought against each other for one full day or a part of it. As for Imam 'Ali, he did not want an inclusive battle to take place between the two parties that his opponent might respond to making peace or return to reason. This condition continued until the month of Muharram came. It is worth mentioning that this month is among the months where the people before and after Islam did not fight each other. They gave up fighting during this month. They became reconciled throughout the month. They had the chance to meet each other safely. No battle happened between them, but there were heated arguments and disputes among them. The Iraqis summoned the people of Sham to unity, to put Allah's Book into practice, and to pay homage to Imam 'Ali, the Prophet's guardian.

The people of Sham, summoned the Iraqis to avenge Uthman and break the pledge of allegiance to Imam 'Ali. When the month of Muharram passed, the two parties continued fighting each other just as they had done before it. Malik al-Ashtar looked at the standards of the people of Sham, and they reminded him of those of the atheists who went out to fight against Allah's Apostle (S). So he addressed his people, saying: "Most of your standards were with Allah's Apostle. As for the standards with Mu'awiya, they were with the polytheists during the time of Allah's Apostle. Therefore, none has doubt about the fighting against these people except one who has a dead heart."

Then Ammar Ibn Yasir explained to the Muslims Mu'awiya's reality and urged them to fight against him, saying: "O people of Islam23, do you want to look at one who has showed enmity toward Allah and His Apostle, rebelled against the Muslims, and helped the polytheists? When Allah wanted to manifest His religion and give victory to His Apostle, he (Mu'awiya) came to the

Prophet and became Muslim. He, by Allah, as he thinks, was unwilling and not willing; and Allah took His Apostle, and we, by Allah, have come to know him throw his enmity toward the Muslims and his affection toward the criminals.

Indeed, he is Mu'awiya; therefore, curse him; may Allah curse him! And fight against him, for he is from those who want to extinguish Allah's light and support the enemies of Allah!"

Before he became Muslim, Mu'awiya had antagonized Allah and His Apostle, and rebelled against the Muslims. He became Muslim just because he was afraid of the swords that took his family. He concealed polytheism, hypocrisy, and rebellion against Islam and the Muslims. When he found helpers, he rose to fight against Imam 'Ali, the brother of Allah's Apostle, and the Gate of the city of his knowledge.

Al-Hasan With Ubaydillah

Mu'awiya tried to play some role with Imam al-Hasan. He sent to him Ubaydillah Ibn Umar[24] to make him desire for the caliphate and to deceive him, that he might leave his father. Ubaydillah went to Imam al-Hasan ('a) said to him:

-I have a need with you. -Yes. What do you want? - Your father has killed Quraysh from the beginning to the end. They have hated him. Can you depose him, and we will appoint you in this authority?

Yes, Imam 'Ali had killed them for the sake of Islam, for they had tried to do away with it. Imam 'Ali had fought them and killed their tyrants, destroyed their arrogants, and defeated their troops. For this reason, they harbored malice and enmity against him. When Imam al-Hasan heard Ubaydillah's saying, he shouted at him saying: "No, by Allah, that will not happen!"

Imam al-Hasan angrily and with displeasure looked at him. He told him that he would meet his death so soon. He said to him: "It is as if that I can see that you will be killed on this day or tomorrow! It is Satan who has adorned the world to and deceived you… the women of Sham see your situation, and Allah will knock you down on your face being killed."

Ubaydillah unsuccessfully returned to Mu'awiya and told him about his talk with Imam al-Hasan. Mu'awiya said: ", he is the son of his father!"25

On that day, Ubaydillah went out to the battlefield and fought with the front that showed spites toward Islam. He quickly met his death at the hand of a noble man from Hamadan. Imam al-Hasan ('a) was pleased when Ubaydillah Ibn Umar was killed and he said; "Praise be to Allah for that!"26 Ubaydillah met his end while he was an enemy to Allah and His Apostle. He rebelled against Islam and revolted against the Imam of Muslims.

The Inclusive War

Skirmishes between the two parties continued for a long time. No inclusive battle took place between them. Each party was tired of this long, useless state. There was no hope for making peace and unity. Rather, it made the discord and evil extend and spread. When Imam 'Ali knew that, he mobilized his companions and got ready for the general war. When Mu'awiya saw that, he did as the Imam had done. The two parties met each other. Imam al-Hasan ('a) hurried to attack the people of Sham. When Imam 'Ali saw him, he became astonished and terrified, and said to those around him: "Save this boy for me! (Do not let him) end me, for I am stingy with these two (al-Hasan and al-Husayn) lest the progeny of Allah's Apostle would cease (after killing them)!"27

The fire of the war flared up and its heat became intense. People were afraid; terror and death dominated them. The right wing of

the Imam's troops was defeated. The center of the troops became weak and the defeat appeared among them. Imam 'Ali summoned Sahl Ibn Hunayf and commanded him to go along with those with him to the right wing, and he did. However, the troops of Sham attacked them and made them retreat. They returned defeated to the left wing. The tribe of Mudhar was forced to leave the right wing, while the tribe of Rabee'a was steadfast there. One of them said: "O people of Rabee'a, you would have no excuse after today near the Arabs if Amir al-Mu'minin is struck while he is among you!"

The men of Rabee'a allied with each other for death. They were steadfast in the battlefield. They were calm and they paid no attention to death. They supported the truth and promised to sacrifice their lives for the Imam. Imam 'Ali was among them. He attacked his enemies while they were showering him with arrows. His sons protected him with their own lives, and none of them separated himself from him. A servant of the Umayyads' called Ahmar Ibn Kaysan saw the Imam during the clashes of swords. He hurried like a dog towards the Imam. He swore by Allah that he would kill the Imam, saying: "By the Lord of the Kaaba, may Allah kill me if I do not kill you or you kill me!"

The Imam's servant called Kaysan attacked him. But the attacking dog (Ahmar Ibn Kaysan) killed him. This wicked person began attacking the Imam. But the Imam took him with his hand and carried him on his shoulders, and then he hit him to the ground. He broke his shoulder and two arms. Then al-Hasan and Muhammad attacked and killed him.

Imam 'Ali approached the people of Sham. Al-Hasan was afraid that the enemy might assassinate his father, so he said to him: "You would better walk to be among those who are steadfast before your enemy from among your companions (the people of Rabee'a)."

The Imam understood the meaning of Imam al-Hasan's speech, and he said to him with gentleness and leniency: "O my little son,

your father has a day (of death) that he will not exceed, nor will walking delay it (from reaching) him, nor will days hurry it to him. By Allah, your father does not care whether he falls upon death or death falls upon him."

Malik al-Ashtar came towards the Imam running. He was astonished and surprised when the regiments escaped out of fear of death. When the Imam saw him, he said:

-O Malik! -Here I am! -Go to those people and say to them: "Whereto do you escape from death that you cannot disable? To the life that will not last for you?"

Malik al-Ashtar went to the people and recited the Imam's statement to them, and so their fear calmed down. Then he introduced himself to them, saying: "I am Malik Ibn al-Harith! I am Malik Ibn al-Harith!" It came to his mind that this name was not enough to make them recognize him. He introduced himself with that for which he had become famous, saying: "I am Malik al-Ashtar!" Some people hurried to him, and he said to them with enthusiasm and determination: "O people, you have followed you fathers' bad habits! How bad your fighting today is!" Then he said to them again: "Madhhaj, be loyal to me!"

The tribe of MadhHajj hurried to him, and he said to them: "You bit the sold rocks! You have not pleased your Lord nor have you been loyal to Him! How is that while you are the children of the battles, leaders of the assaults, boys of the morning, knights of pursuit, and the killing of the equals? MadhHajj of fighting, who are not preceded in respect of avenging their blood, nor are their bloods shed, nor are they famous for abasement in a place! You are the boundary of the people of your city and the readiest of your people! What you do today will be narrated after this day! Therefore, beware of that the talks will be narrated tomorrow! Be truthful in meeting your enemy, for Allah is with the truthful! By Whom in Whose Hand Malik's soul is, none of those (he pointed with his hand to the people of Syria) is equal to Muhammad (S) (even in a thing as small as) a wing of a mosquito! You have not

fought well! Remove the blackness from my face! Cling to the great majority, for if Allah, the Great and Almighty, ended it (the battle), those who are on his (the Imam) two sides would follow him just as the end of flood following its beginning!"

The leader, Malik, dominated their souls through his enthusiastic, wonderful speech. He gave a new spirit of activity and determination to the troops, and they said at the top of their voices from all directions, expressing their obedience and yielding to him: "Take us to wherever you like!"

They hurried to him and competed with each other towards death. They were steadfast before the enemy. Some brave leaders of Hamadan troops had been killed at the battle. The last of them to take the standard was Wahab Ibn Kurayb. Some of those who loved him hurried to him and said: "May Allah have mercy on you! The notables of your people have been killed around it (the standard). Do not kill yourself and those with you from your people!"

Accordingly, Wahab and those with him left the battlefield while they were seeking a strong front to join it. In front of the masses, they said: "Would that we had a number of the Arabs who would ally with us for death, then they and we would advance until we would be killed or win a victory!"

They passed by Malik al-Ashtar and he heard their call. He welcomed their opinion and said to them: "I will ally with you and make a contract with you provided that we should never return until we will win a victory or be killed!"

They became delighted with al-Ashtar's speech and they joined his standard. In this respect, Ka'b Ibn Ju'ayl has said: "And (the people of) Hamadan… looking for someone to to ally with!"

Malik al-Ashtar headed those brave people and attacked the armies of Sham, who were before their sharp swords like ashes on which the winds blow hard on a stormy day. Weakness appeared

among Mu'awiya's troops, and his companions were about to reach his tent. As for Mu'awiya, he had thought of escape were it not for that he had remembered the saying of Ibn al-Atnabah:

My chastity, the modesty of my soul, and my advance towards the enthusiastic hero have prevented me (from escaping), and my giving my property unwillingly and taking praise through a profitable price, and my saying when I and it (my soul) are agitated: "(Stay at) your place, that you may be praised or get rest!"

This poetry returned him to patience and steadfastness just as he said during the days of wellbeing.

Ammar Is Martyred

When Ammar Ibn Yasir, the great companion (of the Prophet), saw the heads falling down and the ground being colored with blood, he addressed himself, saying: "Allah's Apostle (S) is truthful. They are the oppressive. It is the day that Allah's Apostle had promised me of. I am over ninety years old; therefore, what am I waiting for? My Lord, have mercy on me! I have yearned for my brethren who preceded me to You! I will walk to meet my Lord through struggling against His enemies before His friend (Imam 'Ali) and the guardian of His Apostle and the successor after him. I think it is the day that Allah's Apostle (S) had promised me of!"

Ammar looked at Mu'awiya's standards for a long time, and then he said: "Our positions are like the positions of the standards of Allah's Apostle at the Battles of Badr, Uhud, and Hunayn. And these (people of Sham) are in the positions of the standards of the polytheists from the allies…."[28]

Some pages of his far and near history appeared before him on that day. The picture of his parents, Yasir and Sumayya, appeared before him. It reminded him of the time when they were severely tortured, and when he was a young man with them meeting what they met of tiredness at the hands of the Qurayshi tyrants till his

parents passed away, and he escaped the torture. He remembered what he suffered during his old age of the severe punishments and torture at Uthman's hands. All that was for the sake of his doctrine and thought. These memories made him yearn for meeting Allah. He burst into tears. He addressed Allah, saying: "O Allah, You know that if I know that Your good pleasure (is obtained) through putting the edge of my sword against my chest, and then I bend against it until it comes out of my back, I would do. If I know that Your good pleasure (is obtained) through throwing myself into this river, I would do. If I know that Your good pleasure (is obtained) through throwing myself from this mountain and I fall down, I would do. I know that today there is no deed pleasing you more than struggling against these sinful people. And If I know that there is a deed pleasing more than this, I would do it."

Then he went to Imam 'Ali ('a) weeping. When the Imam saw him, he rose for him, embraced, and welcomed him. Ammar turned to the Imam and asked him:

-O brother of Allah's Apostle, would you permit me to fight?

The Imam was terrified by his speech, for he was his right arm with which he assaulted. So he said to him with a shacking voice:

-Slowly! May Allah have mercy on you!

Ammar went away. Shortly after that, those memories appeared before him and urged him to meet his Lord, so he came back to the Imam and asked him:

-Would you permit me to fight? -Slowly! May Allah have mercy on you!

He went away. He remained for a while, and then he yearned for meeting his beloved ones who preceded him in faith, so he returned again to the Imam and asked him:

-Would you permit me to fight? I see that this is the day that Allah's Apostle (S) had described. I have yearned for meeting my Lord and my brothers who had preceded me (to my Lord)!

The Imam found no escape from responding to him. He rose for and embraced him. His soul melted away out of sorrow and regret. He said to him: "O Abu al-Yaqdhan, may Allah reward you with good on my behalf and on the behalf of your Prophet! You are the best brother and companion!"

Then the Imam wept, and so did Ammar who said: "By Allah, O Amir al-Mu'minin, I have not followed you except through insight and knowledge. I heard Allah's Apostle saying at the Battle of Hunayn: 'O Ammar, there will be a discord after me. If that happened, then follow 'Ali and his party, for he is with the truth, and the truth is with him. And he will, after me, fight against those who will break their pledge of allegiance (al-nakitheen) and the oppressive (al-qasideen).' May Allah reward you, O Amir al-Mu'minin, with the best reward on behalf of Islam. You have carried out (the Islamic message), propagated it, and been loyal (to the community)."

Then, Ammar advanced to the field of honor and battle. He was delighted with meeting Allah. He regained his strength and activity. He said at the top of his voice: "The Garden is under the shade of the spears. Today I am going to meet the beloved ones; Muhammad and his party!"

The Muhajirin, the Ansar, and the believing youths followed him. He took them to the commander-in-chief, Hashim Ibn Utba al-Mirqal29. He asked him to undertake the leadership, and he responded to that. Hashim marched, and Ammar urged him to attack the foes, saying to him: "Advance, may my father and mother die for you!"

Hashim took the standard and began advancing slowly. Ammar could not stand that, for he had a strong yearning for meeting Allah and his beloved one Muhammad. He severely rebuked

Hashim, saying to him: “O Hashim, you are one-eyed and cowardly!”

Hashim was annoyed with this bitter rebuke, and he said to Ammar: “May Allah have mercy on you, O Ammar! You are a man of hastiness in battles! As for me, I am holding the standard and advancing slowly, that I may obtain my need through that. If I march quickly, I will not be safe from dangers!”

Ammar went on urging Hashim to attack the foes untill he attacked them. Hashim walked through the battlefield. While Ammar was fighting beside him, he looked at the standard of Ibn al-Aas and said: “By Allah, I fought against this standard for three times, and this (standard) is not the best of them!” He violently and actively fought against the army of Mu’awiya.

Ammar was beside the Prophet when he fought against Quraysh to make them confess the word of Allah’s Oneness, and today he fought against them to make them believe in what was in the Qur’an and what Islam had brought.

After a terrible struggle, Ammar fell on the ground. He was killed by the oppressive group[30] whose hearts had deviated from the truth, who forgot Allah, and so they swam in utter darkness. When the news of Ammar’s murder was announced, the Imam was completely affected, and waves of worries and sorrows surrounded him, because in his murder, the Imam lost a group of helpers and supporters. He went to the place of his murder. He was very sad and was weeping. The commanders of the troops, the chiefs of the tribes, and the righteous remainders from the Muhajirin and the Ansar surrounded him. They shed tears and loudly wailed. The Imam stood beside him. When he saw him killed and covered with his blood, he praised him with words issued from a sad heart. He said: “Any Muslim, who does not regard the murder of Ammar as great and does not feel the painful misfortune, is not successful. May Allah have mercy on Ammar on the day when he became Muslim, may Allah have mercy on Ammar on the day when he was killed, and may Allah have

mercy on Ammar on the day when he will be resurrected! I have seen Ammar! When four of the companions of Allah's Apostle are mentioned, he must be the fourth, and when five are mentioned, he must be the fifth! All the old companions of Allah's Apostle were sure that Ammar would enter the Paradise! Let Ammar be pleased in the Paradise!"

The Imam took Ammar's head and put it in his lap and recited:

O death who does not leave me, relieve me, for you have destroyed all friends! I see that you are aware of those whom I love as if that you walk towards them with a guide!

Imam al-Hasan silently stood up and wept for the murder of the great martyr, who took part in building Islam. He recited to the Muslims what he had heard from his grandfather the Prophet (S) in respect of Ammar's excellences. He ('a) has said: "Allah's Apostle (S) said to his companions: 'Build me a canopy like that of Moses.' He began taking adobes from people, and he said: 'O Allah, there is no good except that of the hereafter; therefore, forgive the Muhajirin and the Ansar.' He took adobes from Amma, and then he said: 'What a pity, O son of Sumayya! The oppressive group will kill you!'"

He has also said: "My grandfather has said: 'The Garden yearns for three (persons): 'Ali, Ammar, and Salman!'"

When the news of Ammar's murder was announced, a discord and division took place among the armies of Mu'awiya. They had heard from Allah's Apostle that he said: "The oppressive party will kill you!" Amr Ibn al-Aas narrated that to them. After Ammar's murder, they knew that they were the rebellious group that Allah's Apostle had meant. However through his trick and lies, Amr Ibn al-Aas could fabricate that to them and return the affairs to the natural course. He regarded Imam 'Ali as responsible for taking Ammar to the war and then to be killed. The ignorant from the armies of Sham yielded to that. They believed his statement and began saying: "Those, who brought Ammar, killed him!"

The murder of Ammar harmed Imam ‘Ali too much. Distress and sorrow surrounded him. He called the tribes of Rabee’a and Hamadan, and they responded to him. He said to them: “You are my breastplate and spear!”

Twelve thousand fighters from them responded to him. He took them and angrily attacked the Syrians. He destroyed all their ranks to the extent that he arrived at Mu’awiya’s tent.

Then he addressed Mu’awiya, saying: “Why are the people fighting between us? Come on so that I judge you before Allah, and whoever of us kills his companion, the affairs go well with him.”

Ibn al-Aas sneeringly said to Mu’awiya:

-The man has treated you with justice! -You are not right! You have come to know that he kills every one dueling with him! -Nothing makes you good except dueling with him! -You have craved after it (authority) after me!

The two parties violently fought against each other. They went on fighting with no rest. Weakness appeared in Mu’awiya’s troops. All his regiments were destroyed. All his forces were divided, to the extent that he intended to escape.

Raising Copies Of The Qur’an

When Mu’awiya saw the courage of Imam ‘Ali’s troops, the weakness of his ones, his incapability of resisting, and the end of his affair, he shook all over with fear. He summoned his cunning vizier, Amr Ibn al-Aas, and said to him: “Only this night and he is coming to us early in the morning along with the troops! What do you think?”

He expressed his near end and his incapability of resisting Imam ‘Ali’s army. Anyway, Amr Ibn al-Aas said to him: “I think that your men are not like his men, and you are not like him. He is

fighting against you for a matter, and you are fighting against him for another matter. His people are afraid of you when you win a victory over them, and the people of Sham are not afraid of ‘Ali when he wins a victory over them.”

Amr Ibn al-Aas specified the conflict standing between Imam ‘Ali and Mu’awiya. The Imam fought against him for the sake of Islam and defending its ideals, whereas Mu’awiya fought against him for the sake of power and authority. They battled against each other for different objectives. Amr Ibn al-Aas explained to Mu’awiya the reason for the courage of the Imam’s troops and the weakness of his ones. As for the Imam’s troops, they defended their dignity and life, for they knew Mu’awiya’s beliefs and inclinations. They knew that if he won a victory over them, he would severely punish them and afflict them with painful torture. For these reasons, they were earnest in fighting against him.

As for Mu’awiya’s troops, they knew the Imam’s inclinations, and that if he won a victory over them, he would be kind to them. They had heard of his pardoning and kindness. That was when he won a victory over his opponents at the Battle of al-Jamal. Therefore, there was no escape from that the Imam’s troops would win a victory. Amr Ibn al-Aas suggested an idea that made Mu’awiya overcome the events and it was the reason for destroying the Imam’s troops. He said to him: “Offer to them something. If they accept it, they will disagree (with each other), and if they refuse it, they will disagree. Summon them to Allah’s Book as an arbitrator between you and them. You will get your objective from the people. I have delayed this matter because you are in need of it.”

Mu’awiya knew that Amr Ibn al-Aas’s idea was correct. So he hurried to believe and respond to him. In the meantime, he ordered copies of the Qur’an to be raised. Accordingly, about five hundred copies of the Qur’an were raised on the heads of the spears. The people of Sham loudly said: “This is Allah’s Book between us and you from its beginning to its end. Who protects the fortified borderline cities of the people of Sham after the people of

Sham? Who protects the fortified borderline cities of the people of Iraq after the people of Iraq? Who struggles against the Romans? Who struggles against the Turks? And who struggles against the infidels?"

They raised copies of the Qur'an as a trick and cunning. They used them as a pretext to spare their blood, for they did not believe in them nor did they show sorrow at the fate of Islam and the Muslims nor did they respect Allah. Nothing concerned them except government and authority. If there had been a ray of the light of Islam in their souls, they would not have opened a door to the battle against Imam 'Ali, the testamentary trustee of Allah's Apostle, and to shed the Muslims' blood without any right.

The Great Sedition

Among the ugliest and worst farces in man's history was the trick of raising copies of the Qur'an, for the Iraqi troops were deceived by that, and they changed up their minds. Suddenly, they broke their obedience to Imam 'Ali, and declared rebellion and mutiny against him without any thinking and considering, while they were about to win a victory over their enemy who had shed their bloods.

What a misfortune! What a pity! Falsehood became higher than the truth through the name of the truth! That was when Amr's trick performed its horrible role in the center of the government of justice and equality. That was when regiments of the Iraqis rushed like a flood towards the Imam and surrounded him and forced him to yield and submit to Mu'awiya's summons. They said with one tongue: "He (Mu'awiya) has given you the truth! He has summoned you to Allah's Book! Accept that from him!"

On the top of those who accepted the summons to arbitration was al-Ash'ath Ibn Qays, who was like a woodworm boring in the camp of the Iraqis and means for riot and mutiny. The reason be-

hind that was that he was the leader of the tribes of Kinda and Rabee'a, but the Imam had deposed him and appointed Hassan Ibn Makhduj instead. Some people talked with the Imam in order not to depose him, but he refused that31. This aroused the hidden malice in his soul against the Imam and made him wait for an appropriate opportunity to take vengeance on him. He could find such an opportunity during that terrible period of time. It is not correct to say that he was deceived by Mu'awiya's summons, for he was not among the simple-mined that the affair might be unclear to him. Any way, he angrily went to the Imam and said to him: "I see that the people are pleased and delighted to respond to the people (of Sham) to what they have summoned them from among the legal decisions of the Qur'an! It would be better if you go and ask Mu'awiya what he wants, and reflect on what he requests!"

Then he insisted on the Imam to delegate him to Mu'awiya, but he refrained from responding to him. However he strongly insisted on him, and the Imam ('a) found no escape from responding. He went carrying the signs of evil and unhappiness. He asked Mu'awiya: "Why have you raised copies of the Qur'an?"

Mu'awiya answered him with tricks and lies, saying: "That we and you may return to the Command of Allah, the Great and Almighty, in His Book. Send a man from among you with whom you are pleased. And we send a man from among us. Then we ask them to act according to what is in Allah's Book and do not exceed it. Then we follow that on which they will agree."

Al-Ash'ath Ibn Qays believed Mu'awiya, saying: "This is the truth!"

Most likely, Mu'awiya had made al-Ash'ath desire and bribed him, for he had come to know about his deviation from Imam 'Ali. Al-Ash'ath responded to Mu'awiya and came back to the Imam. He demanded arbitration. Imam 'Ali ('a) said to him and to the like of him from among the stubborn who found no pleasure except in obstinacy and mutiny: "O Servants of Allah, I am the

best of those who have responded to Allah's Book. However, Mu'awiya, Amr Ibn al-Aas, Ibn Abi Ma'eet, Habeeb Ibn Muslima, and Ibn Abi Sarh are not men of religion and Qur'an. I am more aware of them than you. I accompanied them when they were children, and I accompanied them when they were men. They were the wickedest children and men. It is word of truth that falsehood has been intended through it! They have known it but they do not act according to it. They have raised it to you just as a trick and plot. Lend me your arms and your skulls for one hour for the truth has reached its (last) part, and nothing has remained except that the root of the oppressive is to be cut off."

In his speech, the Imam ('a) has expressed what Mu'awiya claimed such as yielding to Allah's book. He explained to them their error and mutiny against the religion, for he was more aware of them than others. However, that simple-minded society did not yield to the Imam's speech and lent his speech deaf ears. About twelve thousand men, who pretended sacredness and religiousness, though they understood nothing of them, addressed him by his personal name. They warned and threatened him if he would not yield to what they wanted, saying: "O 'Ali, respond to the people according to Allah's Book when you are summoned to it; otherwise, we will kill you as we had killed (Uthman) Ibn Affan! By Allah we would do it if you did not respond to them."

The Imam ('a) said to them: "Woe unto you! I was the first to summon (people to follow) Allah's Book and the first to respond to it. It is not lawful for me nor can I, concerning my religion, that I am summoned to Allah's Book and do not accept it. I have fought against them that they may follow the precept of the Qur'an, for they have disobeyed Allah in respect of what He has commanded them. They have broken His covenant and left His Book.

However, I have informed you that they have schemed against you, and that they do not want to act according to the Qur'an!"

Imam 'Ali tried to convince and make his fellows understand through various ways that it was a trick after Mu'awiya's failure

and incapability of resisting. However, they insisted on that he had to command his military commander, Malik al-Ashtar, to withdraw from the battlefield.

The Imam saw that there was evil on their faces and that they had unanimously agreed on fighting against him. They surrounded, threatened, and warned him. So he (‘a) found no escape other than responding to them. He immediately sent Yazid Ibn Hani’ to Malik al-Ashtar to ask him to withdraw from the battlefield. When the messenger reached and told him about the Imam’s message, he said to him: “Say to my master: ‘This is not the hour when you should remove me from my attitude. I have hoped Allah to make me conquer; therefore, do not hurry me!”

The messenger came back to the Imam and told him about the saying of the resolute, watchful Malik. The signs of conquest and victory had appeared through his hands, and the affair was about to end. The voices from the regiments of his troops raised announcing the clear conquest. When those rebellious heard of that, they surrounded the Imam and said to him: “By Allah we see that you have ordered him to continue fighting!”

“Have you seen that I had secretly sent a messenger to him? Did I not talk to him openly before you and you heard me?” asked the Imam.

However they said with one tongue: “Send for him and make him come to you! Otherwise, we will isolate ourselves from you!”

They terrified the Imam and were about to attack him. So he said: “What a pity, O Yazid! Say to him: ‘Come! The sedition has happened!’”

Yazid quickly set off towards Malik and said to him: “Go to Amir al-Mu’minin, for the sedition has happened!”

Malik al-Ashtar became astonished. He asked Yazid about the reason for that discord and mutiny that happened among the troops:

-Because of raising these copies of the Qur'an? -Yes.

Malik believed his own prediction and intuition in respect of the occurrence of this mutiny, saying: "By Allah, I thought that there would be disagreement and division due to the raising of the copies of the Qur'an! It is the advice of the prostitute's son (Amr Ibn al-Aas)!"

While pain was hurting him, he turned to the messenger and said to him: "Do you not see the conquest? Do you not see their faint? Do you not see what Allah has done for us? Should we leave this and go away from it?"

Anyway, Yazid told him about the critical situation and the dangers that surrounded the Imam, saying:

-Do you like that you have won a victory here while Amir al-Mu'minin is in his place where he is to be handed over to his enemy? -Glory be to Allah! No, by Allah, I do not like that! -They have said: 'You should send for Malik al-Ashtar, and he should come to you; otherwise, we will kill you with our own swords as we had killed Uthman Ibn Affan or we will hand you over to your enemy!"

Accordingly, Malik al-Ashtar returned to the Imam. Sadness controlled him, for his desired aim had got lost, he had won the conquest, and the blood of his fighters had been shed to obtain such an end. However, suddenly, all those efforts went in vain due to Amr Ibn al-Aas's cunning. He strongly and violently addressed those ignoble people. He condemned them, saying: "O men of abasement and feebleness! At the time when you were higher than the people, they thought that you would defeat them, and so they raised the copies of the Qur'an and summoned you to what in them! By Allah, they have abandoned what Allah has commanded in them (the copies of the Qur'an) and in the Sunna of the one to whom they had been revealed! Do not respond to them! Respite me for a while, for I have felt the conquest!"

However, those rebellious showed him nothing except error and stubbornness. They said with one tongue:

-No! No! -Respite me for a horse's running! -Therefore, we will be with you in your sin!

Malik debated with them and gave them proofs on their wrong opinion and their deviation from the truth, saying: "Tell me about you: the best ones of you have been killed, and the

worst ones of you have remained alive! When were you right? At the time when you killed the people of Sham? Now you are wrong when you have refrained from fighting them. Or are you now right through your refraining from fighting? Therefore, your killed ones, whose excellence you cannot deny and who were better than you, are in the fire!"

This speech did profit them nothing. They said to him: "Leave us, O Ashtar! We fought against them for the sake of Allah and we are going to leave fighting against them for Allah! We will not obey you. Avoid us!"

Malik al-Ashtar said to them: "By Allah, you have been deceived. You have been summoned to put an end to the battle, and you have responded! O men of black foreheads, we thought that your prayer was out of renouncing the world and yearning for meeting Allah. I see that your escape from death is just for this world. Shame be on you! O you who look like old she-camels! You will never see glory after it! Now surely perdition overtakes you as it had perished the oppressive people!"

When Malik al-Aster ended his speech, they abused him. He returned in kind, and then he turned to Imam 'Ali and said to him: "O Amir al-Mu'minin, move the rank against the rank, and the people will be thrown down!"

The Imam did not respond to him. He bowed his head for a while to think about the bitter result that those rebellious brought about

to the community. They regarded his silence as a sign of consent with the affair. So they said: "'Ali, Amir al-Mu'minin, has become satisfied with the arbitration and the judgement of the Qur'an!"

The Imam could do nothing but satisfaction, and, Malik al-Ashtar could do nothing except yielding and acceptance. He said: "If Amir al-Mu'minin accepts and is satisfied with the judgement of the Qur'an, I am satisfied with that which Amir al-Mu'minin is satisfied with!"

Accordingly, they all shouted: "Amir al-Mu'minin is satisfied! Amir al-Mu'minin is satisfied!"

Imam 'Ali ('a) kept silent and did not answer them to anything. Worries and sorrows controlled him, for he had come to know that Amr Ibn al-Aas's trick destroyed his troops, and that he could not set them right or to return them to the way of the truth and correctness for he had neither influence nor authority over them. He ('a) has expressed that, saying: "Yesterday, I was a commander, but today I have become a commanded one! And yesterday I was a prohibiter, but today I have become a prohibited one!"[32]

Al-Ash'ari Is Chosen

Imam 'Ali's dilemma and tribulation were not confined to the mutiny of his army; rather, they spared no effort to overthrow his government. They insisted that he had to nominate his wicked enemy Abu Musa al-Ash'ari and to chose him for the arbitration. They were not satisfied with anyone other than him from among those whom the Imam nominated such as Ibn Abbas, Malik al-Ashtar, and other men of awareness and wisdom. They knew about al-Ash'ari's deviation from Imam 'Ali. If he undertook the task of the arbitration, he would choose for the caliphate someone other than the Imam.

Dr. Taha Husayn believes that their insistence did not come by chance. It resulted from a plot and an arrangement between the

seekers of the world from among ‘Ali’s companions and Mu’awiya’s[33]. Anyway, they surrounded the Imam and began shouting: “We are pleased with Abu Musa al-Ash‘ari!”

The Imam rebuked and prohibited them from choosing Abu Musa, saying: “You disobeyed me at the beginning; therefore, do not disobey me now! I do not see that I have to appoint Abu Musa (as an arbitrator)!”

The Imam’s advice was useless. Rather they insisted on him, saying: “We are pleased with none other than him! We have fallen into that which he had warned us from!”

The Imam explained to them why he refused him, saying to them: “He is not trustworthy to me. He parted from me and made the people desert me. Then he escaped from me till I gave him security some month later. However, this is Ibn Abbas. I want to appoint him for that….”

Yet, they were not satisfied and they went on their error and ignorance, saying: “It does not matter whether it you or Ibn Abbas. We do not want except a man who is the same to you and to Mu’awiya!”

The Imam guided them to Malik al-Ashtar, for he had no kinship with him. Yet, they refused him, saying: “And is it anyone other than al-Ashtar who burnt the land?”

After this discussion, the Imam found no way to convince them. Therefore, he released them and left them with their own ignorance. As a result, the affairs were in the hands of these rebellious and mutinous.

The Document Of The Arbitration

People competed with each other to write down what they wanted in the document of the arbitration. This is its text as al-

Tabari has mentioned: "In the Name of Allah, the Most Gracious, the Most Merciful. This is for which 'Ali Ibn Abi Talib and Mu'awiya Ibn Abi Sufyan have sued one another. The arbitrator of 'Ali is over the people of Kufa along with their followers (Shi'a) from among the believers and the Muslims. And the arbitrator of Mu'awiya is over the people of Sham and their followers from among the believers and the Muslims. We yield to the judgment of Allah, the Great and Almighty, and His Book, and no one other than Him can bring us together. Allah's Book from its beginning to its end is between us. We enliven what it enlivens and deaden what it deadens.

Therefore, the two arbitrators- who are Abu Musa al-As'ari (Abdullah Ibn Qays), and Amr Ibn al-Aas al-Qurashi- should act according to what they find in the Book of Allah, the Great and Almighty. If they find nothing in the Book of Allah, the Great and Almighty, then there is the just Sunna that unites and does not separate. The two arbitrators have taken promises and covenants from 'Ali, Mu'awiya, the two armies and the trustworthy from among the people. They stipulated that they have security over their own souls and their own families, that (the members of) the community are their helpers concerning that for which they have sued one another, and that Allah's promise and covenant is against the believers and the Muslims from among both parties. We act according to that which in this document even if their (Imam 'Ali and Mu'awiya) affair is obligatory on the believers. Therefore, security, righteousness, and laying down of weapons between them wherever they go are imposed on them, their families, their properties, their present ones, and their absent ones.

Allah's promise and covenant is against Abdullah Ibn Qays and Amr Ibn al-Aas that they should judge between this community and that they should not bring it to a battle or a division till they disobey. The judgment is delayed to Ramadan. If they like to delay that, they may delay it according to agreement between them. If one of the two arbitrators died, then the commander of the followers chooses someone to replace him from among the men of

justice and fairness. The place where they should decide their case is a place of justice between the people of Kufa and the people of Sham. If they want and like that no one would be present with them except whomever they want, they can do. The two arbitrators take whomever they want of witnesses, and then they write down their witness according to this document. They are supporters against whoever leaves what is in this document or wants atheism or oppression in respect of it. O Allah, we ask You for help against whoever leaves what there is in this document!"[34]

A group of Iraqi and Syrian leaders recorded their witnesses in this document. The text of the document indicates that Mu'awiya and his party have paid no attention to Uthman's blood. If they had had a need of that, they would clearly or implicitly have mentioned it. They said many things for the sake of Uthman. They spread out his garments on the pulpit in Damascus. They wept for his misfortune and aroused these battles for avenging him. Therefore, why did they not mention him in the document of the arbitration?

Anyway, this document achieved many of al-Ash'ath's desires and of the rest of those ambitious from among his people. They obtained what they wanted such as dividing the Iraqi troops, their mutiny, and the victory of the rebellious forces over the forces of the truth and Islam.

The Thought Of The Harawriyya

The origination of this revolutionary, destructive thought came after the comedy of raising copies of the Qur'an. It was the viewpoint of the Kharijites. There was no reason for forming it except seeking worldly interests, craving after influence and authority, and achieving personal ambitions. The Kharijites adopted "the judgment belongs to Allah" as a slogan for them. However, they quickly made the judgment belong to the sword. That was through their shedding the blood of the innocent, and the spread-

ing of terror and fear among the Muslims. The signs by which they were distinguished were declaring rebellion and mutiny, regarding as unbelievers those who did not embrace their beliefs, and regarding the Muslims' blood as worthless. Many traditions have been narrated from the Prophet (S) in respect of the Kharijites' unbelief and apostasy from Islam. He ('a) has said: "There will be after me a people from among my community who will recite the Qur'an, but it will not exceed their throats. They will renege the religion just as the arrow passes through the target. Then they will not return to it. They are the wickedest of the creation."[35]

Abu Sa'eed al-Khidri narrated that one day a property came to Allah's Apostle (S) and he began giving to this and to that. Among people there was a man with short garments. There were signs between his eyes because of prostration in prayer. Allah's Apostle continued giving until the property finished. When the property finished, the man went away saying: "By Allah, you are not just since today!" He (Abu Sa'eed al-Khidri) said: "Allah's Apostle (S) began turning his hand and saying: "If I am not just, then who will be just after me? Some rebels will rebel. They will renege the religion as the arrow passes through the target. Then they will not return to it at all. They recite the Qur'an, but it does not exceed their throats. They say good words but they perform bad deeds. So whoever meets them should fight against them. Whoever kills them shall have the best reward, and whomever they kill shall have the best martyrdom. Allah has disowned them. The worthier of the truth from the two parties will kill them."[36]

Narrations similar to these have been narrated from the Prophet (S) by both the Shi'a and the Sunni in respect of their apostasy from the religion and their rebellion against Islam. The traditions are regarded as among his miracles and among the communications of his prophethood, for they have some news of the unseen that took place after him. Anyway, these rebels formed a bloc and sided with other side. They maintained their thought and announced their mutiny. When Imam 'Ali left Siffin for Kufa, the

Kharijites did not go with him. They went to Harawra'37, and they have been ascribed to it. Their number was twelve thousand people. Their caller called that their commander in fighting was Shibth Ibn Rib'i al-Tamimi, their leader in prayer was Abdullah Ibn al-Kawwa' al-Yashkuri, the authority was to be consultation after the conquest, the pledge of allegiance was to Allah, the Great and Almighty, enjoining the good, and forbidding the evil.

Protest And Debates

Imam 'Ali was restless because of these renegades from the religion, so he sent to them Abdullah Ibn Abbas and ordered him not to debate with them until he came to him. When Abdullah Ibn Abbas met with them, he could find no escape from debating with them. He asked them:

-Why have you harbored malice against the two arbitrators? Allah, the Great and Almighty, has said:

"If they both desire agreement, Allah will effect harmony between them" (Qur'an, 4:35).

So how about the community of Muhammad (S)?

The Kharijites answered him:

-What Allah has left for people to decide on is up to them, and what He has already determined, people has no right to change.He has determined that a fornicator is to be whipped a hundred whips, a thief's is to be cut off; therefore, people have no right to change it.

Abdullah Ibn Abbas said:

- Allah, the Great and Almighty, says:

"As two just persons among you shall judge" (Qur'an, 5:95).

-Do you regard the ruling of game and the intercourse between a wife and her husband like the ruling of the Muslims' bloods? This verse is between you and us. Is (Amr) Ibn al-Aas near you a just one, while he yesterday killed us and shed our blood? If he was just, then we were not just where we fought against him. You made the men judge before the command of Allah, while Allah, the Great and Almighty, had decreed His command in respect of Mu'awiya and his party that they should be killed or they should return to the truth. Before that, we had summoned them to the Book of Allah, the Great and Almighty, but they refused. Then you wrote a letter between you and him, and made peace and cordiality between you and him, while Allah has prevented peace and cordiality between Muslims and those who fight them since the Sura of Bara'a was revealed except those who acknowledge the tribute.

Abdullah Ibn Abbas went on debating with them, and so did they. The definite proofs he gave to refute their wrong viewpoints were useless.

Imam 'Ali along with a group of his companions went to these renegades to debate with them. He ('a) went to the tent Yazid Ibn Qays. He performed the ritual ablution and offered two ruk'as. Then he walked towards the people. He saw Abdullah Ibn Abbas debating with them. He blamed him, saying: "Refrain from debating with them! Have I not prohibited you? May Allah have mercy on you!" Then he turned to the people and said: "O Allah, this is the place where whoever succeeds is more appropriate for success on the Day of Resurrection, and whoever says and makes mischief shall be blind in the hereafter; and more erring from the way." Then he asked them:

-Who is your leader? - (Abdullah) Ibn al-Kawwa'.

The Imam ('a) addressed him asking:

-What has made you mutiny against us? -Your decision at the Battle of Siffin! -I adjure you before Allah. Did you know when they

raised copies of the Qur'an, you said: "We respond to them for Allah's Book!" and I said to you: "I am more aware of the people than you. They are not men of religion and Qur'an. I accompanied them and knew them when children and grown-ups. They were the wickedest when children and grown-ups! Go on your right and truthfulness! The people have raised these copies of the Qur'an as a trick, flattery, and a plot. However, you refused my opinion and said 'no'. Rather we accept from them. So I said to you: 'Remember my speech to you and your disobedience to me.' When you refused except the Book, I made a condition on the two arbitrators that they should enliven what the Qur'an has enlivened and deaden what the Qur'an has deadened. If they acted according to the precept of the Qur'an, then we would have no right to oppose what the arbitrators decided according to that which was in the Qur'an, and if they refused, then we would disown their decision!"

This brilliant argument refuted all that which they had clung to in order to establish their weak thought, and they inclined to the Imam with gentleness, saying to him:

-Do you think that it was an act of justice to appoint some men as arbitrators over bloods (killed people)? -We did not appoint the men as arbitrators; rather we appointed the Qur'an as a judge. This is the Qur'an, which is written between two covers. It does not utter; rather the men say it. -Tell us about the fixed time. Why did you appoint it between you and them? -That the ignorant may know, the knowledgeable may be firm, and that Allah, the Great and Almighty, may set right this community during this truce.

Imam 'Ali ('a) knew that they had yield to his speech, so he said to them: "Enter your city, may Allah have mercy on you!"

They responded to him and they all went with him to Kufa. However, they retained their own beliefs and spread them among the people of Kufa. They made troubles and summoned the people to rebel against the Imam. Their affair became famous and they be-

came strong. Some of them hurried to interrupt the Imam while he was delivering a sermon, reciting this Qur'anic Verse:

"If you ascribe a partner to Allah, your work would certainly come to naught and you would certainly be of the losers" (Qur'an, 39:65).

The Imam answered him with another verse:

"Therefore be patient; surely the promise of Allah is true, and let not those who have no certainty hold you in light estimation" (Qur'an, 30:60).

The situation between Imam 'Ali and these rebels became worse, for they attacked the innocent people, and spread fear and terror in the land that the security in the country became disordered, and fear spread among the citizens.

The Two Arbitrators Hold A Meeting

Mu'awiya regained his forces and made firm his affair after the collapse that had befallen him. He sent his messengers to Imam 'Ali. He asked him to fulfill the arbitration and to allow the arbitrators to hold a meeting. He hurried to do that because he knew that discords and misfortunes had befallen the Iraqi troops and they divided into tribes and parties, and he knew that Abu Musa al-Ash'ari deviated from the Imam as well. Accordingly, he intended to add another victory to his victory. The Imam ('a) responded to him. He sent four hundred men under the leadership of Shurayh Ibn Hani al-Harithi38. Among them there were Abdullah Ibn Abbas to lead them in prayer and undertake their affairs, and Abu Musa al-Ash'ari, who was chosen for the arbitration. And so did Mu'awiya. He sent Amr be al-Aas with four hundred men. He supplied him with sufficient information about the dull one, Abu Musa, saying: "You will face a man with a long tongue and a little reason! Therefore, do not employ your entire mind against him!"39

The two parties went and arrived in Adhruh40 or Doumat al-Jandal41. The meeting and the arbitration were held there. The cunning person, Amr Ibn al-Aas, met with the weak-minded and dull person, Abu Musa. He gave him time for three days. He chose a special place for him. He gave him delicious food and drinks. He did not discuss the affair with him until he completely understood him and after bribing him. When he knew that he had dominated him, he talked with him with gentleness and leniency. He showed toward him admiration, reverence, and magnification. He said to him: "O Abu Musa, you are the chief of the companions of Muhammad (S)! You have an excellence and precedence over them. You see that this community has fallen into blind sedition with which there is no safety. Therefore, is it possible for you to be the blessed one of this community, that Allah may spare their blood through you? Allah says about one soul: (and whoso saves the life of one, it shall be as if he had saved the life of all mankind). Just imagine how about the saving of the lives of these people!"

When was Abu Musa the chief of the Prophet's companions? When did he have merits and precedence in Islam? These words played with his soul, and he asked about how he could decide the conflict, saying: "How is that?"

"You depose 'Ali Ibn Abi Talib," replied Amr, "and I depose Mu'awiya Ibn Abi Sufyan. We choose for this community the man who has attended nothing of the discord nor has he plunged his hands into it."

Abu Musa asked him about the person who would be nominated for the caliphate.

Amr understood Abu Musa's desires and inclinations toward Abdullah Ibn Umar, so he said to him: "He is Abdullah Ibn Umar!"

Abu Musa al-As'ari was very delighted at that. He asked him for covenants to fulfill what he had said:

-How can I be sure of that? -O Abu Musa, now surely by the remembrance of Allah are the hearts set at rest! Take promises and covenants until you are satisfied!

Then he gave him promises, covenants, and strong oaths, to the extent that he swore by all the sacred things to fulfill what he had said. The Sheikh who was old in age but small in mind (Abu Musa) was astonished at the cleverness that Amr Ibn al-Aas had. As a result he expressed his satisfaction and acceptance.

Their agreement on the time when they would meet was announced for people.

There came the terrible hour when the course of history changed. People gathered to receive the decisive result of this arbitration for which they were impatiently waiting. The cunning person, Amr Ibn al-Aas, and the deceived one, Abu Musa, came to the pulpit to announce before people the decisions on which they had agreed. Amr Ibn al-Aas turned to Abu Musa and said to him:

-Rise and address the people, O Abu Musa. -You rise and address them! -Glory belongs to Allah! Shall I precede you while you are the Sheikh of the companions of Allah's Apostle? By Allah, I will never do that! -Is there anything in your soul?

Amr took a strong oath before Abu Musa to conform to the promise he had given to him42.

As for Abdullah Ibn Abbas, he knew about Amr Ibn al-Aas's trick. The plot that this cunning person made manifested itself. Abdullah turned to Abu Musa and said to him: "What a pity! I think he has deceived you! If you have agreed on an affair, then advance him and make him speak before you! Amr is a treacherous man. I do not think that he has given you consent about that which is between you and him! He will oppose you when you rise among the people!"43

However, the low person (Abu Musa) paid no attention to Abdullah Ibn Abbas's speech. He went quickly towards the pulpit. When he ascended, he praised and lauded Allah. He called down blessings upon Muhammad, and then he said: "O people, we reflected on our affair and knew that the closest thing to security, righteousness, sparing blood, and bringing together the friends is our deposing 'Ali and Mu'awiya. I depose 'Ali as I take off my turban (and he took off his turban). We have appointed as a caliph a man who was a companion of Allah's Apostle (S), and his father was also a companion of the Prophet (S). He became prominent through his precedence in Islam. He is Abdullah Ibn Umar!"

He lauded him with a good laudation and gave to him good qualities and noble descriptions. Abu Musa turned away from Imam 'Ali ('a) who was the Prophet's self and the gate of the city of his knowledge. He nominated Abdullah Ibn Umar, who did not know how to divorce his wife well as his father said about him. How bad time it was that let such a low person control the Muslims and impose his opinion on them. Anyway, Amr Ibn al-Aas lauded and praised Allah. He called down blessings upon the Prophet (S) and then he said: "O people, Abu Musa Abdullah Ibn Qays has deposed 'Ali and removed him from this matter that he seeks, and he is the most aware of him. Now, I depose 'Ali as he has done, and I appoint Mu'awiya (as a caliph) over you and me. Abu Musa has written in the document that Uthman was killed as an oppressed martyr44, and that his heir has the right to avenge his blood in any case. Mu'awiya was a companion of Allah's Apostle himself, and his father was a companion of the Prophet. So he is the caliph over us. We have to obey him and pledge allegiance to him to avenge Uthman."

The dull, deceived person (Abu Musa al-Ash'ari) said to Amr Ibn al-Aas: "What wrong with you! May Allah curse you! You are like a panting dog!"

Amr Ibn al-Aas rebuked him after he had used him as a bridge to cross over. He said to him: "You are like a donkey carrying

books!"

Yes they were like a dog and a donkey. They really described each other. Abu Musa set off towards Mecca carrying with him shame and disgrace after making this blind sedition and the rip which could be not mended. He left behind him the true Imam moaning due to his (Abu Musa) silly arbitration. Through his arbitration, he recorded for the Iraqis shame and disgrace that history would not forget forever.

The Iraqis recorded shameful pages in their history through their choosing of Abu Musa al-Ash'ari, who had dull mind and weak reason. So how did they choose him to decide their fate and the fate of the following generations?

Imam Al-Hasan's Speech

When the painful news of the deposing of Imam 'Ali by Abu Musa was announced before the Iraqis, the discord increased, and disagreement among them became greater. They disowned and cursed each another. As for Imam 'Ali, he thought that the dangerous situation required some men from among his household to address the people and tell them about the real condition, and explain to them that the arbitration was corrupt. Accordingly, he said to al-Hasan: "Rise, O my little son, and speak in respect of these two men; Abdullah Ibn Qays and Amr Ibn al-Aas." Imam al-Hasan ascended the pulpit.

He said: "O people, you have said too much about these two men. They were sent to act according to the Book against the mean desire but they acted according to the mean desire against the Book. Whoever is such is not called an arbitrator, but a convict. Abdullah Ibn Qays has made a mistake when he entrusted it (the caliphate) to Abdullah Ibn Umar. Abdullah Ibn Umar has made a mistake in three qualities. The first, he (Abu Musa) opposed his (Abdulla Ibn Umar) father (the caliph Umar), and he was not sat-

isfied with him to be entrusted with the caliphate, nor did he appoint him as one of the members of the Consultative Committee. The second, he did not appoint him as a commander.

The third is that the Muhajirin and the Ansar, who decided the authority and ruled the people through it, had not unanimously agreed on him. As for the arbitration, it is that the Prophet (S) appointed Sa'd Ibn Mu'ath45 as an arbitrator over the Banu Qurayda, and he decided according to what pleased Allah. Without doubt, if he opposed, Allah's Apostle (S) would not be pleased with him." Then he went down the pulpit.

In his wonderful speech, Imam al-Hasan has mentioned the most important points that were the pivot of the conflict and source of the discord. He has in detail mentioned them and clearly explained them to the crowded people that he left no gap through which the rebels could pass. He ('a) has explained that the opinion of the chosen arbitrator would have been followed and been a sound judgment if he had judged according to the truth and not yielded to the corrupt disputes and desires. As for Abu Musa, he, in his arbitration, did not yield to the truth; rather, he followed his low desires and inclinations. Accordingly, he nominated for the caliphate Abdullah Ibn Umar while his father had not seen that he was worthy of it. If he thought that he was worthy of the caliphate, he would nominate him for it or appointed him as one of the members of the Consultative Committee. Besides, the basic condition in the election was that the Muhajirin and the Ansar had to agree on the elected one. This did not happen to him. In his speech, Imam al-Hasan ('a) has expressed that the arbitration was legal while the Kharijites denied it. He has indicated that saying that the Prophet (S) had appointed Sa'd Ibn Mu'ath as an arbitrator over the Banu Qurayda. If the arbitration had been illegal, the great Prophet (S) would not have followed it.

After Imam al-Hasan, Abdullah Ibn Abbas rose. He lauded and praised Allah, and then he said: "O people, some people have hit the truth through success and consent. Some are satisfied with it

(the truth) and some are dissatisfied with it. As for Abu Musa, he went with guidance to deviation, and as for Amr, he went with deviation to guidance. When they met, Abu Musa withdrew his guidance, and Amr went on his deviation. By Allah, if they had judged due to the Qur'an …Abu Musa walked, and 'Ali was his Imam and Amr walked while his Imam was Mu'awiya."

After Abdullah Ibn Abbas had finished his speech, Imam 'Ali commanded Abdullah Ibn Ja'far to deliver a speech. The later went up the pulpit and said: "O people, this is a matter that 'Ali is decide on and others are to be satisfied. You had brought Abu Musa and said: 'We are satisfied with this man; therefore, be satisfied with him.' By Allah, they did not reform Sham through what they made, nor did they corrupt Iraq, nor did they deaden 'Ali's right, or enlivened Mu'awiya's falsehood. The little followers and Satan's incitement do not remove the truth. Today, we follow 'Ali just as we followed him yesterday." Then he went down the pulpit46.

The Mutiny Of The Kharijites

When the arbitration failed and the delegation of Kufa came back with disappointment and failure, Imam 'Ali spared no effort to urge the people to fight against the rebellious forces. The people responded to that. However, the Kharijites made mischief in the land.

They left Kufa and camped at al-Nahrawan47. They asked Abdullah Ibn Khabbab Ibn al-Arat48, a great companion of the Prophet, who passed by them:

-Who are you? -A believing man! -What do you think of 'Ali Ibn Abi Talib? - he is Amir al-Mu'minin (commander of the believers); the first of the Muslims to believe in Allah and His Apostle. -What is your name? -Abdullah Ibn Khabbab Ibn al-Arat, the companion of Allah's Apostle. -Have we terrified you? -Yes. -Do not be afraid.

-Relate to us from your father a tradition he had heard from Allah's Apostle, that may Allah benefit us with it. -Yes. Allah's Apostle (S) has said: "After me there will be a sedition during which man's heart dies just as his body dies. In the evening, he is a believer and in the morning he will be an unbeliever." -We have asked you about this tradition. By Allah, we will kill you in a way that we have never killed anyone in.

Then they tied him. They brought him along with his wife, who was pregnant and about to give birth. They put them beside a date palm. A fresh date fell down. One of them hurried to it and put it into his mouth. Another one said to him: "You have unlawfully eaten it."

He immediately spat it out. One of them drew his sword, struck with it a pig belonging to a non-Muslim man and killed it. One of them shouted at him, saying: "This is of the mischief in the land!"

The man hurried to the owner of the pig and satisfied him. When Abdullah Ibn Khabbab saw that, he said to them: "If you are truthful in what I see, then I feel no fear of you. By Allah, I have made no mistake in Islam. I am a believer, and you have given me security. You have said: 'There is no harm on you!'"

However, they paid no attention to his speech. They brought him along with his wife. They made him lie down at the bank of the river. They put him on that pig which they had killed. Then they killed him. Then they walked towards his wife, who was shaking with fear. She knew that the ghost of death dominated her. She was looking at her killed husband. She asked them for mercy and begged them, saying: "I am mere a woman! Do you not fear Allah!"

However, they paid no attention to her asking for mercy and beseeching. They hurried towards her as dogs. They killed her and split her belly open. Then they went to three women and killed them. Among them there was Umm Sinan al-Saydawiya, who was a companion of the Prophet (S). The evil of the Kharijites did not

stop at this limit. They previewed the people, spread terror among them, and made corruption in the land.

The Battle Of Al-Nahrawan

Imam ‘Ali sent to the Kharijites al-Harith Ibn Murrah al-‘Abdi to ask them about the reason for their terrifying against innocent people and their spreading of terror in the land. When he reached them, they killed him. When the news of his murder reached Imam ‘Ali, some of his companions said to him: “O Amir al-Mu’minin, why you let these (Kharijites) remain after

us to succeed us in our properties and families? Take us to them and when we finish that which is between us and them, take us to our enemy from the people of Sham.”

The Imam agreed with them. He knew that the danger coming form the Kharijites was greater than the danger of Mu’awiya, because of their nearness to his capital. Without doubt, they would have made disorders if he had gone to fight against Mu’awiya. The Imam decided to go to them. His caller called among the troops: “The departure! O Servants of Allah, the departure!”

The Imam’s troops moved. The Islamic thought urged them to fight against those rebelled against the religion and played with the security of people. When they reached the Kharijites, Imam ‘Ali sent them a messenger to ask them to hand him those who killed Abdullah Ibn Khabbab and al-Harith Ibn Murrah. However, they all gave one answer: “We all killed them! We all regard the shedding of your and their bloods as lawful!”

Then, the Imam himself walked towards them and delivered a speech saying: “O group of people, I warn you that the nation will curse you tomorrow when you will be killed near this river while you have neither clear excuse nor proof. Did you not know that I had prohibited you from the arbitration, told you that the request of the people (of Mu’awiya) was a trick, informed you that the

people were neither the men of religion nor of the Qur'an, and that I was more aware of them than you? I realized them when they were children and grown-ups. They were the wickedest grown-ups and children. They are the men of cunning and treachery. If you parted with me and my opinion, you would part with good and determination. However, you disobeyed me and forced me until I accepted the arbitration. When I did that, I stipulated, made sure, and required the two arbitrators that they should enliven what the Qur'an has enlivened and deaden what the Qur'an has deadened. However, they differed and opposed the judgment of the Book and the Sunna and acted according to the mean desire. So we left their command. We are still on our first affair. Therefore, what is your news? And from where did you come?"

In his speech, Imam 'Ali ('a) has explained that they forced him to accept the arbitration, accepted it unwillingly and his life was liable to danger, and that he required the two arbitrators to judge according to the Qur'an and the Sunna of the Prophet. As they did not judge according to that and did not follow the truth, their judgment was refused. However, these wicked people, who did not understand the Imam's speech, answered the Imam in a way indicating that they went too far in ignorance. They said: "When we appointed the two men as arbitrators, we were mistaken in that and were infidels. We have repented of that. If you bear witness against yourself that you were an infidel and you repent as we repented, then we will be with you and belong to you; otherwise, you should be away from us. If you refuse, we will part with you."

The Imam said to them: "Shall I say and bear witness against myself that I am an infidel after my faith in Allah, and after my emigration and jihad with Allah's Apostle (S)? If I do, then I have gone astray, and I am not among the rightly- guided. Woe unto you! Why have you permitted killing us and the mutiny against our community? The people chose two men and said to them: 'Reflect through the truth on that which sets right the community, that a man may be deposed and one may replace another.' Is it

lawful for you to put your swords on your shoulders and strike with them the people's heads and shed their blood; this is the clear loss!"[49]

When they knew that they were unable to refute the Imam's argument, they called each other: "Do not address them and do not speak with them! Get ready for the battle! The departure, the departure to the Paradise!"

When the Imam was hopeless of guiding them or taking them back to the way of the truth, he mobilized his troops and commanded them not to start fighting until they fought against them. When the Kharijites saw that readiness, they got ready too. As their souls and hearts were full of yearning for fighting as the thirsty yearned for water, they called each other: "Is there anyone who wants to go to the Paradise?"

They all responded to that and strongly attacked Imam 'Ali's troops, saying: "No judgment except Allah's!" The Imam's horsemen formed two parties. One party went to the right wing and the other went to the left wing. As for the Kharijites, they were rushing between the two parties. The Imam's companions received them with arrows. It was only an hour and they all were killed. None escaped death except nine persons[50].

When the battle came to an end, the Imam asked his companions to look for Thu al-Thadya[51] among the killed. They carefully looked for him but they did not find him. They returned to Imam 'Ali ('a) and told him that they had not found the man. He asked them to look for him, saying: "I have never said a lie nor have I been accused of lying. May Allah have mercy on you! Look for the man! He is among the killed!"

They went and looked for him. One of the Imam's companions found him, and so he hurried to the Imam running and told him that. The Imam said: "Allah is great! I have not fabricated a lie against Muhammad! He (Thi al-Thadya) has a defective hand that has no bone. At the end of it there is a nipple like that of a

woman's breast and there are five or seven hairs on it whose ends are crooked."

The Imam ordered the corpse of Thi al-Thidiya to be brought. It was brought before him. He looked at his arm and found on it a breast like that of a woman and there were black hairs on it. When the Imam saw that, he prostrated himself before Allah. Then he divided among his companions the Kharijites' weapons and animals. He returned the equipment and the servants to their owners.

The Horrible Consequences

Great ordeals and troubles followed the battles of Siffin and al-Nahrawan. They drowned the country into events and misfortunes. They brought about a desertion to Imam 'Ali and his son al-Hasan. We will mention some of them as follows:

1. The Mutiny Of The Troops

After the two battles, the Iraqi troops were afflicted with division, mutiny, weakness, and tiredness of war. The reason was that many men were killed, and the killed ones belonged to those military regiments. Therefore, mourning, impatience, and grumbling spread among them. Because of that the military forces were tired of fighting. They liked peace, and preferred tranquility. That clearly appeared when Imam 'Ali wanted to go to fight against Mu'awiya after the Battle of al-Nahrawan. They did not respond to him. For example, al-Ash'ath Ibn Qays said to him: "O Amir al-Mu'minin, our arrows are over, our swords are tired, and our spearheads are blunt. Let us return to our headquarters to supply ourselves with the best equipments. Perhaps, Amir al-Mu'minin can recompense the number of those who were killed, for that will be sufficient to us against our enemy!"

Because of the speech of this cunning, wicked person, the fighters left their camps. They escaped and entered the nearby cities. The Imam was sure that they mutinied against him and showed no obedience to him. He was forced to return to his capital (Kufa). From this case, we understand that the troops were desirous for peace and were tired of war. After that the Imam tried to repair the conditions but he could not.

2. Losing His Prominent Companions

At the Battle of Siffin, Imam ʻAli lost his most important companions who were very faithful and loyal to him. They were the righteous remainder from among the Muhajirin and the Ansar, who struggled for the dignity of Islam and built its edifices. If they had been alive,

the Imam's troops would not have mutinied. He showed great sorrow at their death and he bitterly wept for them. He remembered them when he was delivering a speech from above the pulpit of Kufa. He deeply sighed and said: "It is no harm for our brothers whose bloods were shed at (the Battle) of Siffin that they are not alive today to suffer pangs and meet offences! By Allah, they have met Allah, and He has given them their rewards! And He has made them live in the Abode of Security after their fear! Where are my brothers who walked in the way and followed the truth? Where is Ammar? And where is Ibn al-Tayhan?52 And where is Thu al-Shahadatayn (the one of two testimonies)?53 And where are their equals from among their brothers who made a contract for the intention and whose heads were sent to the sinners?"

Then he put his hand on his holy beard. He wept for a long time, and then said: "Ah for my brothers, who recited the Qur'an and mastered it, reflected on the religious duty and performed it, enlivened the Sunna, deadened the innovation, were summoned to jihad and they responded, and trusted in the leader and followed him!"54

He was very sad for losing the choice of his people whose high position was well known, who understood his objectives, and followed his valuable instructions and teachings, to the extent that they became models of perfection and faith. When the Battle of Siffin destroyed these ideal people, the Imam became helpless. He found none in that defective society to support and help him achieve what he wanted in this life such as reforming the society, and spreading the standards of justice and equality among people. As for his opponent Mu'awiya, he did not lose at the Battle of Siffin any of his followers who were loyal to him; rather, many of those, who sold him their consciences and followed after the pleasures of this world, joined him.

3. Occupation And Invasion

Mu'awiya studied the psyche of the Iraqi troops and understood their weakness and their disobedience to Imam 'Ali. He occupied the Muslim countries one by one. He sent huge troops to Egypt, which was the hope and wish of Amr Ibn al-Aas. They occupied it and killed its governor the good one, Muhammad Ibn Abi Bakr in a terrible way. As for the Iraqis, they were laggard to respond to the Imam and rise with him to resist this aggression.

Then, Mu'awiya sent other troops under the leadership of the sinful rogue, Bisr Ibn Abi Arta'a[55]. This rude leader headed for Medina whose governor was Abu Ayyub al-Ansari[56], who felt fear and escaped. Bisr entered Medina and he made terror and fear enter the hearts. He made a speech before its people and his speech was full of rudeness and severity. He said through speech: "O people of Medina, were it not for Mu'awiya's promise, I would kill all the adults."

When this sinner (Busr) controlled Medina, he headed for Mecca and occupied it. He, by force, took the pledge of allegiance (to Mu'awiya). Then he went to Yemen whose governor was Ubaydillah Ibn al-Abbas, who escaped and saved himself from Bisr's evil, and headed for Kufa to inform Imam 'Ali of that. When Bisr

entered Yemen, he took from its people the pledge of allegiance (to Mu'awiya). He looked for two children of Ubaydillah. When he found them, he killed them[57]. When their news reached their mother, she was shocked, and was about to lose her mind because of her great sorrow for them.

When the terrible news reached Imam 'Ali, he went to his companions while he was so distressed for the continuous mutiny in his troops. He addressed them, saying: "I have been informed that Bisr has overpowered Yemen. By Allah, I think that those will overcome you by their unity on their falsehood and your disunity on your truth, and separation, your disobedience to your Imam in the truth, and their obedience to their leader in falsehood, their fulfillment of the trust in favour of their master and your betrayal, and their righteousness in their countries and your mischief. If I entrust one of you with a bowl, I fear that he may steal its handle.

"O Allah, I am bored of them and they are bored of me. Change them for me with better than them, and change me for them with worse than me. O Allah, melt their hearts as salt melts in water. By Allah, I wish I had a thousand horsemen from Bani Faras Ibn Ghanam.[58]" Then Imam 'Ali came down the pulpit[59].

From this speech we can conclude that the Imam's troops were corrupt and treacherous; therefore, there is no wonder when Imam al-Hasan refused them and let Mu'awiya rule them. The people who do not support the truth and do not defend their dignity are worthy of being subservient to tyrants.

Mu'awiya was not satisfied with that. He sent huge troops under the leadership of Sufyan Ibn Awf to attack the Iraqis in their own country. His troops invaded Heet[60] and Anbar[61].

He horribly killed their inhabitants and inflicted heavy damages on their properties. When their news reached Imam 'Ali, he became very sad, for he knew that falsehood had become firm, that he was unable to destroy and put an end to it, when he saw his companions whose hearts were full of fear, abasement, and cow-

ardice. He (‘a) ascended the pulpit and addressed them with a wonderful speech that showed what was in his soul of continuous worries and sorrows, and pictured what was in the souls of his companions such as subservience, weakness, and feebleness.

He said: “Beware! I called you insistently to fight these people night and day, secretly and openly and exhorted you to attack them before they would attack you, for, by Allah, every people are attacked in their own home, they meet disgrace. However, you put it off to others and forsook it till destruction befell you and till your cities were occupied. This is the man from (the Banu) Ghamid whose horsemen have reached al-Anbar, killed Hassaan Ibn Hassaan al-Bakri, and removed your horsemen from their garrisons.

“I have come to know that everyone of them entered upon Muslim and non-Muslim women and took away their ornaments from their legs, arms, necks, and ears. No woman could but saying: To Allah we belong and to Him is our return!

“Then they went back laden with wealth while losing no drop of blood. If any Muslim dies of grief after that, he is not to be blamed but rather he will be preferred near me.

“How wonder! By Allah, it kills the heart and causes grief that is to see the unity of these people (Mu’awiya’s people) on their wrong and your dispersion from your right. Woe and grief unto you! You have become the target at which arrows are shot. You are being killed and you do not kill. You are being attacked but you do not attack. Allah is being disobeyed and you are satisfied. When I ask you to march against them in summer, you say: it is hot. Respite us till heat subsides from us. When I command you to march in winter, you say: it is severely cold; give us time till cold clears from us. Is all that escaping from heat and cold? By Allah, your escaping from the sword is greater. O you semi-men and no men! O you children’s minds and women’s reasons! I wish I had not seen you, nor had I known you! By Allah, this acquaintance has brought about regret and grief. May Allah fight you! You have

filled my heart with pus, loaded my bosom with rage, made me drink grief a dose after another, and destroyed my determination by your disobeying and disappointing."

This wonderful, enthusiastic speech did not move them, nor did it remove the spirit of weakness and mutiny from them. They had surrendered to the armed aggression. Mu'awiya took from their properties and their souls whatever he wanted.

4. Sedition Of Al-Khurayt

The tribulation of the Imam was not confined to his companions and his opponent Mu'awiya. The tribulation and the evil exceeded to that which was greater and more intense. It was the thought of the Kharijites which was not finished off at the Battle of al-Nahrawan, but some of its adopters were killed. It grew wider and its supporters became more. They created the most horrible problems in the Muslim society. They summoned people to mutiny against the Imam's government.

The most important one of them was al-Khurayt62 who, with a group of his companions, revolted against the Imam. Imam 'Ali ('a) sent to them an army to make them come back to obedience and or fight them if they refused. There were debates and arguments between them. When al-Khurayt refused to return to obedience, a violent battle happened between the two parties, but they did not defeat each other. Then al-Khurayt and a group of his companions escaped to Basra. The Imam's troop returned without winning anything. The Imam sent other troops greater in number and power. He commanded them to follow after the rebels. In the meantime, he wrote a letter to Abdullah Ibn Abbas, his governor of Basra, to supply the troops with what they needed. Abdullah Ibn Abbas responded. The two parties met and a violent battle happened between them. The signs of weakness and feebleness appeared in al-Khurayt's troops, but he was able to flee with his companions during the dark night and go to Ahwaz. There he sowed discord and propagated his thought among those simple-

minded people who did not understand the Islamic thought, nor did they reflect on its objectives and reality. They responded to him, and he made them refrain from Islam. He prevented the Arabs from giving alms and the Christians from giving poll taxes, that many Christians, who had been Muslims, renounced Islam.

Many of those stupid followed him, and his case became manifest and his power became strong. However, the Imam's troop followed them until they found them. Then a battle took place between them and led to the murder of al-Khurayt and a group of his party. The commander of the Imam's troops took the rest of al-Khurayt's troops as captives. He was kind to those who became Muslim and asked the apostates to turn to Allah in repentance. He took as captives those who refused to be Muslim.

In this manner, the troubles widened and increased in the Muslim capital, which was under the Imam's control. They brought about betraying and then killing the Imam, betraying his son al-Hasan, causing many damages to the Muslim society, and making it sink into griefs and distresses.

The horrible results after the Battle of Siffin brought about a collapse and weakness to the Muslims. The rebellious forces overcame the forces of the truth and Islam, paved the way for the Umayyads to govern the Muslims, possess alone their properties and abilities, and spare no effort to fight against righteousness and all good tendencies. The Muslims complained of their tyranny, dictatorship, and oppression.

- 1. The concept of Afro-Asiatic in the light of the Bandong Conference, 111.
- 2. 'Abqariyat al-Imam 'Ali , p. 115.
- 3. Al-Mas'udi 'ala Hamish Ibn al-Athir, vol. 6, pp. 78-79.
- 4. Sharh Nahj al-Balagha, vol. 1, p. 163.
- 5. The narrators have differed over the time when Jareer Ibn Ubaydillah al-Bajali became Muslim. It was said that he became Muslim at the time of the Prophet's advent. It was said that he became Muslim forty days before the death of the

Prophet, and it was said other than that. He was handsome. Umar has said concerning him: "He is Yusuf of this community." He gave him precedence, during his battles in Iraq, over all (the tribe of) Bajeelah, who played a major role in conquering Qadisiya (in Iraq). Jareer Ibn Ubaydillah al-Bajali resided in Kufa. When Imam ʻAli sent him as a messenger to Muʻawiya, he failed in his task. So he isolated himself from the two parties and preferred tranquility. Then he lived in Qirqisya until he died in the year 51 A. H. And it was said (that he died in the year) 54 A. H.

- 6. Al-Tulaqa' is the plural of taleeq, who is a released prisoner of war. Allah's Apostle (S) released them on the day when he conquered Mecca and did not enslave them.
- 7. Nasr Ibn Muzahim, Waqiʻat Siffin, p. 34.
- 8. Imam ʻAli Ibn Abi Talib, vol. 4, p. 27.
- 9. Waqiʻat Siffin, p. 33.
- 10. Ibn Al-Athir, Tarikh, vol. 129.
- 11. Al-Yaʻqubi, Tarikh, vol. 2, p. 162.
- 12. Al-Iqd al-Farid, vol. 3, p. 113.
- 13. Siffin is a place near al-Riqqa, on the western bank of the Euphrates, between al-Riqqa and Balsin. There the battle between Imam ʻAli and Muʻawiya took place at the beginning of the month of Safar, in the year 37. The historians have differed over the number of the fighters of the two parties. It was said that there were 120 thousand fighters with Muʻawiya, and there were 90 thousand fighters with Imam ʻAli . It was said that Imam ʻAli had 120 thousand fighters, and Muʻawiya had 90 thousand fighters.
- 14. Waqiʻat Siffin, p. 103.
- 15. The poetry line belongs to al-Abbas Ibn Mardas al-Salami, just as it has been mentioned (in the book) al-Khazana, vol. 2, p. 82.
- 16. Sulayman Ibn Surad al-Khuza'iy was a prominent, honorable person among his people. He narrated traditions from the Prophet, Imam ʻAli , and Imam al-Hasan. He was among those who wrote letters to Imam al-Husayn, peace be on him, and asked him to come to Kufa. When Imam al-Husayn re-

sponded to their call, Sulayman remained behind. When the Muslims were terrified through killing the Apostle's grandson (Imam al-Husayn), Sulayman and a group of his people felt remorse for they had not risen to support him. Accordingly, they hurried to avenge his blood. They marched until they met the sinful, Ubaydillah Ibn Ziyad, at a place called Ayn al-Warda. A battle took place between them. Sulayman and those with him were all killed. That was at the month of Rabee' al-Aakhar, in the year 65 A. H. He was then 93 years old.

- 17. Waqi'at Siffin, pp. 9-10.
- 18. Waqi'at Siffin, pp. 160-161.
- 19. Al-Ash'ath Ibn Qays al-Kindi was the chief of his people. He and his people went to Allah's Apostle in the year 10 A. H. He and they became Muslim. When the Prophet died, al-Ash'ath reneged from Islam, and then he embraced it again during Abu Baker's caliphate. Abu Baker married him to his sister Umm Farwa, daughter of Abi Quhafa. She was the mother of Muhammad Ibn al-Ash'ath. When Abu Bakr died, al-Ash'ath, along with Sa'd Ibn Abi Waqqas went out to al-Qadisiya, Jalawla', and Nahawand. Al-Ash'ath Ibn Qays built a house in Kufa, in the quarter of Kinda, and lived in it. He died in the year 42 A. H., and it was said in the year forty. Imam al-Hasan prayed over him. This has been mentioned (in the book) al-Isti'ab, vol. 1, p. 110. In the book Sharh Nahj al-Balagha it has been mentioned: "Al-Ash'ath craved after authority after the death of the Prophet. He asked his people to crown him, and they responded to that. He and the apostates battled against the Muslims but he was besieged in his stronghold for some days. When he became desperate of victory, he surrendered on the condition that his blood and that of ten of his companions should be spared. The Muslims responded to him, so he was safe from killing. Abu Bakr felt remorse for that he did not kill him. When he was about to die, he said: "I wish that I had cut off al-Ash'ath's head on the day when he was brought to me. I think that he helps evil whenever he sees it.

- 20. Abu al-A‘war al-Salami is Amr Ibn Sufyan. Abu Hatam al-Razi has said: “He (Abu al-A‘war al-Salami) is not regarded as one of the companions (of the Prophet), nor his narration is authentic. He was present at the Battle of Hunayn while he was an infidel. Then he became Muslim. He was the strictest of people against the Imam at the Battle of Siffin. And the Imam invoked Allah against him during his private prayer (Qunut) in the Morning Prayer.” Al-Isti‘ab, vol. 4, p. 14.
- 21. It has been mentioned in Tarikh al-Tabari: “Most surely, your cousin the master of the Muslims is the best of it (the community) in precedence and deeds in Islam.”
- 22. Shibth Ibn Rib‘i al-Tamimi was the caller of Sajah, who claimed that she was a prophet. Then he became Muslim and was among the companions of Imam ‘Ali . Then he joined the Kharijites. Then he repented of that. This sinful person was among those who killed Imam al-Husayn, the master of martyrs. That was in about the year 70 A. H. al-Isaba, vol. 2, p. 163.
- 23. In another narration he has said: “O people of al-Sham,….”
- 24. Ubaydillah Ibn Umar Ibn al-Khattab was born during the time of Allah’s Apostle, and he narrated nothing from him. It was he who killed al-Hurmuzan and Jufayna. Imam ‘Ali threatened him through administering against him the prescribed punishment if he could catch him. Ubaydillah Ibn Umar joined Mu‘awiya at the Battle of Siffin. During the days of the battle he came out wearing a silk jubbah and saying: “‘Ali will come to know when we meet tomorrow!” So the Imam said: “Leave him! For his blood is like that of a mosquito!” Ubaydillah Ibn Umar was killed at the Battle of Siffin. Al-Isti‘ab, vol. 2, p. 431.
- 25. Bihar al-Anwar.
- 26. Waqi‘at Siffin, p. 334.
- 27. Muhammad ‘Abda, Sharh Nahj al-Balagha, vol. 2, p. 212.
- 28. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 1, p. 506.
- 29. Hashim Ibn Utba Ibn Abi Waqqas al-Zuhri, al-Qurashi. He was given the kunya of Abu Amr, better known as al-

Mirqal. He became Muslim on the day when Mecca was conquered. He was among the men of virtue and religion. He was on top of the brave Arabs. His eye was knocked out at the Battle of al-Yarmuk, in Sham (Syria). It was he who conquered Jalawla', part of Persia. Jalawla' was called Fath al-Futooh (the Conquer of the Conquers). Its war booties were more than 18 million (dinars). Hashim Ibn Utba al-Mirqal was the commander over the infantry at the Battle of Siffin. Although his leg was cut off, he continued fighting all those who approached him. He was sitting and saying: "The stallion defends its she-camel even if it is hobbled!" In respect of him Abu al-Tufayl has said: "O Hashim of good, you have been rewarded with the Garden. You fought against the enemy of the Sunna for the sake of Allah." Usd al-Ghaba, vol. 5, p. 49.

- 30. Abu al-Aadiya killed him. He came to Mu'awiya, and said to his chamberlain: "The killer of Ammar is at the door." He permitted him. Usd al-Ghaba, vol. 5, 267. It has been narrated from the Prophet that he has said: "If the people of the earth killed Ammar, they all would enter the fire!"
- 31. Waqi'at Siffin, p. 153.
- 32. Muhammad 'Abda, Sharh Nahj al-Balagha, vol. 2, p. 212.
- 33. Muhammad 'Abda, Sharh Nahj al-Balagha, vol. 2, p. 212.
- 34. Al-Tabari, Tarikh, vol. 6, p. 30.
- 35. Muslim, Sahih, vol. 1, p. 398.
- 36. Al-Hakim, Mustadrak, vol. 2, p. 154.
- 37. It was said that Harawra' was a village near Kufa. And it was said that it was two miles far from it. Mu'jam al-Buldan, vol. 3, p. 256.
- 38. Shurayh Ibn Hani Ibn Yazid Ibn al-Harth was among those who lived before Islam. Then he became Muslim. He was given the Kunya of Abu al-Miqdam. His father Hani was a companion of the Prophet (S). Shurayh was among the greatest companions of Imam 'Ali . Al-Isti'ab.
- 39. Al-Iqd al-Fareed, vol. 3, p. 115.
- 40. Adhruh was a name of a place in Sham. It was near the land of al-Hijaz. The arbitration between Amr Ibn al-'Aas and

Abu Musa al-Ash'ari took place there. It is correct because the speech of Dhul Rimma, who has praised Bilal, the grandson of Abu Musa al-Ash'ari, saying: Your (grand)father set right the religion and the people after they had badly treated each other, and the house of the religion was demolished. He strengthened the links of the religion during the days at Adhruh and refused the battles were given as an injection to a barren. Mu'jam al-Buldan, vol. 1, p. 161.

- 41. Doumat al-Jandal was the name of a place covered through seven stages from Damascus and from the City of the Prophet. Abu Ubayd al-Sukuni has said: "Doumat al-Jandal was a stronghold and villages between Sham and Medina, near the Mountain of Tay. The Banu Kinan from Kalb lived there. It was said that the arbitration happened at Doumat al-Jandal. Abdullah Ibn Isa, the grandson of Abu Layla, has narrated: 'Abu Musa and I passed through Doumat al-Jandal. Abu Musa said: 'Allah's Apostle related to me that two arbitrators judged between the children of Israel with oppression at this place, and that two arbitrators will judge between my community with oppression at this place.'" He said: "When the days passed, he (Abu Musa) and Amr Ibn al-Aas decided what they decided." The poets composed many poems on mentioning the meeting at Adhruh except al-A'war al-Shani, a poet, who has mentioned Doumat al-Jandal in his poetry. The meter would be correct if Adhruh replaced Doumat. This has been mentioned in the book Mu'jam al-Buldan, vol. 4, p. 106. In his book "'Ali wa Banuh" ('Ali and his Sons), p. 107, Dr. Taha Husayn thinks that the meeting was first hold at Doumat al-Jandal and then at Adhruh.
- 42. Al-Iqd al-Farid, vol. 3, p. 115.
- 43. Al-Tabari, Tarikh, vol. 6, p. 39.
- 44. Al-Mas'udi has in detail written that in his book Murujj al-Dhahab, vol. 1, p. 277.
- 45. Sa'd Ibn Mu'ath Ibn al-Nu'man al-Ansari was from al-Aws Tribe. He became Muslim at the hand of Mus'ab Ibn Umayr. That was when the Prophet sent him to teach the Muslims in Medina (to read and write). When Sa'd became

Muslim, he said to the Banu al-Ashhal: “It is forbidden for me to speak to your men and women unless you should be Muslim.” They became Muslims and so he was from the greatest blessed in Islam. He fought beside the Prophet at the Battle of Badr. When the Prophet headed for Badr, the news came to him that the Quraysh were ready to fight against him. The Prophet (S) consulted his companions in respect of the affair. Al-Miqdad and Abu Bakr announced their obedience to him. However, he (S) thought of the Ansar, for the majority of his Army were from them. As for Sa‘d, he came to know that he meant the Ansar through his consultation. So he said to him: “It seems that you mean us, O Allah’s Apostle?” “Yes,” he (S) replied. Sa‘d said: “O Allah’s Apostle, we have believed in you, believed you, borne witness that what you have brought is the truth, and given to you our covenants for listening and obeying. Therefore, go, O Allah’s Apostle, to what you want. We are with you. By Him Who has sent you with the truth, if you reviewed this sea through us, we would wade into it along with you. None of us will remain behind, nor do we hate to meet our enemy tomorrow. We are patient during battle and truthful during meeting. May Allah show you through us that which delights you. So make us walk through Allah’s blessing.” The Prophet (S) was pleased and delighted with his speech, and was active to meet the polytheists. When the Battle of al-Khandaq took place, Sa‘d went out wearing a narrow breastplate of which his arm was out. There was a sword in his hand, and he was saying:

A camel stayed for a while that he might join the battle.
There is no fear of death when the moment of death comes!

His mother said to him: “Hurry up, O my son! By Allah, you have become late!” On that, day an arrow hit him on the ankle and wounded it. When the Banu Qurayda yielded to Sa‘d’s judgment, he came back while he was wounded. The Prophet (S) said to his companions: “Get up for your master or the best of you!” When Sa‘d sat down, Allah’s Apostle (S) said: “O Sa‘d, decide among them!” Sa‘d said: “My judgment in respect of them is that you kill their fighters and take the

rest as captives." The Prophet (S) said: "You have judged according to Allah's judgment!" When he finished the arbitration, his wound bled. So the Allah's Apostle embraced him. The blood flowed on him, and he died because of his wound. Allah's Apostle and his old companions wept for him. His mother elegized him, saying:
Woe unto Sa'd's mother, Sa'd is skill and help!
Woe unto Sa'd's mother, Sa'd is strictness and seriousness!
When the Prophet heard her, he said: "Every mourner is a liar except the one who mourns for Sa'd!" This has been mentioned in the book Usd al-Ghaba, vol. 2, p. 296.

- 46. Al-Imama wa al-Siyasa, vol. 1, p. 144.
- 47. Al-Nahrawan was a district between Baghdad and Wasit from the eastern side. Its border was connected to Baghdad. It had many towns like Iskaf, al-Safiya, and others. The battle between Imam 'Ali and the Kharijites took place there. There was a great river in it. However, the river was destroyed. The reason for its destruction was that the kings differed and fought against each other during the days of the Seljuks. All the kings did not take care of it, and the river was in the way of the troops. All these reasons required the inhabitants to leave it, that destruction dominated it. This has been mentioned in the book Mu'jam al-Buldan.
- 48. Abdullah Ibn Khabbab Ibn al-Arat al-Mada'ini was the ally of Banu Zahra. He narrated traditions on the authority of his father and Ubay Ibn Abi Ka'ab. Some traditionists reported on his authority such as Abdullah Ibn al-Harith, 'Abdurrahman Ibn Abzi, a companion of the Prophet. In respect of him al-'Ijli has said: "He is trustworthy. He was among the second generation. The Harawrits killed him. Imam 'Ali sent him to them, but they killed him. Ibn Hayyan has mentioned him as among the trustworthy. Al-Ghalabi has said: "Abdullah was among the Muslim masters." This has been mentioned in the book Tahthib al-Tahthib, vol. 5, p. 196. I say: "The books of history and biography have not mentioned that Imam 'Ali sent Abdullah to the Kharijites." Only al-'Ijli has mentioned that. It has been mentioned in the book al-Isaba,

vol. 2, p. 302: “The Kharijites killed Abdullah when he was going to Kufa to meet Imam ‘Ali .”

- 49. Al-Imam wa al-Siyasa, vol. 1, p. 155.
- 50. Al-Shahristani, al-Milal wa al-Nihal, vol. 1, p. 159. He has mentioned: “Two of them escaped to Oman, two of them to Kirman, two of them to Sajistan, two of them to al-Jazirah, and one of them to Tal Mouzoon. They spread their beliefs in these places where their heresies appeared.”
- 51. In respect of Thi al-Thadya, Anas Ibn Malik has said: “We admired the worship of a man during the time of Allah’s Apostle (S). We mentioned that to Allah’s Apostle (S) and gave him the man’s name, but he did not recognize him. While we were mentioning him, a man came towards us. We said to him: ‘O Allah’s Apostle: ‘That is the man!’ When he (a.s.) looked at him, he said: ‘You are telling me about a man on whose face there is one of Satan’s signs.’ The man came towards us and stopped without greeting us. Allah’s Apostle (S) said to him: ‘I adjure you before Allah, did you say to yourself when you stopped in front of the gathering: ‘None among the people is better than me?’ ‘Yes, by Allah,’ he replied. Then he (the man) came in to perform the prayer. However, Allah’s Apostle said: ‘Who can kill the man?’ ‘I,’ replied Abu Bakr. He went to him and found him praying, so he said: ‘Glory belongs to Allah! Shall I kill the man while he is praying and Allah’s Apostle had prohibited from killing worshipers?’ He went out, and Allah’s Apostle asked him: ‘What have you done?’ He replied: ‘I hated to kill him while he is praying, and you had prohibited from killing worshipers.’ The Prophet (S) asked his companions: ‘Who can kill the man?’ ‘I,’ Umar replied. He went to him and found him putting his forehead on the ground. So Umar said: ‘Abu Bakr is better than me.’ Then he went out. ‘What have you done?’ asked Allah’s Apostle. ‘I found him putting his face on the ground for Allah, so I hated to kill him,’ replied Umar. The Prophet asked: ‘Who can kill the man?’ ‘I,’ replied Imam ‘Ali . The Apostle said to him: ‘You are sufficient to him if you found him!’ The Imam went to him but he did not find him.

He returned to Allah's Apostle and told him what hapened, and the Prophet (S) said: 'If he is killed, no two men of my community will disagree! Their first and last will be the same!'" This has been mention in the book al-Isaba, vol. 1, p. 484.

- 52. Ibn al-Tayhan is Malik Ibn al-Tayhan Ibn Malik al-Awsi. He was among the six persons who met Allah's Apostle. He was the first of the Ansar to meet him and was the first to pledge allegiance to him on the night of al-Aqaba. It was said that he was not the first to pay homage. Malik and Usayd Ibn Khudayr were the chiefs of the Banu Abdil Ashhal. He was present at the battles of Badr, Uhd, and all of the battles. It was said that he died during the reign of Umar in the year 20 A. H. And it was said that he fought on behalf of Imam 'Ali at the Battle of Siffin and died shortly after that. In the book al-Isti'ab it has been mentioned: "Most surely he fought on behalf of Imam 'Ali at the Battle of Siffin and was killed at it. The Imam's clearly speech indicates that."
- 53. Thu al-Shahadatayn was Khuzayma Ibn Thabit Ibn al-Fakih al-Ansari, al-Awsi. He was given the kunya of Abu Imarah. Allah's Apostle (S) made his testimony as equal to that of two men. Once, the Prophet bought a horse from Sawa' Ibn Qays al-Muharibi. Sawa' denied the purchase. Khuzayma bore witness for the Prophet. Allah's Apostle asked him: "What has made you bear witness while you were not present with us?" He replied: "I have believed you in respect of what you have brought and come to know that you say but the truth. So how do I not believe you in respect of this matter?" So Allah's Apostle said: "For or against whomever Khuzayma bears witness is sufficient to him." Khuzayma fought on behalf of Allah's Apostle at the battles of Badr, Uhd and all the battles. He fought on behalf of Imam 'Ali at the battles of al-Jamal and Siffin. When Ammar Ibn Yasir was killed at the Battle of Siffin, Khuzayma said: "I heard Allah's Apostle say: 'The oppressive party will kill Ammar.'" Then he drew his own sword and fought until he was

killed. This has been mentioned in the book Usd al-Ghaba, vol. 2, p. 114.

- 54. Muhammad Abda, Sharh Nahj al-Balagha, vol. 2, p. 130.
- 55. His full name is Bisr Ibn Abi Arta'a al-Qurashi. The name of Abi Arta'a is Umayr. It was said that his name was Uwaymir al-Amiri. This rude person committed crimes and sins which none had committed. For example, he killed the two sons of Ubaydillah Ibn al-Abbas. The two sons were Abdurrahman and Qatham. They were children. Bisr did not pay attention to their kinship to Allah's Apostle (S) and their being too children. He attacked Hamadan and took the women therein as captives, and they were the first Muslim women to be taken as captives. He killed many people from the Banu Sa'd. He also committed other similar crimes. This sinful person fought against Imam 'Ali at the Battle of Siffin. The Imam stabbed him, and he fell on the ground and showed his private parts, so the Imam left him. Busr doted at the end of his life and died in Medina. It was said that he died in al-Sham during the last days of Mu'awiya's rule. (This has been mentioned in the book) al-Isti'ab, vol. 1, pp. 154-163.
- 56. Abu Ayyub is Khalid Ibn Zayd Ibn Kulayb al-Ansari. He belonged to the Banu al-Najjar. He was known for his name and kunya. He was present with the Prophet at al-Aqaba, the Battle of Badr, and the battles after it. When the Prophet arrived in Medina, he stopped at his house until he built his houses and his mosque. The Prophet made him associate as brother with Mus'ab Ibn Umayr. Imam 'Ali appointed him as a governor over Medina when he went to Iraq. Then he (Abu Ayyub) joined him. He fought with Imam 'Ali against the Kharijites. He kept on jihad after the Prophet until he died in Constantinople. He died in the year 50 A. H., and it was said that he was died in the year 52 A. H. This has been mentioned in (the book) al-Isaba, vol. 1, p. 405.
- 57. Abi al-Fida, Tarikh, vol. 1, p. 180.
- 58. The Banu Faras were a tribe famous for bravery. Among them there was Alqama, who was delighted when he stabbed. Among them was Rabee'a Ibn Makdam, the protec-

tor of his womenfolk dead and alive. None other than him protected his womenfolk.

- 59. Muhammad Abda, Sharh Nahj al-Belagha, vol. 1, p. 60.
- 60. It was a village near Baghdad and to the north of al-Anbar. It had a lot of date palms and boons. This has been mentioned in (the book) Mu'jam al-Buldan, vol. 8, p. 486.
- 61. It is a city at the bank of the Euphrates. It is situated in the western part of Baghdad. There are ten leagues between them. Sabur Ibn Hurmuz Dhu 'l-Aktaf, was the first to build it. Then Abu al-Abbas al-Saffah, the first Abbasid caliph, renewed it, built palaces therein, and resided in it until he died. (This has been mentioned in the book) Mu'jam al-Buldan, vol. 1, p. 340.
- 62. Al-Khurayt Ibn Rashid al-Naaji was the leader of all the tribe of Mudhar at the Battle of al-Jamal. He was appointed as a governor by Abdullah Ibn Amir over a Persian district. He was with Imam 'Ali until the arbitration took place. So he opposed him, parted with him, and went to Persia. Al-Isaba, vol. 1, p. 422.

Chapter 12: The Demise Of The Truth

After the Battle of Siffin, Imam ‘Ali stayed in Kufa. He was sad and distressed. He received various kinds of terrible misfortunes. He saw that justice was wronged, good was lost, error became great, and tyranny was excessive. He knew that Mu’awiya’s falsehood became firm and his affair became perfect. He was unable to battle against him because his army mutinied against him. He commanded them, but they did not obey him. He summoned them, but they did not respond. They inclined to rest, hated tiredness, and hated the jihad for the sake of Allah. These disasters left in his soul bitter sorrows, to the extent that he wished for the departure from this world, that he might get rid of its problems and evil. He supplicated Allah to quicken his travel to Him, saying: “O Allah, hasten al-Muradi’s unhappiness!” Addressing the people of Kufa, he said: “By Allah, I wish that Allah took me out from among you to His Mercy!”

Max Nordaw has decided the survival of the bad instead of the best, because the best does not last long in the world of falsehood. Imam ‘Ali was the most brilliant reformer in the world. He spared no effort to establish justice and spread equality in the earth. So how was it possible for him to stay in the world of desires and deviation? The opportunists fought against him. The seekers of high ranks and authority resisted him. The society, which mean desires played with and which ambitions spoiled, denied him. Therefore, how was it possible for his government to continue in that insignificant society? The Imam’s sadness increased because he had lost the righteous remainder from among the companions of the Prophet (S) who knew his trend and studied in his school. His companions were Ammar Ibn Yasir, Hashim al-Mirqal, Thush Shahadatayn, and the like from among the prominent believers on whom he had depended to establish the truth, refute falsehood,

and enliven the principles of the religion. After he had lost them, he lived as a stranger in that society. He had neither a supporter nor a friend. He supplicated Allah and beseeched Him to take him to His neighborhood, that he might get rid of the pains of this world where he found nothing except exhaustion and tiredness.

The Mean Plot

During the season of Hajj some Kharijites held a meeting and remembered their companions and the Muslims who had been killed. They accused three unbelievers, as they claimed, of that. The three were Imam ‘Ali (‘a), Mu’awiya, and Amr Ibn al-Aas. Abdurrahman Ibn Muljam said: “I will kill ‘Ali Ibn Abi Talib for you.” Amr Ibn Bukayr said: “I will kill Amr Ibn al-Aas for you.” And al-Hajjaj Ibn Abdullah al-Suraymi said: “I will kill Mu’awiya for you.” They agreed on a certain day to assassinate these three men. The day was the 18th of Ramadan, in the year 40 A. H. They also appointed the time of the assassination. It was the time of the Morning Prayer. Then they separated. Each of them headed for the person that he was to kill. Abdurrahman Ibn Muljam arrived in Kufa carrying with him evil and unhappiness to all the inhabitants of the earth. He came to put out the light that illuminated the world. He went to his malicious cousin, Qatam. He fell in love with her. Qatam believed in the Kharijites’ thought. Her father and brother were killed at the Battle of al-Nahrawan. So she was bereaved of them. Abdurrahman Ibn Muljam proposed to her[1], but she refused to accept him as a husband unless he would satisfy her thirst for revenge. He said to her: “I will carry out all what you want!”

She told him about the dowry she wanted. It was three thousand dirhams, a boy servant, a girl servant, and to kill ‘Ali. The sinner, Abdurrahman Ibn Muljam said: “You can have all you asked for, but as for the killing of ‘Ali, I see that shall not get it.” He intended to conceal the matter from her. However, this sinful woman (Qatam) made him approve to kill Imam ‘Ali and encour-

aged him to commit the crime, saying: "If you kill him, you will please me, and life with me will be happy for you. If you are killed, then the reward of Allah will be better for you than this world." When he saw that she was serious, he made her know about his intention, and that he had come to that town just for that purpose.

The Imam's companions feared that the Kharijites would assassinate him. They asked him to take some guards to guard him when he went out to offer prayers or to carry out some task. However, he ('a) refused that and said to them: "On me there is great protection from Allah. When my death comes, it (the protection) will leave me and hand me over (to death). At that time the arrow (of death) will not fail, and the wound will not heal."

The Great Disaster

The month of Ramadan is the best of months and the greatest of them in sacredness with Allah, that it has been ascribed to Him and called the Month of Allah. When this month came, the Imam knew that he would depart to Allahin this month. He had supper one evening with al-Hasan, one evening with al-Husayn ('a), and one evening with Abdullah Ibn Abbas. He never had more than three mouthfuls of food. On one of those nights, he was asked about that, and he replied: "I like that the decree (death) of Allah comes to me while I am hungry."2

When the eighteenth night of Ramadan came, the Imam was very upset. He walked around the courtyard of the house. He looked towards the stars and reflected on them. He foretold the occurrence of the important event on that night, saying: "By Allah, I have not lied nor have I been accused of lying. It is the night which I have been promised of."3

The Imam ('a) was upset and sad throughout that night. He supplicated his Lord and asked Him for forgiveness and contentment.

He recited the Qur'an. Before the light of the dawn shone and the shadow of the dark night ended, he had performed the ritual ablution. When he wanted to leave the house for prayer in the mosque, some gees, which were given to al-Hasan as a gift, hooted before him. He, from the hooting of the gees, predicted the occurrence of the terrible event and the breaking misfortune, saying: "There is no might and power save with Allah! Hooters that will be followed by weepers!"4

Imam 'Ali ('a) wanted to open the door but it was not opened. He plucked it out.

Al-Hasan became worry because of his father's going out during that early time. He asked him:

-What made you come out at this time? -The dream I saw this night has frightened me! -You have seen good, and good will happen! Tell me about it! -I have seen Gabriel coming down from the heaven on the Mountain of Abi Qubays. He took two stones of it and went to the Kaaba. He struck them against each other and they turned into ashes. Some of these ashes entered all the houses in Mecca and Medina. -What is the interpretation of this dream? -If my vision was true, then your father would be killed. Worry and sadness for me would enter all the houses in Mecca and Medina.

Al-Hasan became sad. He asked his father:

-When will that happen? - Allah, the Exalted, says:

"And no one knows what he shall earn tomorrow, and no one knows in what land he shall die" (Qur'an, 31:34).

However, my beloved, Allah's Apostle (S) promised me that it (death) would be within the last ten nights of Ramadan. Abdurrahman Ibn Muljam will kill me!

-Since you have known that, then you kill him. -It is not permissible to punish him before the crime, and the crime has not been committed by him yet.

Imam ‘Ali asked his son al-Hasan to go to his bed. Al-Hasan did not find any escape from yielding to him5. Imam ‘Ali went out to the mosque in the early dawn. It has been mentioned in the traditions that the early dawn is the time when Allah sends mercies, kindness, and good, and responds to supplication.”

When the Imam arrived in the mosque, he, as usual, wakened the people to worship, and then he began performing prayer. While he was present before the Generous Creator, the prayer was between his two lips, and his heart was busy remembering Allah, the sinful rogue (Abdurrahman Ibn Muljam) struck him on the head and uttered the slogan of the Kharijites: “Judgment is to Allah, not to you!”6

He struck the Imam on the head and split open his holy forehead that often and always touched the earth in submission to Allah. The severe blow reached the Imam’s sacred brain. When the Imam (‘a) felt the sword on his head, he cried out: “I have won, by the Lord of the Kaaba!”

The Imam succeeded. Which success was greater than his success? The inevitable end came while he was before Allah, and His Name was between his lips in one of the most sacred houses of Allah (the mosque of Kufa) and in the greatest month to Allah (Ramadan)!

The true Imam succeeded because he had satisfied his conscience. He did not equivocate nor did he deceive throughout his lifetime. He was killed not for a property that he had taken or a world he had enjoyed or an Islamic sunna (law) he had changed!

The Imam succeeded. Which success was greater than his success? Immortality has given him survival forever, that he may be a symbol of justice, a title of the truth, and a model of the perfect hu-

manity that has ascended the ladder of perfection and reached its top!

The Imam succeeded. Which success was greater than his success? He is mentioned as equal to the truth and justice. His sacred beliefs are mentioned as a wonder for the leaders of man's thought, that they may follow and act according to them in the field of righteousness! When the Imam fell on the ground in his mihrab, he introduced his killer, saying: "The son of the Jewish woman (Abdurrahman Ibn Muljam) has killed me! Do not let him escape from you!"

So the people from all classes hurried to the mosque. They were weeping and wailing. The misfortune astonished them, and the incident terrified them. They were very sad. On the head there were the children of Imam 'Ali. They found the Imam lying down in his mihrab, and saw Ju'da Ibn Hubayra7 and a group of Muslims surrounding and helping him (the Imam) to perform the prayer while he was unable to do that. When the Imam looked at his son al-Hasan, he ordered him to lead the people in prayer8. Imam 'Ali performed the prayer while sitting and yet he was bleeding. When al-Hasan finished the prayer, he took his father's head and put it in his lap, and his tears were flowing on his holy face. He asked him:

-Who has done this to you? -The son of the Jewish woman, Abdurrahman Ibn Muljam! -From which way did he go? -Let none go to seek him. He is coming to you through that gate (he indicated with his hand to the gate of Kinda).

The people were busy looking at the gate. After a while, there was an outcry indicating that the sinful criminal was arrested9. He was brought tied and bare-headed. He was stood before al-Hasan who said to him: "O cursed one, you have killed Amir al-Mu'minin and the Imam of the Muslims! Is this his reward while he lodged you and brought you nigh? Why have you rewarded him with this reward?"

Then al-Hasan turned to his father and asked him: "Father, this is the enemy of Allah and your enemy, (Abdurrahman) Ibn Muljam! Allah has enabled us to arrest him!"

The Imam opened his eyes and said in a weak voice: "You have committed a dangerous thing and a great affair! Did I not have mercy on you and prefer you to others in giving? So why have you rewarded me with this reward?" Then he ordered al-Hasan to be kind to him, saying: "O my son, be kind to your captive, have mercy on him, and feel pity for him!"

Al-Hasan said: "Father, this cursed one has killed you and made us bereaved of you while you are ordering us to be kind to him?!"

Imam 'Ali ('a) answered him: "O my son, we are the people of the house of mercy and forgiveness. Give him food of what you eat. Give him a drink of what you drink. If I died, then you punish him by killing him. Do not maim the man. I have heard Allah's Apostle (S) say: 'Beware of maiming even a mordacious dog. If I remain alive, I am more aware of what I do to him. I am more appropriate for pardoning. We are the members of the Ahl Al-Bayt who do not meet whoever commits error against us except with pardoning and generosity."

Then Imam 'Ali ('a) ordered the people to carry him home. He was carried while the people were running, and were about to die because of crying and wailing. They were shocked. They were crying out: "The Imam of the truth has been killed! The Imam of the truth has been killed!"

His daughters and family received him with crying and wailing. Al-Hasan sadly said: "Father, who will be for us after you? Our affliction in you is like ours in the messenger of Allah ('a)!"

The Imam embraced him and calmed his fear, saying: "O my son, may Allah calm your heart with patience, increase your reward, and reward your brothers with a reward as equal to your affliction in me!"

Imam al-Hasan (‘a) brought some physicians. The most experienced of them was Athir Ibn Amr al-Sukuni. He ordered a warm lung of a ewe to be brought to him. He followed a vein of it and he took the vein out. He put it into the Imam’s wound. Then he blew at the vein and took it out. He found that the vein was covered with the whiteness of the brain. The blow had reached the Imam’s brain. Athir become disordered. He turned to the Imam and hopelessly said to him: “O Amir al-Mu’minin, make your will, for you are about to die!”

Al-Hasan wept and said to his father: “Father, your loss will break my back! How can I see you in this condition?”

Imam ‘Ali (‘a) looked at his son and he knew that sadness dominated him. He gently said to him: “O my son, there is neither sadness nor impatience for your father after this day! Today, I am going to meet your grandfather Muhammad al-Mustafa, your grandmother Khadija al-Kubra, and your mother az-Zahra’. The houris are waiting for your father and looking forward to his arrival an hour after an hour! There is no harm on you! O my son, do not weep!”

The Imam’s blood became poisoned, and his holy face turned yellow. During that condition, he had a calm soul and he was pleased. He did not leave the remembering and glorifying of Allah. He looked towards the sky and implored Allah through supplicating Him, saying: “O Allah, I ask You for the association with the prophets and the guardians and for the highest degrees in the Paradise!”

Then he fainted. Al-Hasan’s heart melted and he began crying bitterly. Some of his tears fell on his father’s face, and he came to consciousness. He said to him to calm his fear: “O my son, what is this weeping for? There is neither fear nor impatience for your father after today! O my son, do not weep! You will be killed with poison, and your brother al-Husayn will be killed by the sword!”

His Recommendations

Imam ‘Ali advised his children to cling to noble moralities. He put before them high ideals. He gave them valuable lessons. In the first, he (‘a) advised his two sons al-Hasan and al-Husayn. Secondly he advised the rest of his children and all the Muslims, saying: “I advise you (both) to fear Allah and that you should not hanker after the (pleasures of this) world even though it may follow after you. Do not be sorry for anything of this world that has been away from you. Say the truth and act for reward. Be an enemy to the oppressors and a helper to the oppressed.

“I advise you (both) and all my children and members of my family and everyone, whom my book reaches, to fear Allah, to keep your affairs in order, and to maintain good relationships among yourselves. I have heard your grandfather [the Prophet (S)] saying: ‘Keeping straight the relations among yourself is better than prayers and fasting.’

“Keep Allah in mind concerning the orphans! Let them participate in your food. Let them not be lost among you.

“Keep Allah in mind concerning your neighbors! They were the recommendation of your Prophet. He still recommended of them that we thought he would make them inherit us.

“Keep Allah in mind concerning the Qur’an. No one should precede you in acting according to it. Keep Allah in mind concerning prayer, for it is the pillar of your religion. Keep Allah in mind concerning your Lord’s house (mosque). Do not forsake it as long as you live, for if it is abandoned, you will not be looked at with mercy and dignity by Allah.

“Keep Allah in mind concerning jihad with your own property, lives, and tongues in the way of Allah.

"Retain kinship and help each other. Do not cut kinship and mutual relations. Do not give up enjoining the good and forbidding the evil lest evildoers may gain power over you, and then you pray but it will not be responded to you."

Addressing his family and relatives, he said: "O children of Abd Al-Muttalib, certainly I do not wish to see you plunging harshly into the blood of Muslims saying: 'Amir al-Mu'minin has been killed! Amir al-Mu'minin has been killed!' Beware, do not kill for me except my killer.

"Wait! If I die because of this blow, then strike him a stroke for a stroke. Do not maim the man. I have heard Allah's Apostle (S) saying: 'Beware of maiming even to a mordacious dog!'"[10]

Then he ('a) specially advised his son al-Hasan, to cling to the principles of the religion and to perform its rites. He said to him: "I advise you, O my son, to fear Allah, perform prayer on its time, pay zakat when it is due, and to perform the ritual ablution well, for no prayer is accepted except with purity. I advise you to forgive (others') sin, restrain anger, retain kinship, show clemency toward the ignorant, understand the religion, be sure of affairs, take care of the Qur'an, treat neighbors well, enjoin the good, forbid the evil, and to avoid ill-deeds."[11]

On the 20th of Ramadan, people crowded around the Imam's house asking a permission to visit him. He gave permission to them all. When they sat down, he turned to them and said: "Question me before you lose me, and let your question be light due to the affliction of your Imam!" People avoided asking him because of his painful wound.

Appointing Al-Hasan As Imam

When Imam 'Ali ('a) knew that he would leave the world, and that his meeting with his Lord was close at hand, he entrusted his son al-Hasan with the caliphate and the Imamate. He installed

him as an Imam after him that the community might resort to him in respect of their affairs. The Shi'a have not disagreed on that. Thiqat al-Islam, al-Kulayni12, has mentioned: "Amir al-Mu'minin appointed al-Hasan as his successor, and he made al-Husayn, Muhammad (bin al-Hanafiya), all his (other) sons, the heads of his followers (Shi'a), and his household as witnesses to the declaration of his will. Then he handed him the books (documents) and the weapons. He said to him: 'O my son, Allah's Apostle (S) had commanded me to appoint you as my successor and to hand over to you the books and the weapons which are with me. It is just as Allah's Apostle had appointed me as his successor and handed his books and weapons over to me. And he commanded me to command you that, when death comes to you, you should hand them over to your brother al-Husayn."

Al-Kulayni has also narrated that Imam 'Ali said to Imam al-Hasan: "O my son, you are the guardian of (my) blood. If you forgive (the man who struck me), that is up to you, and if you kill him, then a blow for a blow."13

Some Sunnis maintain that Imam 'Ali ('a) did not entrust the authority after him to his son al-Hasan. They have indicated that through what Shu'ayb Ibn Maymun al-Wasiti14 narrated, saying: "'Ali was asked: 'Will you not appoint anyone as a successor? He replied: 'If Allah wants good to the community, He will gather them on their good." This narration is among Shu'ayb's fabricated and denied traditions, as Ibn Hajar has mentioned15.

Imam al-Hasan was the darling of Allah's Apostle and the master of the youths of the Paradise. He was an Imam whether he rose or sat down, as Allah's Apostle said. Allah purified him from all defects and uncleanness, as the Verse of al-Tatheer has mentioned. Moreover, he had all the qualifications that the caliphate required such as knowledge, fear of Allah, determination, and merit. Therefore, how did Imam 'Ali ('a) not direct the community to pay homage to him and not to appoint him as an Imam after him?

Imam ‘Ali was the most careful of Muslims for the unity of the nation. Therefore, how was it possible for him to leave the authority in chaos after him and not to install an Imam whom the community should resort to, especially as it concerned that critical period when dangers and problems surrounded the Muslims?

To The Better World

After Imam ‘Ali had finished his recommendations, he began suffering the agonies of death while he was reciting some Qur’anic verses and supplications, and asking Allah for forgiveness. When the inevitable death came to him, he recited this verse:

“For the like of this then let the workers work” (Qur’an, 37:61).

Then his pure soul went to the gardens of Paradise and rose to the Most High Comrade![16] That Divine mercy rose to its Source, for he was the light that Allah had created to disperse the shadows of darkness. The pillars of justice swung, and the principles of the religion were effaced. The helper of the weak, shelter of strangers, and father of orphans died! My master, O Abu al-Hasan, you have gone to the immortal world while you were overworked and tired. Your right and high position were ignored by many! You spent your life among that dark generation that paid no attention to knowledge and justice, that did not understand your goals of building a society where justice, welfare, and good had to prevail! If mankind had had luck, they would have handed over the leadership of the community to you, that you might supply the world with your sciences and knowledge! To Allah we belong and to Him is our return!

Imam ‘Ali Is Prepared For Burial

Al-Hasan (‘a) prepared his father for burial. He washed the pure corpse, embalmed it with scent, and shrouded it. When the last

part of the night came, he and a group of his family and companions carried the sacred body to its final abode. They buried the Imam in Holy Najaf where his present Shrine is a Kaaba for comers, a visiting place for believers and the pious, and a school for learners. After Imam al-Hasan had buried his father, he returned home while overcome with sorrow and astonishment.

The Killer Is Punished

In the morning of that day, Imam al-Hasan ordered the sinful criminal Abdurrahman Ibn Muljam to be brought to him. When he was before him, he (bin Muljam) asked Imam al-Hasan:

-What did your father order you to do? -He ordered me not to kill other than his killer. He ordered me to satisfy your stomach, and to be kind to you. If he lived, he would punish or pardon you. If he died, I would make you follow him.

The sinner said: "Your father said the truth and acted according to it during anger and pleasure!"

Then Imam al-Hasan struck him with the sword. However, the cursed sinner (Abdurrahman Ibn Muljam) protected himself against the sword with his hand, and it was cut off. Then al-Hasan killed him and did not maim him17. The curse of Allah, of the cursers, of those who were born, of those who died, and of those to whom Allah said: "Be, and they were" be on ibn Muljam. On him is the curse that dries spring, destroys crops, and burns the plants in the earth while they are pretty! May Allah place the sighing and groaning of the fire in the origins of his being! May a thousand Satans destroy him by turning him on his face in the fire where there are burning mouths of flame with blazing and whistling!18

As for the maiming, some historians have maintained it. Without doubt it is among the fabricated things. Imam 'Ali ('a) had prohibited that repeating the sayings of the Prophet (S): "Maiming is for-

bidden even to a mordacious dog!" So how was it permissible for the darling of the Apostle (S) and his grandson (Imam al-Hasan) to turn away from his father's will and commit that which opposed the Islamic Law? Those who have maintained the maiming have differed over the person who maimed Abdurrahman Ibn Muljam. Al-Muhib al-Tabari has mentioned that it was Imam al-Husayn and Muhammad Ibn al-Hanafiya who maimed him, while al-Hasan prevented them from doing that, but they did not yield to him19. Abu al-Fida' has mentioned that it was Abdullah Ibn Ja'far who did that20. As for Ibn Abi al-Hadid, he has mentioned that it was al-Hasan who did that21.

This difference makes us sure that the maiming was fabricated and it was not real. Dr. Taha Husayn has decided that the maiming was done by the blood guardians, saying: "The certain thing is that the blood guardians did not carry out 'Ali's will concerning his killer. He had commanded them to make him (the killer) follow him and not to aggress (against him). However, they maimed him with the ugliest maiming, and when he died, they burnt him with fire."22

The certain thing is contrary to that which Dr. Taha has mentioned. We have mentioned that the historians have differed over the maiming. Besides, the blood guardians are far away from committing that which disagreed with the Islamic Law.

Anyway, after Imam al-Hasan had killed Abdurrahman Ibn Muljam, people overcrowded before him to pledge allegiance to him. We will mention that in details. Imam al-Hasan received the caliphate with that which none of those who had preceded him received with. The Islamic capital was threatened by the danger of Mu'awiya whose power became strong and his authority became firm. All those ambitious, who did not understand Islam, joined him. They spared no effort to corrupt the authority of Imam al-Hasan and destroy his government. Besides this external danger, local seditions spread among the Iraqi people. The greatest of them in danger, affliction, and tribulation was that of the Khari-

jites, who were like a woodworm boring in the Iraqi camp, and the most dangerous armed group facing the new government. The simple-minded and the deceived followed the Kharijites' thoughts.

Imam al-Hasan received these two dangers during the period of his caliphate. He was greatly afflicted with them. Not only Imam al-Husayn (‘a) was afflicted with them, but all the Islamic state and the caliphate were also afflicted with them. Imam al-Hasan hoped that the Islamic concepts would spread during his reign, that social justice would prevail over the earth, and that he would put an end to the social injustice and oppression.

- 1. Al-Mas‘udi, Muruj al-Dhahab, vol. 2, p. 289. It has been mentioned in (the book) al-Akhbar al-Tiwal, p. 197: “ (Abdurrahman) Ibn Muljim proposed to al-Rabab, Qatam’s daughter.”
- 2. Ibn Kathir, Tarikh, vol. 3, p. 168.
- 3. Al-Sawa‘iq al-Muhriqa, p. 80.
- 4. Al-Mas‘udi, Murujj al-Dhahab, vol. 2, p. 291.
- 5. It has been mentioned in al-Isti‘ab: “Al-Hasan went out along with his father and did not separate from him.”
- 6. This sinful person (Abdurrahman) did not kill the Imam by himself. Shabeeb Ibn Buhayrah and Mujashi‘ Ibn Wardan were with him. They went to Qatam, and she put silk turbans on their heads. Qatam was in the mosque. These three men took their swords and sat opposite to the gate of al-Sadda through which the Imam used to go to the mosque. Al-Ash‘ath came to know of the intention of Abdurrahman Ibn Muljim. He urged him to commit the crime, saying: “Hurru up! The morning will expose you!” When Hajr Ibn Adi heard his speech, he said to him: “Have you killed him, O one-eyed? May Allah kill you!” Abdurrahman Ibn Muljim struck the Imam on the head. Shabeeb struck the jamb of the mosque instead. Ibn Wardan escaped. This has been mentioned in Muruj al-Thahab, vol. 2, p. 290.

- 7. Ju'da Ibn Hubayra al-Makhzumi, son of Umm Hani, daughter of Abi Talib, was a companion of the Prophet. Ibn Ma'een has said: "He heard nothing of the Prophet." Al-'Ijli has said: "He is a trustworthy successor." This has been mentioned in Tahthib al-Kamal, p. 53. It has been mentioned in al-Isti'ab: "Ju'da was a jurist. His uncle, the Imam, appointed him as a governor over Khurasan." Abu 'Ubayda has said: "Umm Hani', daughter of Abi Talib, born Hubayra three sons who were Ju'da, Hani' and Yusuf."
- 8. Matalib al-Sa'ool fi Manaqib Aal al-Rasool, p. 63.
- 9. In his book Muruj al-Thahab, vol. 2, p. 290, al-Mas'udi has mentioned: "When the sinful one (Abdurrahman) Ibn Muljim struck the Imam, the people attacked him, threw stones at, and shouted at him. Al-Mughira Ibn Nawfal hit him on the face and knocked him down. Then the people brought him to al-Hasan." There are other sayings in respect of arresting him.
- 10. Muhammad 'Abda, Sharh Nahj al-Balagha, vol. 3, p. 85.
- 11. Ibn Kathir, Tarikh, vol. 3, p. 170.
- 12. Al-Kulayni is Muhammad Ibn Ya'qub Ibn Ishaq. He is among the greatest Shi'ite religious scholars. He was among those who renewed the Imami doctrine in the third century of hijra. Among his most famous books is al-Kafi. He spent twenty years in writing it. It is among the greatest and most important Islamic books. In respect of its advantages, Muhammad Amin al-Asterabadi said that he heard from some religious scholars who said that no book similar to it has ben written. He (al-Kulayni), may Allah have mercy on him, died in Baghdad, in the year 329. A. H. Muhammad Ibn Ja'far performed the prayer over him. He was buried at the gate of Kufa. Al-Kuna wa al-Alqab, vol. 3, p. 98.
- 13. Al-Kulayni, Usool al-Kafi, vol. 1, pp. 297-298.
- 14. Shu'ayb Ibn Maymun al-Wasiti, the man of al-buzoor; Abu Hatam has said: "He (Shu'ayb Ibn Maymun al-Wasiti) is unknown." And so said al-'Ijli. Al-Bukhari has said: "He was suspected." Abu Hayyan has said: "He narrated denied traditions on the authority of the famous (traditionists). None uses

him as a proof when only he narrates a certain tradition." Tahthib al-Tahthib, vol. 4, p. 357.

- 15. Tahthib al-Tahthib, vol. 4, p. 357. It has been mentioned in it: "Among his denied traditions is that which he narrated on the authority of Husayn al-Sha'bi, on the authority of Abi Wa'il, who said: 'Ali was asked: 'Will you not appoint anyone a successor…?'"
- 16. The historians have differed over the night when Abdur-rahman Ibn Muljim struck Imam 'Ali . It was said that it was on the 18th of Ramadan. This has been mentioned by al-Mas'udi in his Muruj al-Thahab. It was said that it was on the 17th of Ramadan. This has been mentioned by Ibn 'Abd al-Bir in his al-Isti'ab. The Shi'ite historians have mentioned that it was on the 19th of Ramadan. As for his holy age, it was said that it was 64 years, and it was said 63, and other than that was also said. As for the period of his caliphate, it was four years, nine months, and six days. Al-Hasan was then 37 years old. This has been mentioned in Kashf al-Ghumma, p. 154.
- 17. Al-Ya'qubi, Tarikh, vol. 1, p. 191. Al-Tabari, Tarikh, vol. 6, p. 86. Maqatil al-Talibiyyin, p. 16. Ibn al-Athir, Tarikh, vol. 3, p. 170.
- 18. Imam 'Ali ; the Voice of the Human Justice, vol. 4, p. 1003.
- 19. Al-Riyad al-Nadira.
- 20. Abu al-Fida', Tarikh, vol. 1, p. 180.
- 21. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 5, p. 452.
- 22. 'Ali wa Banuh ('Ali and his children), p. 184.

Chapter 13: The Pledge Of Allegiance

Islam has taken great care of the caliphate (Khilafa), made great responsibilities in it, and regarded it as responsible for the Muslims' renaissance, development, progress in the fields of science, and for directing them towards good, keeping them away from the ways of misguidance and corruption, finding sound means for their strength and welfare. Islam has also made the caliphate to safeguard the religion, keep its affairs, and preserve its ideals. Therefore, the caliphate is the pivot on which the policy of Islam and all its affairs turn.

Most surely the reality and thought of Islam include all the religious and political fields. Islam has established a harmonious unity between them and regarded them as one inseparable part. Many orientalists have realized this fact. One of them has said: "Islam is not just a religious phenomenon; rather it has brought a political regime, for its founder was a prophet and an ideal ruler. He was expert in the ways of government."

Jeet has said: "Islam is not mere individual religious beliefs; rather it requires establishing an independent society having a certain method in ruling, special laws and regulations."[1]

Most surely there is a close relationship between the caliphate and Islam. Therefore, it is a part of its programs and a chapter of its chapters. So there is no escape from establishing it on the arena of life. Sheikh Muhammad 'Abda has said: "Islam is a religion and law. It has established penalties and assigned rights. Apparently, not every belief is a precept…. That is because caprice may overcome (its owner) and desire may control (him). Therefore, the truth is denied, and the aggressor exceeds the limit. So the proof is not complete unless there is a force to administer the criminal

punishments, to carry out the decision of a judge, and to protect the regulations of the community."2

Islam has brought a perfect group of regulations and laws aiming at regulating life, protecting rights, putting an end to deception and oppression, establishing security and justice in the country. Of course they are in need of a force and a state to protect them and apply them to the reality of life.

Imam 'Ali, the Commander of the Faithful, has talked about the qualities of one who undertakes the leadership of government and manages the affairs of the country. He has said: "You certainly know that he, who is in charge of honor, life, booty, (enforcement of) legal commandments and the leadership of the Muslims, should not be miser, for his greed would make him wish for people's wealth, nor should he be ignorant, as he would then mislead them with his ignorance, nor should he be of rude behavior lest he would estrange them with his rudeness, nor should he deal unjustly with them by preferring one group to another, nor should he accept a bribe while taking decisions, as he would forfeit (others') rights and hold them up without finality, nor should he ignore the Sunna as he would ruin the people."3

Imam 'Ali ('a) views that whoever undertakes the Muslims' affairs should be generous, free from miserliness, knowledgeable of what the community needs, should not deal unjustly with wealth, not take a bribe for his deeds, not cancel Allah's laws, and not leave the Sunna of His Prophet (S). If he is void of these qualities, the community faces during his reign many problems and the country is liable to crises and disasters.

In the story of Ibrahim (Abraham) ('a) the Holy Qur'an has mentioned one of his children who was worthy of the Imamate. Allah, the Exalted, has said:

"Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He" (Qur'an, 2:124).

The commentators of the Qur'an have mentioned that the meaning of the covenant is the Imamate; and (the meaning of) the Imamate is the caliphate. Therefore it (the covenant) does not include one who gets involved in oppression during any stage of his lifetime, whether he has wronged himself or others. Accordingly, this favour is not given to him.

Certainly Islam has taken great care of him who undertakes the Muslims' affairs. It has required him to be an example of justice, manifestation of the truth, and a source of all the psychological merits, that he may take care of the community's interests and to achieve all what it needs such as might and dignity. Certainly none had the high qualities Islam stipulated for the wise leadership except the Prophet's Household (Ahl al-Bayt), peace be on them. That is because Allah had taken away uncleanness from them and purified them thoroughly. The Prophet, may Allah bless him and his family, compared them to Allah's Holy Book,falsehood shall not come to it from before it nor from behind it, and regarded them as life-ships and security for mankind. Of course, such great care of them resulted from nothing except their importance and that they were unique in man's history.

Imam 'Ali, the Commander of the Faithful, has talked about their noble qualities and their high tendencies, saying: "They are life for knowledge and death for ignorance. Their forbearance tells you of their knowledge, and their silence tells you of the wisdom of their speaking. They do not go against right nor do they differ (among themselves) over it. They are the pillars of Islam and the asylums of (its) protection. With them right has returned to its position and wrong has left its place and its tongue has been severed from its root. They have understood the religion attentively and carefully, not by mere heresy or from relaters, because the relaters of knowledge are many but those who understand it are few."[4]

In addition to these abilities and talents they had, the Prophet, may Allah bless him and his family, singled them out for the caliphate, for they were worthier of it than others. Traditions en-

sured by many ways of transmission have been reported from him in this respect. An example is his saying: "This religion is still standing until the Hour (the Day of Resurrection) comes. There will be over them (Muslims) twelve caliphs. All of them are from Quraysh."

He, may Allah bless him and his family, has also said: "There will be after me twelve commanders (emirs)." And he has said: "All of them are from Quraysh."

Traditions similar to these have frankly indicated that the caliphate is limited to them, that they are life-ships for the community and that they guide it to good and lead it to the Garden.

An example of the twelve pure Imams the Prophet, may Allah bless him and his family, had appointed as successors after him and entrusted with propagating his message is Imam al-Hasan, has darling and elder grandson. He installed him as an Imam over his community. He has said concerning him and his brother (al-Husayn): "Al-Hasan and al-Husayn are two Imams, whether they rise or sit down."

After 'Imam 'Ali had been struck with the sword by Abdurrahman Ibn Muljim, he appointed al-Hasan as the Imam after him. After the death of Amir al-Mu'minin, the Muslims hurried to al-Hasan ('a) and paid homage to him. They gathered in Kufa Mosque in the morning, the 21st of Ramadan, in the year 40 AH. Then Imam al-Hasan ('a) came accompanied by the remainder of the Muhajirin and of the Ansar. He ascended the pulpit, praised and lauded Allah. Then he praised his father the greatest lost justice. He mentioned some of his merits and talents, saying: "Last night a man died who was the first among the early (Muslims) in (good) deeds. No any later (Muslims) did attain his level in (good) deeds. He used to fight alongside the Apostle of Allah ('a) and protected him with his own life. The Apostle of Allah ('a) used to send him forward with his standard while Gabriel supported him on his right and Michael supported him on his left. He would not return until Allah brought victory through his hands. He ('a) has

died on this night on which Jesus, son of Mary, was taken up (to Heaven), on which Joshua, son of Noon, the testamentary trustee of Moses (‘a) died. He has left behind him no gold or silver except seven hundred dirhams from his stipend, with which he intended to buy a servant for his family. He has ordered me to return them to the Muslims public treasury.”5

The image of his father came into his mind. Then tears overcame him and he wept and the people wept with him. Sadness and sorrow prevailed. Then the Imam continued his speech. He explained to the people his high position, the genuine honor and glory he had, saying: “O people, whoever recognizes me knows me, and whoever does not, then I am al-Hasan Ibn ‘Ali. I am the (grand) son of the Prophet. I am the son of the guardian. I am the (grand) son of the one who brought the good news. I am the (grand) son of the warner. I am the (grand) son of the man who, with Allah’s permission, summoned (the people) to Allah. I am the (grand) son of the light that shone out (to the world). I am from the House where Gabriel came down to us and ascended from us. I am from the House, from whom Allah has kept away abomination and whom Allah has purified thoroughly. I am from the House for whom Allah has imposed love on all Muslims, when Allah, the Almighty and Exalted, said to His Prophet, may Allah bless him and his family: Say: I do not ask you for any reward except love for (my) kin. Whoever earns good, will increase good for himself. The good is love for us, the Household.”

This eloquent speech has the following points:

1. He informed people about his father’s struggle (jihad), his extreme courage in Islam, his protecting Allah’s Apostle (S) with his own life in all the attitudes and battles. He praised him with an eloquent speech. And indeed, Amir al-Mu’minin was the greatest personality who surpassed all the reformers throughout the stages of history. Indeed he was so. Throughout the past and the present none has surpassed Imam ‘Ali in his ideals, his talents, and his unequal struggle for Islam.

2. In his wonderful speech he has displayed the sacredness of the night on which his father went to the Gardens of immortality. On that night, Jesus, son of Mary (‘a) ascended to Heaven, Joshua, son of Noon, the trustee of Moses (‘a) went to the Neighborhood of Allah, the Most High. And on that night Imam ‘Ali, the master of guardians, the head of the pious, the defender of the entity of Islam moved to the Neighborhood of Allah. Therefore, it was indeed the most sacred and glorious night with Allah.

3. He explained to the people his father’s asceticism and his renouncing of the worldly pleasures. That was when he left to he better world and left behind him nothing of its vanities while he was able to live in luxurious palaces, wear excellent silk garments, eat delicious food, an possess maids and servants. However, he left that because Allah has prepared for him comfort, dignity, and happiness in the Abode of Survival, and has given him in this world an immortal name, good laudation and reputation coupled with admiration and sanctification with all the people. The inevitable moment of death came to Imam ‘Ali while he left behind him nothing of the vanities of the world. He left behind him neither gold nor silver nor a house nor a real estate, while he was the supreme ruler of the Muslims and enormous properties were brought to him from the various Muslim countries, but he (‘a) refused to take anything from that.

4. His speech included the summons to the people to pledge allegiance to himself. The summons was wonderful in the full sense of the word. He introduced himself to the people saying in a very clear way. He speech implies that there was no one worthier of the caliphate than him for he had all perfect qualities and virtues.

After Imam al-Hasan (‘a) had finished his speech, of which history has narrated nothing except one part, ‘Ubayd Allah Ibn al-Abbas urged the Muslims to hurry to pay homage to him. He said to them: “O people, this is the (grand) son of your Prophet and the guardian of your Imam; therefore, pledge allegiance to him!”

The people responded to this blessed summons. They declared their obedience, consent, and yielding (to Imam al-Hasan), saying: "None is more beloved to us nor has anyone more right to succession (caliphate)than him."6

They hurried to Imam al-Hasan to pay homage to him; and theyindeed paid homage to Allah and His Apostle.

Qays Ibn Sa'd al-Ansari, a believing, revolutionist, resolute, and leader, was the first to pledge allegiance to Imam al-Hasan. He was full of enthusiasm and yearning for fighting against the enemies of Allah and opponents of Islam. So he said to him: "Stretch out your hand to pledge allegiance to you (to act) according to Allah's Book and the Sunna of His Prophet and to fight against those who have regarded (killing Muslims) as lawful."

The Imam found it difficult to say to Qays that it was sufficient for him to act according to Allah's Book and the Sunna of His Prophet, and that he was in no need of the stipulation of fighting against those who regarded (killing Muslims) as lawful. That is because they have explained all things. So he said to him with gentleness and leniency: " (I will act) according to Allah's Book and the Sunna of His Apostle, for they satisfy all conditions."7

Ibn Qutayba has mentioned that some people went to Imam al-Hasan to pay homage to him. The Imam turned to them and said: " (When) you pledge allegiance to me, (you should) listen (to me), obey me, fight against whomever I fight, and make peace with whomever I make peace with." When they heard these conditions, they refrained from paying homage (to him). They withheld their hands (from al-Hasan). And so did he. Accordingly, they crowded before al-Husayn to pay allegiance to him. They said to him: "Stretch out your hand to pledge allegiance according to what we had pledge allegiance to your father and to battle against those who have regarded (killing Muslims) as lawful, those who have gone astray, the people of Sham (the Syrians)."

However al-Husayn rebuked them, saying: "I seek refuge with Allah from pledging allegiance to you as long as al-Hasan is alive!"

After al-Husayn ('a) had refused to accept their request, they went to al-Hasan ('a) and unwillingly paid homage to him8.This speech is very far from the reality. I (the author) think that it is among the fabricated things, for it shows that Imam al-Hasan had the desire for making peace with his opponent (Mu'awiya) at the beginning of the attitude. This speech is contrary to his numerous attitudes indicating that he decided to battle against his opponent and that he had no desire for making peace with him. We will mention that in detail. If we admitted that as true, then that was with the Kharijites, who intended to create disorders and riot among the Iraqi people, to spread fear and terrorism among them through the fact that the Imam had decided to war (against his opponent Mu'awiya). The proof for that is that they refrained from paying homage to him in the first place. This shows that they were psychologically disordered and that they had neither confidence nor faith in the new Caliph. The Kharijites were famous for that. As for Imam al-Hasan's followers, his companions, and his special associates, they fully believed him, trusted him, loved him, and were loyal to him.

Anyway this speech includes both war and peace. It includes both of the affairs: making peace with those who obeyed him and fighting against those who disobeyed him, whether they were from the Kharijites or from the people of Sham. However the Kharijites did not admire that, so they made troubles in respect of the affair (of the pledge of allegiance). They intended to fight against the people of Sham. Before we end this chapter, we have to explain some affairs concerning it. They are as follows:

1. Accepting The Caliphate

Many critics have asked about the reason why Imam al-Hasan ('a) accepted the caliphate while the Islamic capital was afflicted with

dangers and troubles. They have said: “He had to be slow in (accepting) the authority, and not to be hasty.” His Eminence, late Hujjatollah Aal Yaseen, may Allah have mercy on him, has answered, saying:

Firstly, as it was religiously incumbent on the people to yield to the pledge of allegiance to the appointed Imam, the Imam, who had supporters, had to accept the pledge of allegiance from the people.

As for the proof, it is that the people throughout the Muslim countries willingly crowded to pay homage (to Imam al-Hasan). This is apparently a sufficient proof for accepting the caliphate. There was no excuse (for al-Hasan) to fail to (undertake) the religious duty whose conditions were available.

Secondly, most surely the reason for this primitive reversal from the affair of al-Hasan (‘a) is that (the researchers) considered the caliphate from a worldly side only, while it was more appropriate for them to interrogate it from a religious side. That is because there was a great difference between the world and the religion in the Imam’s viewpoint. From this side the affair is a success, not a loss. We shall explain that in an appropriate place. Though the caliphate brought about pain, the pain was for the sake of Islam. Who was more appropriate than al-Hasan to bear pain for the sake of Islam, which grew in his house?

Thirdly, as al-Hasan (‘a) had a high position among the Muslim leaders, an excellent lineage, and remarkable scientific position, so he could not be away (from the caliphate) even if he willingly wanted that. In the meantime, people would not leave him even if he wanted to leave them. There was no escape from that the violent shocks pushed one another

towards him to move him to shoulder the responsibility, to carry out the truth, and to forbid the evil just as his brother al-Husayn did during his time[9].

Sheikh Aal Yaseen went on giving proofs of that it was necessary for Imam al-Hasan (‘a) to accept the caliphate and to respond to the people who hailed him. Generally speaking, without doubt, if he had failed to ascend the throne and left the affair to chaos, then the community would have faced dangers and difficulties. Then what was the justification for that al-Hasan had not to be hasty in respect of the authority while the community had unanimously agreed on paying allegiance to him, just as His Eminence late Aal Yaseen has mentioned in detail?

2. The General Pledge Of Allegiance

The Muslims throughout the Islamic world unanimously agreed on paying allegiance to Imam al-Hasan, yielding to his government and obeying his commands. Forty-two thousands from the people of Kufa pledged allegiance to him; to follow and to obey. The people of Basra, al-Mada’in, and all the people of Iraq paid homage to him. Persia pledged allegiance to him through Ziyad Ibn Abeeh. The people of al-Hijaz and Yemen paid homage to him through the hands of Jariya Ibn Qudama, a watchful, resolute military commander. None refused to pledge allegiance to him except Mu’awiya and his followers just as they had refused to pay homage to Imam ‘Ali, peace be on him. Therefore, the pledge of allegiance to al-Hasan (‘a) was general and it included all the regions in the Islamic world; it was similar to that of his father.

3. Making The State Firm

After allegiance had been paid to him, al-Hasan (‘a) began making his state firm. He appointed governors, employed noble and experienced men from among the just believers and righteous Muslims, gave resolute orders to the (military) commanders, and increased the salaries of the troops hundred per cent. Imam ‘Ali did that at the Battle of al-Jamal. Through this first plan of good deeds and charity he gave to the military troops, al-Hasan possessed the

hearts and the swords. Ibn Katheer has said: “They loved him more than they loved his father.”10

In this manner Imam al-Hasan (‘a) spared no effort to reform his state, to make it firm, and to protect it. He addressed people, and his speech was full of urging them to clinging to obedience to him, for he was from the pure family (of the Prophet) and from among the two weighty things (the Book of Allah and the Prophet’s progeny) that the Prophet (S) had left among his community. Imam al-Hasan (‘a) warned his subjects against listening to and following Mu’awiya’s propaganda, slanders, and lies. He ordered them to cling to co-operation, union, and unity that they might resist the Umayyad aggression which endangered the Islamic society and made it liable to lose life. We have mentioned his speech in the first part of the book11.

4. Historical Mistakes

Some writers and historians have made some mistakes regarding the allegiance to Imam al-Hasan. I think that I have to mention them:

A. Al-Mas‘udi

Al-Mas‘udi has mentioned: “Most surely the allegiance was paid to Imam (al-Hasan) two days after the death of his father.”12 This speech does not agree with what the majority of historians have mentioned: “The allegiance was paid to him in the morning after burying his father the night before.”

B. Farid Hajji

Professor Farid Hajji has mentioned: “The allegiance was paid to al-Hasan (peace be on him) before the death of his father. When the pledge of allegiance (to him) was over, his father died.”13 This

speech is similar to the previous one, for it is contrary to the general agreement of the historians, who have unanimously agreed on that the pledge of allegiance (to al-Hasan) was immediately after the murder of Imam ‘Ali. As far as I know, no historian has mentioned that the allegiance was paid to Imam al-Hasan during his father’s lifetime.

C. Al-Khudhari

Concerning the pledge of allegiance to Imam al-Hasan, Sheikh Muhammad al-Khudari has mentioned: “Al-Hasan regarded the allegiance to him as not similar to that of his father. That is because it was not general, but it was limited to his followers (Shi’a) from among the people of Iraq.”14 This speech is also contrary to the reality. The allegiance to Imam al-Hasan was not limited to his followers from among the people of Iraq. The governors appointed by the Imam throughout the Muslim countries took allegiance to the Imam from the Muslims, as we have mentioned. No country refused to pay homage to him except that which was ruled by Mu’awiya.

D. Taha Husayn

Concerning the allegiance to Imam al-Hasan, Dr. Taha Husayn has said: “Anyway al-Hasan did not ask the people (to pay homage to him), nor did he interfere with their pledge of allegiance (to him). It was Qays Ibn Ubada who summoned the people to this allegiance. When the people wept and responded (to him), he brought al-Hasan out for the pledge of allegiance.”15 What Dr. Taha Husayn has mentioned is incorrect for the following reasons:

1. His saying, ‘Al-Hasan did not ask the people (to pay homage to him), nor did he interfere with their pledge of allegiance (to him),’ is untrue. It is refuted by al-Hasan himself when he made a speech to praise his father. He urged the people to pay homage to him

and moved them to obey him. That was when he mentioned the lineage and the merits by which he was distinguished. The purpose for mentioning them during his praising his father was to summon the people to pay homage to him and to make them know that no one was worthier of the caliphate than he was.

2. As for his statement, 'It was Qays Ibn Ubada who summoned the people to pay allegiance (to al-Hasan). When the people wept and responded (to him), he brought al-Hasan out for the pledge of allegiance,' it is a clear mistake and strange mixture. That is because the summons to the pledge of allegiance (to al-Hasan) took place after the Imam had ended his previous speech, and it was not before that. The one who summoned people to that was Ubaydillah Ibn al-Abbas. Qays Ibn Sa'd was the first to pledge allegiance to Imam al-Hasan, as we have previously explained. Most researches of Dr. Taha Husayn on Imam al-Hasan are void of inquiry and far from correctness. He passed by Imam al-Hasan's life and his making peace with Mu'awiya but he did not understand the fact nor did he approach the reality. We will mention his historical mistakes or conclusions concerning the research.

Unfortunately, many historians and writers have not carefully gone through the researches on Imam al-Hasan ('a) nor have they understood the fabricated lies against his brilliant life, which was similar to that of his grandfather, the great Apostle, may Allah bless him and his family, in all its dimensions and mental trends aiming at an inclusive reform among people.

Most historians and writers have submitted to their traditional sentiments and followed their cheap desires, which have missed the truth and misled the public opinion in many sides of their ideological life. Their researches on the first grandson of the Prophet may Allah bless him and his family, are distorted and disordered. They do not represent any side of the truth, nor do they shed any light on the society where Imam al-Hasan ('a) lived. During that terrible period of time the organs of government intended through their mass media and intelligence to create lies and mis-

leading propagandas, paying no attention to committing sins in respect of that.

Certainly Imam al-Hasan suffered from the Umayyads to the extent that none had ever suffered from them. He faced painful troubles and difficulties. He faced the black treason of his troops who submitted to the misleading propaganda Mu'awiya's military intelligence spread among them saying that Imam al-Hasan had responded to making peach with Mu'awiya. Accordingly, the Imam's troops absolutely believed in that, plundered his belongings and attacked him. The Imam suffered from the problems plotted by the Kharijites (rebels). It is worth mentioning that the Kharijites had no awareness.

They were a group of terrorists. They spread fear and terror among the people. They regarded as lawful the aggression against the Muslims and their properties. That was lawful according to the law they made to justify the oppression and mischief they made in the land.

Imam al-Hasan suffered too much of these ordeals and difficulties. He was terribly afflicted with them. The book will shed light on many of these sides.

- 1. Al-Nizam al-Siyasi fi al-Islam, p. 15.
- 2. Al-Islam wan-Nasraniya, p. 65.
- 3. Muhammad 'Abda, Sharh Nahj al-Balagha, vol. 2, p. 19.
- 4. Muhammad 'Abda, Sharh Nahj al-Balagha, vol. 2, p. 259.
- 5. Al-Futooh, vol. 1, p. 146.
- 6. Maqatil al-Talibiyyin, p. 34. Al-Irshad, p. 167.
- 7. Ibn al-Athir, Tarikh, vol. 3, p. 174. Ibn Khaldun, Tarikh, vol. 2, p. 186.
- 8. Al-Imama wa al-Siyasa, vol. 1, p. 170.
- 9. Sulh al-Hasan, p. 47.
- 10. Al-Bidaya wa al-Nihaya, vol. 8, p. 41.
- 11. Al-Bidaya wa al-Nihaya, vol. 1, p. 363.
- 12. Al-Tanbeeh wa al-Ashraf, p. 260.

- 13. Da'irat al-Ma'arif, vol. 3, p. 443. He has repeated that in his book Kanz al-'Uloom wa al-Lugha, p. 380.
- 14. Itmam al-Wafa' fi Sirat al-Khulafa', p. 225.
- 15. 'Ali wa Banuh, p. 195.

Chapter 14: The Cold War

When it was announced that the grandson of the Prophet (Imam al-Hasan) (‘a) became the caliph, waves of worries and sorrows dominated Hind’s son (Mu’awiya). A perplexity overcame him; impatience and astonishment controlled him. That is because he had come to know that Imam al-Hasan had a great position among the Muslims and a remarkable rank among all classes of people, for he was the grandson of the great Prophet, the most beloved, and the closest to him. The traditions transmitted from the Prophet about Imam al-Hasan (‘a) were widespread among the people. They praised Imam al-Hasan and preferred him to all other than him. Then how was it possible for the people to turn away from him and follow Hind’s son (Mu’awiya)? How was it possible for them to compare al-Hasan to Mu’awiya, who belonged to the cursed family as mentioned in the Qur’an, while they had come to know that he (Mu’awiya) and his family were the enemies of Islam from the day when its light rose.

Mu’awiya became upset and his soul was boiling with anger. He spent his night sleeplessly. He thought of the affair for along time. It became clear to him that al-Hasan had no escape from opening a door to the battle against him and that he was serious in fighting him. He was sure that the Battle of Siffin, which had been about to end his government and his days were it had not been for the plot made by ‘Amr Ibn al-‘Aas, would return.

Mu’awiya was drowned into violent currents of thinking. In the meantime, he found neither an outlet nor a gap to pass through to slander the Imam’s personality or to accuse him of a thing. Imam al-Hasan was innocent of ‘Uthman’s blood that Mu’awiya used as means to fight against Imam ‘Ali. Moreover, it was said that he (Imam al-Hasan) was among those who defended ‘Uthman. So, what could he accuse him off? Imam al-Hasan was free from all

kinds of defects and vices just as Mu'awiya was void of all laudable deeds and virtues!

The Umayyad Conference

Immediately after that, Mu'awiya held a meeting in his palace. He summoned his loyal followers and told them about the critical attitude and the sudden danger that befell his

kingdom. He informed them that if they did not do some decisive procedures and offered great efforts and cunning tricks, danger would befall them. So the Umayyad party carefully considered the means they had to take to face the dangerous attitude.

The Decisions Of The Conference

After serious debates, the people who attended the meeting decided the following steps:

1. They had to spread spies in the countries under the dominion of Imam al-Hasan, especially Basra and Kufa. The spies had to inform in detail about the news, the intention of the society and the extent of people's loyalty to the family of the Prophet, may Allah bless him and his family. In the meantime they had to spread panic, fear, and terrorism through telling them that Mu'awiya was powerful while al-Hasan was weak.

2. They had to correspond with leaders, great figures, and prominent persons, to bribe them with enormous properties and important offices in the state if they followed Mu'awiya and deserted Imam al-Hasan. As for carrying this decision, it was unanimously postponed to after a short time. As for the first decision, it was soon carried out. That was when Mu'awiya summoned two experienced men whose ability he trusted, and of whose knowledge and skillfulness he was sure. As for the two men, one of them be-

longed to Himyar, and the other belonged to Banu al-Qayn and was sent by Mu'awiya to Basra.

When al-Himyari arrived in Kufa, and al-Qayni arrived in Basra, they began carrying out the decided plans. When their affair spread, the policemen arrested them. As for al-Himyari, he was brought to Imam al-Hasan, and he ordered him to be killed. As for al-Qayni, he was brought to the governor of the Imam over Basra, Abdullah Ibn Abbas, and he ordered him to be executed too.

Imam Al-Hasan's Note

Because of this flagrant aggression of Mu'awiya, Imam al-Hasan wrote him a letter in which he threatened him with declaring war against him. This is the text of the letter: "You sent men to deceive and carry out assassinations and you sent out spies as if you want to meet (in battle). That is something will happen soon, so wait for it, Allah willing. I have learnt that you have become haughty in a way that no wise man would become haughty…"

From this letter we understand that Imam al-Hasan had been resolute and determined to battle against Mu'awiya if he had insisted on aggression, mutiny, and going too far in committing sins. The letter also indicates that the Imam condemned Mu'awiya for his showing delight and happiness at the death of Imam 'Ali, the Commander of the Faithful.

Mu'awiya's Answer

When Imam al-Hasan's letter came to Mu'awiya, he was afraid of it. So he looked for an excuse in the bag of his cunning, that he might defend himself with it. He found no excuse but denying the delight he showed at the death of Imam 'Ali. There was no harm on him in telling lies, for he had regarded it as permissible and lawful, and it was all what he had in himself. As for sending spies,

he thought that he had to overlook mentioning it, to turn away from answering it, and to neglect the excuse for it. This is his letter: "Now then, certainly your letter has come. I have understood what you have mentioned in it. I know what has happened. I have shown neither delight nor sadness. I have not gloated over (the murder of 'Ali) nor have I grieved1. 'Ali is your father, and he belongs to you both…"

From this letter we understand Mu'awiya's slyness and deception. We also understand his weakness, his weak determination, and his fear of Imam al-Hasan. For this reason, he praised and lauded Imam 'Ali ('a) and denied that he showed happiness and delight at his death. Had it not been for that, he would not have praised his opponent in such a beautiful way.

Ibn Abbas's Note

Abdullah Ibn Abbas, Imam al-Hasan's governor over Basra, sent Mu'awiya a note in which he condemned him for his sending spies to Basra and threatened him for this aggression.

This is the text of the note: "Now then, most surely, through your sending the man from Banu al-Qayn as a spy to Basra, you seek the inattentiveness of Quraysh through what you have obtained…"2

Mu'awiya's Answer

When Ibn Abbas's letter came to Mu'awiya, he answered it with an answer in which equivocation and deception appeared. This is the text of the answer: "Now then, most surely, al-Hasan has written (a letter) to us in the same manner you have written. He has rebuked me through that which has not brought about mistrust and an opinion of me. You have not got the like of me and the like

of you. Verily, our like is just as what Tariq al-Khaza'i has said writing an answer to Umaya's verses of poetry:

"By Allah, I do not know, and most surely I am truthful, to which of those who "accuse me apologize. " (Why) am I rebuked if Zubaynah was destroyed, and evil befell Banu "Lahyan, and they escaped?"

This answer is similar to that which he had sent to Imam al-Hasan in respect of denying his showing delight and happiness at the death of Imam 'Ali. His answer also contains equivocation and cunning. As for his speech to Ibn Abbas, 'Al-Hasan has rebuked me,' Imam al-Hasan ('a) rebuked and blamed him for his showing delight at the death of Imam 'Ali ('a), but Mu'awiya threatened him with his declaring war which was more important than his happiness and delight. That was through his sending spies to the countries under al-Hasan's dominion. However, Mu'awiya turned away from this affair lest Imam al-Hasan's activity and determination in respect of declaring the war should be announced, that the determinations of Mu'awiya's troops might become weak, and the morale of the Imam's companions might be strong.

Ibn Abbas's Letter To Imam Al-Hasan

Immediately after that, the strong-willed, watchful Abdullah Ibn Abbas, sent a letter to Imam al-Hasan. He urged him to fight against Mu'awiya. His letter indicated that he had knowledge of the political techniques, the attitudes of the society, the attitudes of the Umayyads and their bad behavior toward Islam and the Muslims. This is the text of his letter: "Muslims have entrusted you with their affairs after 'Ali, peace be on him. Therefore, get ready for war, struggle against your enemy, be near to your companions, buy from the stingy his religion for that which does not defile your religion. Employ notable men to set right through them their tribes, that the people may be a community.

Some of what the people dislike, unless it should not exceed the truth and its results make justice appear and strengthen the religion, is better than the much the people like if its results make tyranny appear, abase the believers, and strengthen the sinful. Follow that which has been mentioned on the authority of the just Imams, for it has been narrated from them that lying is not good except at war or reconciling people. Most surely war is a trick. Through that you shall have ease if you are going to war (against Mu'awiya) provided that you should not invalidate something right.

"Know that people turned away from your father 'Ali (and inclined) to Mu'awiya because he regarded them as equal in revenue and gifts, and that disturbed them. Know that you are going to fight against him who had fight against Allah and His Apostle at the beginning of Islam until Allah's command appeared. When the unity of Allah was confessed, the polytheism was destroyed, and the religion was strengthened, they showed the faith, recited the Qur'an (but they) sneered at its verses, performed the prayers (while they were) sluggish, and unwillingly performed the religious duties. When they came to know that no one would be powerful through the religion except the pious, they showed the signs of the righteous, that the Muslims might think that they were good. They went on that until they (the Muslims) made them partners in their trusts. They said that Allah would reckon them. If they were truthful, then they were our brothers in the religion. If they were liars, they were losers because of what they had committed. You have been afflicted with those (people), their children, and their likes. By Allah, the long lifetime has increased them nothing except error, and from the men of religion nothing except detest. Therefore, struggle against him (Mu'awiya).

Do not accept his religion, and do not accept any kind of abasement. That is because your father 'Ali did not respond to the government until his affair was overcome. He responded (to them) while they were fully aware that he was the most appropriate for the rule if they had judged with justice. When they judged accord-

ing to the mean desire, he returned to that which he had followed until death came to him. Do not leave any right for which you are the most appropriate until death prevent (you) from that. With my Greetings."[3]

This letter contains some important points:

1. In the first place, this letter took great care of urging Imam al-Hasan to fight against Mu'awiya that the community might be safe from his wickedness and from his followers who plotted against Islam under the darkness of night and in the daylight, for they were the enemies and opponents of this religion.

2. Most surely Abdullah Ibn Abbas asked Imam al-Hasan to employ noble and influential persons and buy from the stingy their religion, that he might, through that, put an end to disagreements and then people might be one community. Abdullah Ibn Abbas was inattentive that that was contrary to the wise policy the Prophet's Household followed, for it was based on the pure truth and on condemning all means that did not agree with the Islamic principles even if success and victory depended on them. We will mention that in detail when we deal with the reasons of the peace-making.

3. This letter includes all the true reasons that led to deserting Imam 'Ali during the time of his caliphate and made Mu'awiya successful during the reign of his government. For most surely Imam 'Ali followed the policy of justice and equity. He regarded people as equal in the matter of dues. He gave no one precedence over another in the affair of the giving due to the fact that he acted according to what Islam had commanded and his principles had stipulated. He effaced the differences between the white and the black, demolished the barriers between the rich and the poor. He regarded people as equal as the teeth of a comb. All of them belonged to Adam; and Adam belonged to earth." None had preference to another except through piety. None had merit over another except through work and qualification. Imam 'Ali ('a) followed this just policy and clear plan to the extent that he set a

record in equality and justice. An example of his justice is that he regarded a Qurashi lady as equal to a slave girl. The Qurashi lady was displeased with that, and she angrily said to him: "Why have you regarded me as equal to this slave girl in giving gifts?"

The Imam looked at her. He took some earth with his hand, turned the earth, and said: "Some of this earth is not better than some other!"

This equality and justice disturbed the people, for they demanded nothing except their personal interests. For this reason, they turned away from his government and submitted to Mu'awiya who had no aim except to satisfy his desires and achieve his wishes.

4. In his letter, Abdullah Ibn Abbas has expressed his reliable study on the Umayyads' manners and his knowledge of what their hearts had hidden. He made clear that they were a group of unbelievers and atheists. So if Imam al-Hasan had warred against them, he would have warred against those who warred against Allah and His Apostle when the light of Islam rose. When Allah brought victory to his religion and the supreme authority of Islam defeated the Arabs, the Umayyads embraced it, but they had no real faith. They followed it out of fear of the sword and death. They read the verses of the Qur'an but they sneered at them. They performed the ritual prayers but sluggishly. They performed the Islamic duties but unwillingly and with hypocrisy. They came to know that their plan was incorrect, would not guarantee a success for them, and would not achieve happiness for them, for none would be strengthened through this religion according to these words of Him, the Exalted:

"Surely the most honorable of you with Allah is the one among you most careful [of his duty]" (Qur'an, 49:13).

So they showed, with deception and hypocrisy, righteousness, piety, and faith, while they hid in their hearts polytheism, hypocrisy, and malice against Islam. They went on practicing this

state showing obedience to Allah and yielding to His commands and His laws, to the extent that the Muslims made them partners in their affairs. However, the Muslims had doubted them, their affair, and their loyalty.

Without doubt this letter written by this great religious scholar, Abdullah Ibn Abbas, had a great impression on al-Hasan's soul, for it moved him to resist Mu'awiya, and to declare war against him.

Imam Al-Hasan's Letter To Mu'awiya

Imam al-Hasan sent another letter to Mu'awiya. In the letter he summoned him to pledge allegiance to him, to obey him, and to follow what the Muslims followed. He sent the letter with two persons from among the prominent believers and reliable Muslims. They were al-Harith Ibn Suwayyid al-Tamimi4 and Jundub al-Azdi5. This is the text of the letter: "From the servant of Allah, al-Hasan, the Commander of the Faithful to Mu'awiya Ibn Abi Sufyan. Most surely, Allah has sent Muhammad as mercy to the worlds. Through him He has showed the truth, repressed polytheism, strengthened the Arabs in general, and ennobled Quraysh in particular. He has said:

"And most surely it (the Qur'an) is a reminder for you and your people" (Qur'an, 43:44).

When Allah caused him to die, the Arabs disputed with each other about the authority after him. Quraysh have said: 'We are his tribe and his friends. Therefore, do not dispute with us about his supreme authority.' So the Arabs acknowledged that for Quraysh, while Quraysh have denied (to acknowledge for) us what the Arabs have acknowledged for them. How far! Quraysh have not treated us with justice while they have excellence in the religion and precedence in Islam. No wonder except your disputing with us about the authority without any known right in the

world and a laudable deed in Islam! The promise belongs to Allah. We ask Allah for His favour not to give us in this world anything that may be a cause for decrease in the hereafter!

"Most surely when Allah took 'Ali to Him, the Muslims entrusted me with the authority after him. Therefore, fear Allah, O Mu'awiya, and reflect on that through which you spare the blood of the community of Muhammad and set right their affair! With Greetings."6

This letter has been narrated in a simpler and fuller manner. We will mention it because it contains more advantages. "From al-Hasan Ibn 'Ali, the Commander of the Faithful, to Mu'awiya Ibn Abi Sufyan. Peace be on you. I thank Allah Whom there is no god but Him. Allah the Almighty has sent Muhammad as mercy to the worlds, kindness to believers, and to all the people,

"That he may warn him who would have life, and (that) the word may prove true against the unbelievers" (Qur'an, 36:70).

So he delivered the messages of Allah and carried out Allah's command until Allah caused him to die neither neglectful nor feeble. After Allah had showed through him the truth, removed polytheism and singled Quraysh in particular with him, He said to him: 'And most surely it (the Qur'an) is a reminder for you and your people.' When he passed away, the Arabs disputed with each other about his supreme authority. Quraysh said: 'We are his tribe, family, and friends. Therefore, it is not lawful for you to dispute with us about Muhammad's supreme authority and right.' The Arabs thought that it was as Quraysh said, and that they had a proof of that against whoever disputed with them about Muhammad's affair. So they said yes to them and submitted to them. Then we argued with Quraysh in the same manner the Arabs argued with them in, but Quraysh did not treat us with justice as the Arabs treated them with justice. They took this affair with the exception of the Arabs through (demanding) justice and argument. When we, Muhammad's Household and his friends, wanted to argue with and asked them for justice, they sent us far,

unanimously wronged and tired us. The promise is Allah's; and He is the Guardian, the Helper!

"We wondered at those who disputed with us about our right and the supreme authority of our House. We refrained from disputing with them out of fear for the religion lest the hypocrites and the allies7 should find through that a shortcoming through which they defile the religion, or they may have means to corrupt it. So, today let the wonderer wonders at your disputing, O Mu'awiya, about an affair of which you are not worthy. You are not famous for a merit in the religion nor are you lauded for a deed in Islam. You are the son of one of the allies, and son of the most hostile one to Allah's Apostle (S) and His Book. Allah will reckon you! You shall be returned and know to whom the issue of the abode belong! By Allah, shortly after that, you will meet your Lord, and then He will punish you because of what your hands did; and Allah does not wrong the servants!

"Most surely, when 'Ali (may Allah have mercy on him on the day when he died, on the day when Allah was kind to him through Islam, and on the day when he will be raised from the dead) passed away, Muslims appointed me as a ruler after him. Therefore, I ask Allah not to give us in the transient world a thing through which He decreases our dignity with Him in the hereafter. The thing that urged me to write (a letter) to you is the excuse between me and Allah, the Great and Almighty, in respect of your affair. If you did that, you would have a great luck and set right the Muslims. Therefore leave going too far in falsehood, and pay allegiance as people paid allegiance to me. Most surely, you have come to know that I am worthier of this authority than you, with Allah and with every repentant (who) keeps (Allah's limits), and (with) those who have penitent hearts. Fear Allah, keep off aggression, and spare the Muslims' blood. By Allah you shall have no good through their blood more than that through which you will meet Him! Enter peace and obedience. Do not dispute with the men of the authority about the authority and with those who are worthier of it than you, that Allah may through that put

out the enmity and hatred, gather the word (confirm unity), and reconcile (the people). If you refuse (all things) except going too far in your error, I and the Muslims shall march towards you and judge you until Allah judges between us; and He is the best of the judges!"[8]

According to both narrations, the letter contains important points:

1. Most surely, in the letter, the Imam expressed his feelings toward the Islamic caliphate. He thought that it was among the rights of the Prophet's Household, peace be on them, that none had the right to share them their right, and that whoever usurped it from them aggressed against them and plundered their inheritance. The Imam showed his firm opinion in the same manner Quraysh did toward the Arabs due to the fact that they were the nearest of the people to the Prophet, may Allah bless him and his family, and the closest of them to him in kinship. This slogan they raised was available with Ahl al-Bayt in the best way, for they were a branch of the tree of the Prophet (S) and the nearest of all people to him. It is strange that the Arabs were satisfied with the proofs of Quraysh while Quraysh were not satisfied with those of the family of the Prophet (S). The reason for that is that they harbored hatred and malice against them. They showed enmity toward the family of their Prophet, went too far in exhausting them, and punishing them. Therefore, the Prophet's pure family faced various kinds of ordeals and misfortunes throughout the periods of Quraysh's reign.

2. Imam al-Hasan ('a) has mentioned the reason for their refraining from demanding their (the Ahl Al-Bayt) right. They had fear for the entity of Islam and the word of monotheism from the allies and the hypocrites who were accustomed to hypocrisy. That is because their power after the death of the Prophet (S) became strong. They seized the opportunity to destroy and uproot Islam. So the Imams, peace be on them, preferred the interest of Islam to losing their right. Imam 'Ali, the Commander of the Faithful ('a) has declared that in the letter he sent to the Egyptians, saying:

"When the Prophet (S) died, the Muslims disputed on the authority after him. By Allah, it never occurred to me, and I never imagined, that after the Prophet, the Arabs would snatch away the caliphate from his Household, nor that they would take it away from me after him, but I suddenly noticed the people surrounding the man to pledge allegiance to him.

"I, therefore, withheld my hand till I saw that many people were reverting from Islam and trying to destroy the religion of Muhammad, may Allah bless him and his family. I then feared that if I did not protect Islam and its people and there occurred in it a break or destruction, it would mean a greater blow to me than the loss of power over you that may

last for a few days where everything would pass away as mirage passes away, or as a cloud scuds away."

Therefore, the Imams refrained from demanding their rights, did not battle against the people, and submitted to Allah for the sake of protecting Islam and the Muslims' interests.

3. In his letter, Imam al-Hasan expressed his astonishment at Mu'awiya. That is because the latter disputed with the former about (the authority) and showed audacity toward him. He forgot that he was on top of the forces who fought against Allah's Apostle (S) moved against him the hatred and malice of the people who lived before Islam (Jahiliya). So how did Mu'awiya dispute with Imam al-Hasan, the Prophet's grandson and inheritor, about his right and position? Yet there is another reason. Mu'awiya had no known merit in the religion, nor had he a laudable deed in Islam, nor had he a talent and virtue, that he might deserve this great position in Islam.

4. Imam al-Hasan ('a) has mentioned to Mu'awiya the general pledge of allegiance to him after the death of his father, that the community had unanimously agreed on paying homage to him and to obey him. This would have been a strong proof if

Mu'awiya had understood it and returned to the correct and logical speech.

Mu'awiya's Answer

When Imam al-Hasan's letter came to Mu'awiya, he replied to it with an answer from which one can understand cunning and deception. This is the text of the letter: "I have understood that with which you have mentioned Allah's Apostle, may Allah bless him and his family, who was the worthiest of the early and the later of all the excellence. And you have mentioned the Muslims' dispute about the authority after him. You have declared accusing Abu Bakr, 'Umar, Abu 'Ubayda the trusted one, and the righteous Emigrants. I hated that for you. When the community disputed with each other about the authority (after the Prophet), they came to know that Quraysh were worthier of it than them. So Quraysh, the Ansar, the virtuous and the religious from among the Muslims thought that they had to appoint as a ruler someone from Quraysh who was the most knowledgeable of Allah, the most fearing of Him, and the strongest in the authority. Accordingly, they chose Abu Bakr and did not fall short (of that). If they had come to know that there was a man who would take the place of Abu Bakr and defend Islam as he did, they would have not turned away from him and handed the authority over to Abu Bakr.

The situation between you and me is today similar to that in which they were. If I came to know that you were greater in regulating the affairs, more careful of the community, better in policy, greater in scheming against the enemy, stronger in collecting revenue (than I), I would hand over to you the authority after your father. Most surely your father informed against 'Uthman, and he was unjustly killed. So Allah demanded his blood; and whomever Allah demands does not escape Him. Then he (your father) usurped the authority over the community and divided their unity. So he was opposed by his equals from among the men of precedence, jihad, and oldness in Islam. He claimed that they

broke the pledge of allegiance to him. He fought against them, so blood was shed, and the sacred things were violated. Then he turned to us and demanded us to pay homage to him. But he vaingloriously wanted to possess us. So we fought against him, and he battled against us. Then the battle continued until he chose a man, and we chose a man, that they might decide that which set the community right, through which the unity and friendliness returned. Because of that we took a covenant against them, the like of it against him, and the like of it against us for the consent of what they would decide. The two arbitrators decided against him, as you have come to know, and deposed him. By Allah he was not pleased with the decision nor was he patient toward Allah's command. Therefore, how are you summoning me to an affair you are demanding through your father's right, while he was deposed of it? Therefore, reflect on yourself and your religion. With Greetings."[9]

This answer has been narrated in a manner wider and easier than the first one. This is its text: "From the servant of Allah, Mu'awiya, the Commander of the Faithful. To al-Hasan Ibn 'Ali. Certainly your letter has reached me; and I have understood that with which you have mentioned Muhammad, Allah's Apostle, may Allah bless him and his family, from among the excellence. He is the worthiest of the early and the later in excellence old and new, small and great. By Allah, he delivered (the messages of Allah), carried (them) out, advised (the community), and guided (it), to the extent that through him Allah saved (it) from destruction, enlightened (it) from blindness, and guided (it to get rid of) ignorance and misguidance. So may Allah reward him on behalf of his community with the best (reward with which) He rewarded a prophet. The blessings of Allah be on him on the day when he was born, on the day when he died, and on the day when he will be raised from the dead. You have mentioned the death of the Prophet, may Allah bless him and his family, and the Muslims' dispute after him, and their overcoming your father. So you have declared accusing Abu Bakr al-Siddeeq, 'Umar al-Farooq, Abu 'Ubayda the trusted one, the disciples of Allah's Apostle, may Al-

lah bless him and his family, the good Emigrants and the Ansar. So I hated that for you. Most surely you are a man (who is) with us and the people, not accused, nor a wrong doer, nor ignoble. I love for you the right saying and the beautiful fame.

"Most surely when this community differed, they did not ignore your excellence, or your precedence, or your kinship to your Prophet nor your position in Islam and its men. However, the community thought that they had to leave this authority (and hand it over to) Quraysh because of their (close) position to their Prophet. The righteous people from among Quraysh, the Ansar, and the like from the rest of the people and their common ones thought that they had to entrust this authority to someone belongs to Quraysh. (He should be) the oldest in Islam, most knowledgeable in Allah, most beloved to Him, and strongest in Allah's command. Accordingly, they chose Abu Bakr. That was the opinion of the possessors of religion and excellence, and who reflected on the community. But this created in your hearts an accusation against them, while they were not accused nor were they mistaken in what they did. If the Muslims had come to know that there was among you someone who would replace him, take his place, defend the sacred things of Islam as he did, they would not have turned away from him and hand the authority over to someone other than him. But they came to know that through what they thought in respect of setting right Islam and its men.

May Allah reward them with good on behalf of Islam and its people. I have understood the peacemaking to which you have summoned me. The situation between you and me is today similar to that which was between you and Abu Bakr after the death of the Prophet, may Allah bless him and his family. If I came to know that you were greater in managing the affairs, more careful of the community, better in policy, stronger in collecting revenue, and greater in scheming against the enemy, (than I), I would respond to what you summoned me and regard you as worthy of that. But I have come to know that I am longer than you in authority, older than you in experience in this community, and older than you in

age. Therefore, you are worthier to respond to me in respect of this position for which you have asked me. So enter the obedience to me, you shall have the authority after me. You shall have whatever money is in the public treasury of Iraq and carry it to whomever you like, you shall have the land taxes of any district of Iraq as an aid for you, for your expense. The one trusted by you will bring it to you and will carry it to you every year. You shall not be controlled with injustice, the affairs will not be decided without you, and you will not be disobeyed in any affair through which you want to obey Allah. May Allah help us and you obey Him. Most surely He is All-hearing and He responds to supplication. With Greetings."[10]

According to both narrations, the letter contains Mu'awiya's lying, cunning, and fallacies, as Dr. Ahmad Rifa'i says[11]. It is necessary for us to pause to reflect on its contents, which are as follows:

1. It has been mentioned in it: "Most surely when this community differed, they did not ignore your excellence or your precedence or your kinship to your Prophet…." Most surely whoever follows the events that took place after the death of the Prophet, may Allah bless him and his family, comes to know that this speech is false and contrary to the reality, for the pure family faced hard ordeals and misfortunes after the Prophet, may Allah bless him and his family. The wound did not heal and the Apostle was not buried while the people alone possessed the authority and held a meeting in their shelter (saqifa). They rushed upon authority and neglected the family of their Prophet. They did not take their opinion into their consideration nor did they take care of them. When Abu Bakr was elected, they carried flambeaus and quickly went to the house of the Prophet's daughter, Fatimah, to burn it. They drew the brother of the Prophet and his guardian, Imam 'Ali, the Commander of the Faithful, with the braces of his sword, that he might pay homage (to Abu Bakr) by force. He sought help, but no one helped him. After that he inclined to isolation. He spent the night with his cares and sorrows. From that day misfortunes successively befell the family of the Prophet, may Allah

bless him and his family. Allah's Apostle departed to the Abode of Immortality (hereafter). Fifty years after his departure, the Muslims, in a clamorous procession, traveled through the desert and went from a country to another carrying the heads of his children on spearheads, taking his womenfolk as captives, making those far and near looking at them. Did the community carry out their (the Ahl Al-Bayt) right and come to know of their position after those ordeals that befell them?

2. Another example of the contents of the letter is his speech: "The righteous people from among Quraysh, the Ansar, and others from the rest of the people… thought that they had to entrust this authority to someone from Quraysh…." Most surely the righteous Muslims and the good ones from among them followed Imam 'Ali, the Commander of the Faithful, and were not satisfied with the pledge of allegiance to Abu Bakr. They severely protested against that and denied it. We have mentioned that in detail in the first part of the book. The result of Quraysh's choice was that the Muslims were ruled by Mu'awiya, Yazid, Waleed, and the like of them from among the oppressive, tyrannical leaders, who drowned the country into tragedies and sorrows, and went too far in abasing and exhausting the Muslims who subserviently paid homage to Yazid. This is what the righteous people from Quraysh had decided through their turning away the authority from the family of their Prophet, as Mu'awiya said, and they were successful in their choice, as they said. Therefore we belong to Allah and to Him is our return!

3. The strange thing in the letter is his saying: "If I came to know that you were greater in regulating the subjects, more careful of the community, better in policy…." Yes his taking care of Islam and his good policy appeared when the affairs went well with him. That was when he pursued the good, righteous Muslims and threw them into prisons. Another example of his taking care of Islam is that he added Ziyad Ibn Abeeh to him and cursed Imam 'Ali, the Commander of the Faithful, on the pulpits and during the supplication in prayer. Moreover he installed Yazid as a caliph,

and the like of these offences and crimes that had blackened the face of history!

Mu'awiya's Note

Mu'awiya sent Imam al-Hasan a note in which he warned him of the revolt against him and in which he made him wish for the caliphate after him if he had abdicated the authority. This is the text of the note: "Now then, for most surely Allah does to His servants whatever He pleases,

"There is no repeller of His decree, and He is swift to take account" (Qur'an, 13:41).

Beware of that your death be through the hands of some mobs from among the people. Despair of finding a shortcoming in us. If you turned away from that in which you were and paid homage to me, I would fulfill what I had promised you and carry out to you what you had stipulated, and I would be in respect of that as A'sha Ibn Qays Ibn Tha'laba said:

"'If someone leaves something in trust with you, repay it to him, and you will be called trustworthy when you die. "'Do not envy the master when he is rich and do not turn away from him if he is perishable through property!' "Then you shall have the caliphate after me. That is because you are the worthiest of the people of it. With Greetings."

Most likely Mu'awiya sent the Imam this letter, containing such a kind of threat, after he had communicated with the commanders of the Iraqi Army, and they agreed to carry out his plots. Most surely he wrote that after he had communicated with the Iraqi leaders, and he had been hopeless of Imam al-Hasan's response to him.

Imam Al-Hasan's Answer

As for Imam al-Hasan, he paid no attention to Mu'awiya's threat and answered him with an answer from which one understands his determination and insistence on declaring the war. This is the text of his answer: "Your letter has reached me. You have mentioned in it what you have mentioned. I have left answering you lest I should aggress against you. I seek refuge with Allah from that. Therefore follow the truth, and know that I am among its men; and there is a sin against me if I say and tell lies. With Greetings."

This was the last letter between Imam al-Hasan and Mu'awiya, and because of which Mu'awiya came to know that his deception, falsehood, and fallacies were useless. In the meantime he came to know that Imam al-Hasan was determined on warring against him. After that he headed for war and prepared its means and requirements.

- 1. In his book al-Bidaya wa al-Nihaya, Ibn Katheer has said: "Mu'awiya showed sadness, sorrow, and pain at the murder of Imam ('Ali)." I (the author) say: "Firstly, (this statement) does not agree with what Mu'awiya mentioned regarding his showing no sadness at the death of Imam 'Ali . Secondly, it does not agree with Mu'awiya's line of conduct and his flagrant enmity towards the Imam, for he regarded cursing him (Imam 'Ali) as one of the religious duties. He chased his followers and companions, and killed them everywhere."
- 2. Abu al-Farajj al-Isfahani, al-Aghani, vol. 8, p. 62. Ibn Abi al-Hadid, Sharh Nahjj al-Balagha, vol. 4, p. 12.
- 3. Ibn Abi al-Hadid, Sharh Nahjj al-Balagha, vol. 4, p. 8. Rasa'il Jamharat al-'Arab, vol. 2, p. 1.
- 4. Al-Harith Ibn Suwayyid al-Tamimi had the kunya of Abu A'isha al-Kufi. He narrated traditions on the authority of the trustworthy companions (of the Prophet) of whom were Imam 'Ali and Ibn Mas'ud. Some reliable traditionists narrated (traditions) on his authority. The narrators have magnified his importance. Ibn Ma'een has said: "He (al-Harith Ibn Suwayyid al-Tamimi) is trustworthy." Others said: "He is the

best narrator." He narrated (traditions) from Imam 'Ali , who greatly praised and lauded him. It is sufficient for him that Imam al-Hasan trusted and depended on him. That was when he sent him to Mu'awiya during the last days of Abdullah Ibn al-Zubayr. This has been mentioned in (the book) Tahdhib al-Tahdhib, vol. 2, p. 173.

- 5. Jundub al-Azdi al-'Amiri was surnamed as Abu Abdullah. He was a companion of the Prophet (S). He narrated from the Prophet, may Allah bless him and his family, that he has said: "The prescribed punishment for a magician is striking him with the sword." He narrated traditions on the authority of some companions (of the Prophet) of whom were Imam 'Ali , peace be on him, and Salman al-Farisi. Some traditionists narrated on his authority. Ibn Hayyan has mentioned him as one of the trustworthy (traditionists) of the second generation. He (Jundub al-Azdi) died at the end of Mu'awiya's caliphate. This has been mentioned in the book Tahdhib al-Tahdhib, vol. 2, p. 118.
- 6. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p. 9.
- 7. The allies were those who gathered to battle against Allah's Apostle, may Allah bless him and his family. They were from Quraysh, Ghattfan, Bani Murrah, Bani Ashja', Bani Saleem, and Bani Asad. That was at the Battle of al-Khandaq (trench). Their commander-in-chief was Abu Sufyan. That was in the year 5 A. H.
- 8. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p. 12.
- 9. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p. 9.
- 10. Sharh Nahj al-Balagha, vol. 4, p. 13.
- 11. 'Asr al-Ma'mun, vol. 1, p. 17.

Chapter 15: Declaration Of War

When Mu'awiya's fallacies and political plans failed, he thought that the best means to overcome the events was that he had to hurry to declare war lest the attitude should be clear and the chance should escape him. Most likely he hurried to declare war for the following reasons:

1. He firmly communicated with the Iraqi leaders, the military commanders, and the chiefs of the tribes. He bought their cheap consciences for money and made them wish for offices, and they secretly responded to him to betray Imam al-Hasan and to carry out his objectives. The proof of that is the note he sent to his leaders and governors asking them to help and join him. In this note, he expressed his firm communication with the commanders of the Iraqi army and their response to him.

2. He came to know that the Iraqi Army was divided, defeated, and did not obey Imam al-Hasan. That resulted from the affairs we will mention in detail when we talk about the reasons for the peacemaking.

3. He came to know the local danger with which Iraq was afflicted and from which Sham (Syria) was safe. That was the Kharijites' thought whose principles spread among the Iraqi circles. Among their principles was the declaration of mutiny and rebellion against the then government and the spread of chaos in the country, that they might overthrow the government and undertake the leadership over the community.

4. The murder of Imam 'Ali, the Commander of the Faithful ('a) made the Iraqis lose a leader, guide, and orator who directed them to the truth. After missing him, the Iraqis walked in utter darkness and were at random. They lost the pioneer and guide.

As far as we know that these are the affairs that urged Mu'awiya to declare war (against Imam al-Hasan). If Iraq had not been afflicted with such disasters and troubles, Mu'awiya would not have found a way to declare war, would have spared no effort to delay war and to conclude a timely truce, just as he did with the Romans, that the affair might become clear to him. We cannot forget his words showing his fear of the Iraqis when they were one rank and were not afflicted with discord and weakness.

He said: "When I remember their eyes under the armors (at the Battle) of Siffin, I lose my mind!" He described their unity, saying: "Their hearts were like one man's heart!" Had it not been for their disagreement and dispersion, Mu'awiya would not have hurried to declare war (against them).

Mu'awiya's Note To His Governors

Mu'awiya sent to his governors and leaders a note with one meaning. In the note he urged them to set out to battle against Imam al-Hasan and commanded them to join him in the best way and most complete readiness. This is the text of the note: "From the servant of Allah, Mu'awiya, the Commander of the Faithful, To so-and-so, son of so-and-so, and the Muslims. Salamun 'alaykum, I thank on your behalf Allah Whom there is no god other than. Praise belongs to Allah, Who sufficed you the burden of your enemy and his killing your caliph. Most surely Allah through His mercy enabled a man from among His servants to kill 'Ali Ibn Abi Talib. He killed him and left his companions in division and disagreement. The letters of their noble men and their leaders have come to us asking for security for themselves and their tribes. Therefore, when this letter of mine reaches you, come to me along with your efforts, fighters, and good equipment. Certainly, through thanking Allah, you have hit the vengeance and reached the hope; and Allah has destroyed the men of error and aggression; and peace, Allah's mercy and blessings be on you."[1]

When this letter reached his leaders and his governors, they provoked the people and urged them to set out and to get ready to battle against Imam al-Hasan, the Prophet's darling and grandson. Shortly after that Mu'awiya was joined by huge, organized troops supplied with weapons and equipment.

When Mu'awiya had huge troops from among the fighters and those ambitious who yield to nothing except wealth and pleasures, he took them and set off towards Iraq. He himself was the commander-in-chief. He appointed al-Dahhak Ibn Qays al-Fihri as a governor over his capital. The troops with him were about sixty thousand men, and it was said more. Anyway, the troops obeyed Mu'awiya, and carried out his commands and wishes. They submitted to him. They did not oppose him nor did they disobey him. Mu'awiya and his army covered the desert. When they arrived at the Bridge of Manbaj2, they stayed there. There he made his affair firm, that he might overcome the events.

The Iraqis Are Terrified

When the news of that Mu'awiya and his troops headed for Iraq to fight against the Iraqis spread, terror and fear prevailed them. As for Imam al-Hasan, he ordered a companion of his to call in the capital: "The prayer is to be congregational." The call was made. Shortly after that the people crowded in the mosque. So Imam al-Hasan ('a) went out and went up on the pulpit. He praised and lauded Allah, and then he said: "Allah has determined jihad on His creation and named it hatred. Then He said to the men of jihad: 'Be patient! Most surely Allah is with the patient.' O people, you will not obtain what you like except through patience with what you dislike. I have been informed that Mu'awiya has been informed that we have decided to advance towards him. So he has reacted owing to that. Set out to your camp at al-Nukhaylah3, may Allah have mercy on you, that we may think, and you think; and we see, and you see.4"

When he ended his speech, those present kept silent, their tongues became dumb, and their faces turned yellow as if they were driven to death. None of them answered Imam al-Hasan. They were afraid of the people of Sham. They liked peace, and preferred comfort. This weakness at the beginning of the summons to jihad warned of the danger, indicated pessimism and despair of setting them right. When ‘Adiy Ibn Hatam5, a great, determined, and watchful companion of the Prophet, came to know that the people kept silent and did not respond to Imam al-Hasan, he became angry with them. He rebuked them for their silence and flagrant weakness. He said to them with enthusiasm and determination: “I am ‘Adiy Ibn Hatam. Glory belongs to Allah! How ugly this attitude is! Why do you not respond to your Imam and son of your Prophet’s daughter? Where are the orators of the city whose tongues are eloquent during ease, and who dodge like a fox at the time of seriousness? Do you not fear Allah’s detest with its defect and disgrace?”

Then he turned to Imam al-Hasan showing obedience and yielding, saying: “May Allah achieve through you wise attitudes, keep you away from the detested things, and give you success to laudable results! We have heard your speech, come to your command, listened to you, and showed obedience to what you said and saw!”

Then he immediately showed the people that he was determined to set out to fight against Mu’awiya, saying: “I am heading for our camp! Whoever likes to come, then let him come!”

Then he went out of the mosque. His mount was at the door. He rode it and went out alone. He commanded his servant to supply him with that which set him right. He arrived in al-Nukhaylah and camped at it alone6. When Qays Ibn Sa‘d Ibn Ubada, Ma‘qal Ibn Qays al-Riyahi7, and Ziyad Ibn Sa‘sa‘a saw the people keeping silent and not responding to Imam al-Hasan, they became angry. They blamed and rebuked the people for their weakness. They urged them to fight against their enemy. Then they turned to

Imam al-Hasan and said to him as ‘Adi had said to him. They showed obedience to him and yielding to his commands. Imam al-Hasan thanked them for their noble attitudes. He lauded their good feelings, saying: “I still know you through the true intention, loyalty, and advice. So may Allah reward you with good!”

Then Imam al-Hasan (‘a) immediately went out to encounter the Umayyad aggression. He appointed al-Mughira Ibn Nawfal Ibn al-Harth[8] as a governor over his capital. He ordered him to urge the people to struggle (against Mu’awiya) and to send them to him at al-Nukhaylah. Then he and his weak, huge Army covered the desert. He arrived in al-Nukhaylah and stayed there to organize his troops[9]. Then he left it and walked until he reached Deir Abdurrahman. He stayed there for three days, that those from among his troops who remained behind might join him. He thought that he had to send the vanguard of his Army to explore the conditions of the enemy and to prevent him from advancing towards another place. He chose for his vanguard the sincerest ones from among his brave, skillful companions whose number was twelve thousands. He gave the general leadership to his cousin Ubaydillah Ibn al-Abbas. Before this part of the Army moved, Imam al-Hasan had summoned Ubaydillah, the commander-in-chief of his armed force. He supplied him with this valuable advice which is as follows: “O cousin, I am going to send with you twelve-thousand Arab horsemen and reciters (of the Qur’an) of the city. A man of them is more than a regiment. Therefore, take them and go away. Be lenient and cheerful to them. Lower your wing in gentleness for them. Let them approach your sitting-place, for they are the remainder of those trusted by (Imam ‘Ali), the Commander of the Faithful. Make them walk by the Euphrates. Then go ahead till you place them face to face with Mu’awiya. If you meet him, then prevent him until I come to you, for I am about to follow you. Inform me (of the events) day by day. Consult these two (persons)-Qays Ibn Sa‘d, and Sa‘eed Ibn Qays. If you meet Mu’awiya, do not fight him until he fights you. If he does, then battle against him. If you are struck, then Qays Ibn

Sa‘d would be over the people. If he is struck, then Sa‘eed Ibn Qays would be over the people.”

This advice contains the following points:

1. It indicates the Imam’s abundant knowledge of managing the affairs of the state. That is because of his commandment in respect of the Army in such a manner including pity, affection, and praise. For example, he said that the Army was the remainder of the ones trusted by Imam ‘Ali, the Commander of the Faithful, and that the commander-in-chief should be kind to it. This procedure made the Army loyal and faithful to the state. Of course, when the Army is loyal to the government and believes in its policies, it makes firm its bases, and it wins a strong fence that protects it from external aggressions, local discords, and brings about to it increasingly tranquility and stability.

2. As for his command that Ubaydillah had not to aggress against Mu’awiya and not to fight against him until he would start fighting, it does not mean that the holy verse orders (Muslims) not to aggress. Allah, the Exalted, has said:

“And fight against those who fight against you, and do not exceed the limits, surely Allah does not love those who exceed the limits” (Qur’an, 2:190).

The holy verse does not concern Mu’awiya, who followed all possible means to aggress against the Muslims. For example he refused to pay homage to Imam ‘Ali, the Commander of the Faithful, peace be on him. This means that he mutinied against the Muslims’ will and unity. He fought against Imam ‘Ali in the Battle of Siffin; and this means that he aggressed against the Muslim community. Besides he made mischief in the land. That was when he and his governors unjustly went too far in shedding the Muslims’ blood. Throughout the periods of his reign he aggressed against Islam and revolted against the community’s will. Anyway al-Hasan (‘a) commanded Ubaydillah not to start fighting to prevent him from dodging through saying that he did not come for

the purpose of war, and that he came to negotiate with them about setting right the Muslims' affairs.

3. In his advice, Imam al-Hasan made it incumbent on Ubaydillah to consult Qays Ibn Sa'd and Sa'eed Ibn Qays. He nominated them for the leadership after him. He wanted to draw the attention of the members of the Army to that they had to obey their commander's orders if he consulted the two men. Also he wanted to tell them that they were trustworthy. Indeed none in the Imam's Army was equal to them in their good tendencies, their obedience to the Prophet's Household, peace be on them. For this reason Imam al-Hasan had confidence in them and took great care of them.

Before we end the talk about this topic, we have to deal with some affairs concerning it as follows.

Choosing Of Ubaydillah

Many people ask about the reason why Imam al-Hasan nominated Ubaydillah for leading the vanguard of his Army. They say that there were in the Army persons firmer than him in faith, stronger than him in thought, and more loyal such as Qays Ibn Sa'd, Sa'eed Ibn Qays, and the like of them from among the trustworthy believers. The answer to that is as follows:

A. Through that Imam al-Hasan ('a) wanted to encourage him and to make him sincere through entrusting the general leadership to him. Ubaydillah had a qualification, ability, and determination which made him worthy of this high office. That is because he was brought up in the school of Imam 'Ali, the Commander of the Faithful, peace be on him. Imam 'Ali ('a) had installed him as a governor over Yemen because of his qualifications and abilities. C. He was worthy of being loyal and of sparing no effort in fighting against Mu'awiya. That is because Bisr Ibn Arta'a had killed his two sons. D. Most surely Imam al-Hasan ('a) did not place the

general leadership in his hand; rather he had placed it between him and two persons who were, Qays Ibn Sa‘d, and Sa‘eed Ibn Qays. His Eminence late Aal Yaseen has explained this subject matter in detail[10].

The Number Of The Army

The historians’ words have differed over the number of the Army that went with Imam al-Hasan to Saabaat. Ibn Abi al-Hadid has mentioned that a huge Army went with Imam al-Hasan, but he has not mentioned its number. He has mentioned the number of the vanguard under the leadership of Ubaydillah. He has said: “The number of the vanguard was twelve thousand men from among the Arab knights and the reciters (of the Qur’an) in the city (of Kufa).”[11] Al-Tabari and others have mentioned that the number of the Army was forty thousand men[12]. From the talks that took place between Imam al-Hasan and some of his companions about peacemaking, we understand that the number of the army was a hundred thousand people. For example, Sulayman Ibn Surad criticized Imam al-Hasan (‘a) for his accepting peacemaking, saying: “Our astonishment at your paying homage to Mu’awiya does not come to an end. That is because you have a hundred thousand fighters from among the people of Iraq!”[13]

Ziyad’s answer to Mu’awiya indicates that the number of the Army was ninety thousand men[14]. It was said that the number of the Army was seventy thousand men[15]. I (the author) think that the number of the Army was more than forty thousand (people). The proof of that is the speech of Nawf al-Bakali[16], who said: “When Imam (‘Ali) decided to return to war against Mu’awiya a week before his death, he entrusted al-Hasan with ten thousand (fighters), Abu Ayyub al-Ansari with ten thousand (fighters), Qays Ibn Sa‘d with ten thousand (fighters). He also entrusted other than them with other numbers. He intended to return to Siffin. When Friday came to him, Abdurrahman Ibn Muljim struck him with the sword.”[17]

This speech narrates to us that a huge, armed troops were ready to war against Mu'awiya. It has mentioned the name of some of their commanders whose authority was over thirty thousand armed fighters. It has not mentioned to us the names of the other commanders whom Imam 'Ali had appointed over the regiments of his Army nor has it mentioned the number of the Army that was with them. Without doubt their number was over ten thousand fighters. All of them pledged allegiance to al-Hasan and went with him to battle against his enemy. The proof to that is what Abu al-Fida' has narrated: "Most surely al-Hasan got ready to fight against Mu'awiya with the Army that had pledged allegiance to his father.18" This is confirmed by Ibn al-Athir who has said: "Forty thousand fighters had pledged allegiance to the Commander of the Faithful, 'Ali, for death. That was when what he told them about the people of Sham appeared. While he ('a) was getting ready to go, he was killed;and when Allah pleases a thing, none repels it. When he was killed and the people paid homage to his son al-Hasan, he heard of the advance of Mu'awiya along with the people of Sham. So he and the Army that had paid homage to 'Ali left Kufa to meet Mu'awiya (at a battlefield)."19

Al-Musayb Ibn Nujba confirms this in his speech with Imam al-Hasan in respect of the peacemaking. He said to him: "My astonishment with you does not expire. You made peace with Mu'awiya while you had forty thousand (men)."20

According to these numerous narrations the number of the Army was forty thousand fighters. I (the author) believe that. His Eminence, Hujjat al-Islam, late Aal Yaseen discussed the previous narrations and concluded that the number of the Army was twenty thousand or a little bit more.21

Anyway the difference over the number of the Army is not important. That is because if the members of the Army have different trends and tendencies, they become weak and win neither a conquest nor a victory though they are many. Victory is always obtained through loyalty, faith, thought, and the unity of word, and

not through a huge number. If few people co-operate with each other and unify, they win a victory, make a clear conquest, and defeat their enemies regardless of their number, readiness, and forces. As for the men of Iraqi Army, regardless of their number, they suffered from disagreement, division, and weakness; therefore, how would they win a victory? What would the huge number benefit them?

A Description Of The Army

Without doubt the Army is the pillar on which the throne of a state stands and its entity is built. The members of an army are the fence that protects the government and the people from any aggression. The protection of the regulation and security depends on them. It is so when they are loyal in their defense and they believe in their government. But if they are traitors, if they harbor malice against their state, seize the opportunity to take vengeance on it, and enable the enemy against it, definitely their state does not succeed in any field of the internal and external conflict. Definitely the nation does not win any victory when its political atmosphere is disordered and when it is liable to fatal dangers. The Iraqi Army that went with Imam al-Hasan to battle against Mu'awiya had suffered from discords and confusion. Hence, the danger of the army against the state was greater than that of Mu'awiya. Sheikh al-Mufid, may Allah have mercy on him, has described them, saying: "Al-Hasan called the people for war. They were slow to respond to him and then they came forward. Al-Hasan had a mixed band of men; some of them were from his and his father's Shi'a (followers).

Some of them were from the Kharijites who were influenced by (the desire of) fighting Mu'awiya with every possible means. Some of them were men who loved discords and were anxious for booty, some of them were doubters, and others were tribal supporters who followed the leaders of their tribes without reference to religion.22" In his speech, Sheikh al-Mufid, may Allah rest him

in peace, has expressed: Firstly, the Army disliked the war, preferred rest, and wished for peace. Secondly, the Army had members who had different thoughts and trends. He has divided them as follows:

1. The Shi'a

It seems that they were few in number in the Iraqi Army. If they had been many in number in the Army, Imam 'Ali, the Commander of the Faithful ('a) would not have been forced to accept the arbitration (at the Battle of) Siffin, and al-Hasan would not have made peace with Mu'awiya. They were different from the members of the Army in thought, feelings, and faith. They had maintained that the Prophet's Household were worthy of the caliphate, the guardians of the Prophet, supporters and protectors of Islam, and that the obedience to them was obligatory on all the Muslims.

2. Al-Muhakkima

They were the Kharijites whom Imam 'Ali's Army included. They intended to battle against Mu'awiya with all means possible. They had no faith in al-Hasan's affair and Mu'awiya's falsehood; rather they thought that al-Hasan and Mu'awiya were on the same level, and that they were not worthy of the caliphate. They hurried to fight against Mu'awiya because they had come to know that he had forces stronger than those of al-Hasan. So they thought that they had to join al-Hasan's Army timely to put an end to Mu'awiya's affair. If they had ended it, then al-Hasan's affair would have been easy to them. That is because they would easily assassinate him just as they had assassinated his father before.

3. The Ambitious

Imam 'Ali's Army contained some fighters, who did not believe in the spiritual values, nor did they sanctify justice, nor did they understand the truth; rather they sought their interests and ambi-

tions. They closely watched the two parties to know which of them would be successful and victorious, that they might join it.

4. The Doubters

More likely the doubters were those who were influenced by the Kharijites' summons and the Umayyad propaganda, to the extent that they doubted the beliefs of the Prophet's Household, peace be on them. If the war had broken out, they would not have helped Imam al-Hasan with anything, for they had no faith in supporting the Prophet's Household.

5. The Followers of Leaders

They were the greatest in number and in danger. They blindly followed the leaders of their tribes. They had neither will, nor thinking nor feeling in the (religious) duty. They were the so-called mobs. The majority of the then Iraqis belonged to a tribe just as they do in the present time. The majority of the Iraqi leaders wrote letters to Mu'awiya to obey and submit to him. Examples of them are Qays Ibn al-Ash'ath, 'Amr Ibn al-Hajjaj, Hajjar Ibn Abjar. Besides there were leaders like them from among the Kharijites and the hypocrites who took part in the most dangerous tragedy that history has recorded, which is the murder of Imam al-Husayn, the master of the youths of the Garden, peace be on him. The Iraqi Army was composed of these elements. Rather all the Iraqis, whether they joined Imam al-Hasan or not, were under these titles mentioned by Sheikh al-Mufid, may Allah have mercy on him, in his valuable speech. Imam al-Hasan was not safe from the wickedness of the majority of them in peace and war.

Historical Mistakes

Some historians and writers have made mistakes in respect of this research. It is important to mention them. They are as follows:

Al-Hakim

Al-Hakim al-Nisaburi has mentioned that al-Hasan entrusted his vanguard to his cousin Abdullah Ibn Ja'far and added to him ten thousand fighters23. Only al-Hakim has mentioned this narration, which is contrary to that on which the narrators have unanimously agreed, and which is that the leadership over the vanguard was entrusted to Ubaydillah Ibn al-Abbas in co-operation with Qays Ibn Sa'd and Sa'eed Ibn Qays. Likewise, the number of the vanguard was twelve thousands, and not ten thousands, as historians have mentioned.

Al-Ya'qubi

Al-Ya'qubi, a famous historian, has mentioned: "Most surely, Imam al-Hasan got ready to fight against Mu'awiya eighteen days after his father's death."24 This is a mistake, for the Imam got ready to fight against his opponent after he had sent him the letters we have already mentioned. Apparently, the period of the correspondence was more than two months; likewise the Imam not get ready for the battle after all the means he used to make peace and friendliness had failed, and he had come to know that Mu'awiya and his troops advanced against him. So at that time he got ready for war, and not before it just as the historians have unanimously agreed on it. If we want to correct what al-Ya'qubi has mentioned, then the period he has mentioned was the beginning of the correspondence that took place between them.

Ibn Katheer

Ibn Katheer has said: "Al-Hasan did not intend to fight against anyone, but they overcame his opinion. They held a great meeting the like of which was not heard. So al-Hasan Ibn 'Ali appointed Qays Ibn Sa'd Ibn Ubada as a commander over the vanguard with twelve thousand (fighters) before him…"25 This speech is not trustworthy because if Imam al-Hasan had not intended to fight

against Mu'awiya, he would not have sent him the letters in which he threatened him with declaring war if he had not enter the obedience to him. If he had not intended to war (against him), he would not have gone up on the pulpit and urged the people to struggle (against him) and summoned them to war (against him); we have mentioned that in detail. As for his speech: "They held a great meeting the like of which was not heard," it is contradicted by that they tarried, did not respond to him, and kept silent when he ('a) summoned them to jihad in his previous speech.

Dr. Taha Husayn

Dr. Taha Husayn has said: "After the pledge of allegiance (to him), al-Hasan remained for about two months without mentioning war and showing readiness for it. (He continued so) until Qays Ibn Sa'd, and Ubaydillah Ibn al-Abbas insisted on him, and Abdullah Ibn al-Abbas wrote to him from Mecca, urged him to war (against Mu'awiya), and insisted on him to rise for which his father had risen."[26] The mistakes in his speech are as follows:

1. As for his speech: "After the pledge of allegiance (to him), al-Hasan remained for about two months without mentioning war and showing readiness for it," it is far from the reality and is close to what Ibn Katheer has mentioned in his previous speech. Perhaps Dr. Taha Husayn has depended on it. Imam al-Hasan's previous letters refute it. They are clear in showing his determination for warring (against Mu'awiya). We will mention some paragraphs of them as examples of that. Imam al-Hasan ('a) says: "If you refused (all things) except going too far in your error, I and the Muslims shall march towards you and judge you until Allah judges between us; and He is the best of the judges!" This paragraph is clear in respect of what we have mentioned. Perhaps Dr. Taha did not see this part of the Imam's letters, so he gave a decision full of mixture and mistakes. Besides it was incumbent on Imam al-Hasan to battle against Mu'awiya, for Allah made it obligatory to fight against the rebellious who revolt against the Imam of Muslims. He, the Most High, has said: "…but if one of

them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command."

Allah's Apostle, may Allah bless him and his family, has said: "Whoever summons (the people) to himself or to someone else while there is an Imam over the people, Allah's cures be on him, then fight against him." As for Mu'awiya, he revolted and rebelled against Imam 'Ali, the Commander of the Faithful, drowned the country into blood, spread among the Muslims sadness, bereaving children, and mourning. Therefore, fighting against him was the most important of the religious duties. So how was it possible for Imam al-Hasan to refrain from it while he was the Prophet's darling grandson?

2. As for his statement: "Qays Ibn Sa'd and Ubaydillah Ibn al-Abbas insisted on him to rise for war," it is an imagination and mixture. That is because we have mentioned, at the beginning of the research, the historical texts indicating that Imam al-Hasan hurried to war against Mu'awiya when he came to know that he advanced against him. None insisted on him in respect of that; rather it was the critical situation and the urgent necessity that urged him to set out. If he had not hurried to fight against Mu'awiya and to stop his attack, Mu'awiya would have occupied Kufa and taken Imam al-Hasan as a prisoner of war. Therefore, it was obligatory on him to go out for defense and jihad; and there was none to insist on him in respect of that.

Most surely Dr. Taha Husayn's researches in this respect are full of mistakes and mixture, void of the scrutiny required by the scientific research that does not yield to sentiment and desires. That is because history, as they say, is full of mixed topics. It is difficult for a true historian to conclude even the simplest affairs; therefore, he is not able to understand such vague subject matters because the narrators deliberately wrote some narrations to support the Umayyads and to belittle the Prophet's Household, peace be on them. Therefore, it is obligatory to make sure of the narrations only they have mentioned and to take into consideration the say-

ings of the historians, who are famous for their honesty, have not deviated from the truth, and refrained from fabricating. It is not an act of rightness that Dr. Taha Husayn depends on the narrations of Ibn Katheer and the like of him from among those fanatics and who deviated from the truth and approached that which was contrary to the reality and far from the truth.

Certainly, the source of the mistakes in the researches of the later resulted from their dependence on such sources and their refraining from checking the narrations only they mentioned to support the then government. There is nothing more important to the historian who wants to be honest to the truth than examining the narrations, for it is among the things the free research requires and we are in need of.

- 1. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p. 13.
- 2. The Bridge of Manbaj was an old town. There was a two days' distance between it and Halabin. Khousrow (the Persian king) was the first to build it. Some poets lived there like al-Buhtary. This has been mentioned (in the book) Mu'jam al-Buldan, vol. 8, p. 169.
- 3. Al-Nukhaylah was a place near Kufa in the direction of al-Sham (Syria). At it Mu'awiya killed the Kharijites when he came to Kufa. This has been mentioned (in the book) Mu'jam al-Buldan, vol. 8, p. 276.
- 4. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p. 13.
- 5. His full name is 'Adi Ibn Hatam al-Taa'i. His father Hatam was cited as an example of generosity and munificence. 'Adi was given the Kunya of Abu Tareef. He came to the Prophet, may Allah bless him and his family, in the year 9 A. H. He was a Christian, and then he became a Muslim. There is a long, original speech on his becoming Muslim. It has been mentioned by Ibn al-Athir in his (book) Usd al-Ghaba. He ('Adi) narrated many traditions from the Prophet, may Allah bless him and his family. He was generous and noble among his people. He was great with them and other than them. He was ready to answer. He was among the men of religion and

piety.
It was he who said: “When the time of prayer came to me, I was yearning for it.” One day he came into ‘Umar Ibn al-Khattabin He came to know that he showed pride toward him and made little of his right. So he turned to him, saying: “Do you recognize me?” “Yes, by Allah, I know you,” replied ‘Umar, “Allah has ennobled you with the best knowledge. I know you, by Allah. You became a Muslim when they were unbelievers. You knew when they denied. You were loyal when they betrayed. And you advanced when they escaped.” So ‘Adi said: “Enough! Enough!” He witnessed the conquest of Iraq, the Battle of al-Qadisiya, the Battle of al-Nahrawan, and the Day of the Bridge along with Abu ‘Ubayda, and the like of that. An example of his generosity and nobility is that al-Ash‘ath Ibn Qays sent a man to him to borrow from him Hatam’s cooking pots. ‘Adi filled them with food and carried them to him. So al-Ash‘ath told him that he wanted them empty.
But ‘Adi answered him: “We do not lend them empty!” ‘Adi used to crumble bread to the ants and said: “They are my neighbors and have right against me!” He was among those who turned away from ‘Uthman (bin ‘Affan). He witnessed with Imam ‘Ali the Battle of al-Jamal. So his eye was knocked out at it. He had two sons. One of them was killed with Imam ‘Ali ; and the other was killed with the Kharijites. He also witnessed the Battle of Siffin and had famous attitudes at it. He died in the year 67 A. H., and other than that was said. He was then 120 years old. It was said that he died in Kufa, and it was said that he died in Qirqisya. The former is more correct. This has been mentioned in (the book) Usd al-Ghaba, vol. 3, p. 392.
Narrations similar to it has been mentioned in (the books) al-Isaba, al-Isti‘ab, and Tahdhib al-Tahdhibin.

- 6. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p. 14.
- 7. Ma‘qal Ibn Qays al-Riyahi lived during the time of the Prophet, may Allah bless him and his family. Ibn ‘Asakir has said: “‘Ammar (bin Yasir) sent Ma‘qal to ‘Umar to tell him

about the conquest of Tastar. He also sent him to the Banu Najiya when they became apostates. He (Ma'qal Ibn Qays al-Riyahi) was among Imam 'Ali 's commanders at the Battle of al-Jamal and was the director of his policemen. Khalifa Ibn al-Khayyat has mentioned: " Al-Mustawrad Ibn 'Alqama al-Yarbu'i al-Khariji dueled with him after (the murder of Imam) 'Ali ; and they killed each other." That was in the year 42 A. H. during the reign of Mu'awiya, and it was said in the year 39 A. H. during the caliphate of 'Ali . This has been mentioned in (the book) al-Isaba, vol. 3, p. 475.

- 8. Al-Mughira Ibn Nawfal Ibn al-Harth Ibn 'Abd al-Muttalib was born in Mecca at the time of the Prophet, may Allah bless him and his family. That was before the Hijri calendar. It was said that he did not live during the lifetime of Allah's Apostle, may Allah bless him and his family, except for six years. He was given the kunya of Abu Yahya. He married Imama, daughter of al-'Aas Ibn al-Rabee'. Imama was Imam 'Ali 's wife. When the Imam was murdered, he advised al-Mughira to marry her. When the Imam, peace be on him, died, al-Mughira married her. Al-Mughira witnessed the Battle of Siffin with Imam 'Ali . He was a judge during the reign of 'Uthman. He narrated one tradition from the Prophet, may Allah bless him and his family. The tradition is the words of him, may Allah bless him and his family: "Whoever does not praise justice and does not dispraise injustice fights against Allah." This has been mentioned in (the book) Usd al-Ghaba, vol. 4, p. 407.
- 9. In the book al-Kharaiij wa al-Jaraiih, p. 228 it has been mentioned: "Those who wanted to go out went with Imam al-Hasan. Many people tarried. They did not fulfill what they had said and promised. They deceived him just as they had deceived Imam 'Ali , peace be on him, before. Imam al-Hasan camped at al-Nukhaylah for ten days. None was present with him except four thousand people. So he returned to Kufa to urge the people. He made a speech in which he said: 'You have deceived me as you had deceived those before me.'"
- 10. Sulh al-Hasan, p. 96.

- 11. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p. 14.
- 12. Tarikh al-Tabari, vol. 6, p. 94.
- 13. Al-Imama wa al-Siyasa, vol. 1, p. 151.
- 14. Al-Ya'qubi, Tarikh, vol. 2, p. 194. Ziyad has said: "Most surely the son of the woman who ate the liver (of Hamza at the Battle of Uhd), cave of hypocrisy, and remainder of the allies (Mu'awiya) has written (a letter in which he has) threatened me while there are between me and him two grandsons of the Prophet along with ninety thousand (people).
- 15. Al-Bidaya wa al-Nihaya, vol. 8, p. 42. It has been mentioned in it: "A man came in to al-Hasan Ibn 'Ali in whose hand there was a letter. The man asked him: 'What is this?' 'Mu'awiya has threatened me in it,' replied the Imam. 'You treated him with justice,' retorted the man. The Imam answered: 'Most surely I fear that on the Day of Resurrection seventy or eighty thousand (people) or more or less will come and their jugular veins will exude (blood), and that all of them will ask Allah for help against those who shed their blood.'" A narration similar to this has been mentioned by Ibn Abi al-Hadid in his book Sharh Nahj al-Balagha, vol. 4, p. 7.
- 16. Nawf al-Bakali was among the companions of Imam 'Ali , the Commander of the Faithful, peace be on him. It has been reported on the authority of Taghlub that he (Nawf al-Bakali) was ascribed to Bakal, a tribe from Hamadan (a city in Iran). It was said that (the name of the tribe was) Bukayl. Ibn Abi al-Hadid has said: " (The name is) Bikal, a tribe from Himyar to whom belongs this person, who is Nawf Ibn Fudala, the companion of Imam 'Ali , peace be on him." This has been mentioned in (the book) al-Ta'leeqat, p. 354.
- 17. Muhammad 'Abda, Sharh Nahj al-Balagha, vol. 2, p. 132.
- 18. Abu al-Fida', Tarikh, vol. 1, p. 193.
- 19. Al-Kamil, vol. 3, p. 61.
- 20. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p. 6.
- 21. Sulh al-Hasan, p. 106.
- 22. Al-Irshad, p. 169. This has been mentioned by 'Ali Ibn Muhammad, better known as Ibn al-Sabbagh, in (his book) al-

Fusool al-Muhimma, p. 143. Al-Arbali, Kashf al-Ghumma, p. 161. Al-Majjlsi, Bihar al-Anwar, vol. 10, p. 110.

- 23. Al-Hakim, Mustadrak, vol. 3, p. 174.
- 24. Al-Ya‘qubi, Tarikh, vol. 2, p. 191.
- 25. Al-Bidaya wa al-Nihaya, vol. 8, p. 14.
- 26. ‘Ali wa Banuh, p. 195.

Chapter 16: In Al-Mada'in

In history there are tragic events that make the heart melt with sadness and regrets because of their terror. That is because of the terrible effects, the bad complications, the problems, and the hardships - such as spreading oppression and tyranny, wronging the truth, and losing justice - they have left behind. The most tragic of these events and the severest of them is that the oppressors won a victory over the Imams of the truth and justice; and this certainly paralyzed the reformative movement, destroyed man's values, and made injustice and tyranny appear in the country.

This sorrowful tragedy appeared in the ugliest form on the arena of life through the conflict between Imam al-Hasan ('a) and Mu'awiya, and through the victory of the former over the latter. Through that the forces that harbored malice against Islam and mutinied against the Muslims won a victory, and the high principles the religion brought were defeated.

Indeed, of the trouble of the world is that Mu'awiya won a victory over the Prophet's grandson, usurped his right, and imposed himself as a ruler over the Muslims in the name of Islam, while he was its opponent and enemy. There are many factors and reasons for Mu'awiya's victory. The most important of them are the severe events that happened at Maskan[1] where the vanguard of the Imam's Army was, and the sorrowful events that took place in al-Mada'in where all his troops resided. Because of them Imam al-Hasan suffered from difficult kinds of ordeals and misfortunes, and then he was forced to make peace with his opponent Mu'awiya. We have to consider those events carefully, for we think that they were the most important factors and reasons for the peacemaking. They are as follows:

Maskan Events

After Imam al-Hasan had entrusted the general leadership of the vanguard of his Army to Ubaydillah, the latter and his Army covered the desert. They arrived in Sinor, and then they went to Shahi2. Ubaydillah walked past the Euphrates and through al-Fallujah. Then he arrived at Maskan and resided there. He was face to face with the enemy. As for Mu'awiya, he practiced destruction and spoiling. He used all the means to put an end to the originality of the vanguard, to divide its unity, and to deaden its military activities. He spread among its members fear, rumors, rebellion, and mutiny. We will deal with some of them as follows.

Sending Spies

The beginning of the dangerous plots Mu'awiya had made to spoil the vanguard was that he sent spies, that they might spread fear and terror and discourage the Army. One of the rumors was: "Most surely al-Hasan is corresponding with Mu'awiya for making peace, so why are you killing yourselves?"3 This wave of rumors left in the souls horrible disorders and strong fear and brought about a general mutiny among all the (military) units.

Bribing The Prominent Personalities

Mu'awiya not only used such acts of destruction but also he used something most dangerous. That was when he bought the cheap consciences of the commanders of the Army residing at Maskan. He gave them a lot of money and made them desire for jobs and offices. As a result they responded to him, slipped away in the night and in broad daylight to join his camp. Ubaydillah wrote al-Hasan ('a) their stories in detail4.

Seducing Ubaydillah

Mu'awiya came to know that he was very successful in bribing (the prominent persons), so he actively acted to seduce those with upset consciences and sick souls. He extended the wires of his cunning to Ubaydillah Ibn al-Abbas. He attracted him towards him, and he became a puppet in his hand. Through that Ubaydillah betrayed the Prophet's Household. He left the camp of the truth and guidance and joined the camp of the treason and tyranny. As for the letter through which Mu'awiya deceived him, it reads: "Most surely al-Hasan is corresponding with me about making peace. He is going to hand the authority over to me. If you entered the obedience to me now, you would be followed; otherwise, you shall enter (into it) while you are a follower. If you responded to me now, you shall have a million dirhams, half of which you shall have immediately, and the other half on my entry into Kufa."[5]

The clear lying and flagrant cunning appeared in his statement: "Most surely al-Hasan is corresponding with me about making peace." When did the Imam correspond with him about making peace? Was that in his letters and notes containing his threatening him with declaring war if he did not obey him? Or Was that through his setting out to fight against him?

Without doubt Ubaydillah firmly believed that this statement was false. That is because if Imam al-Hasan had corresponded with Mu'awiya about making peace, then why had he (Mu'awiya) made Ubaydillah desire for this plentiful money, and what his value would have been if the Imam had responded to him?

Perfidy And Treason

Through his letter, Mu'awiya invaded the feelings of Ubaydillah, who thought for a long time of committing the crime and treason. The seductive points Mu'awiya offered to him appeared before him, and are as follows:

1. Al-Hasan corresponded with Mu'awiya according to the claimed statement.

2. To join Mu'awiya's camp while he was followed was better for him than to be a follower.

3. Earning a million dirhams.

He spent his night awake and thinking of the affair. He was fully perplexed. The money for which Mu'awiya made him desire appeared before him, for he did not earn some of it during the Hashimite government, which established justice and equality. At last his sinful soul seduced him to desert (al-Hasan) and to break the pledge of allegiance. He responded to the world of Mu'awiya. He turned away from the truth and deviated from the right way. He betrayed Allah and His Apostle. He left the Prophet's grandson and darling. He joined the camp of oppression and tyranny and wore the garments of shame and disgrace.

Ubaydillah slipped away in the night with eight thousand (fighters)6 from among the Army, from among the possessors of ambitions, on whose hearts the religion had no effect-and they joined Mu'awiya's camp. Therefore, Ubaydillah, the sinful traitor, was responsible for destroying al-Hasan's Army. That is because his treason led to shake the army, divide its units, and make it disordered.

The plan Mu'awiya followed was the most important reason for paving the way to his success, winning a victory over the attitude, and overcoming the events. It brought about the defeat of the Imam's Army, destroyed its determination, and opened a door to perfidy and treason.

The Army Is Disordered

The rest of the Army looked for their leader to lead them in the morning prayer, but they did not find him. When they came to

know about his perfidy and treason and his joining the enemy, they became disordered, entered into discords, disputes, and disagreements. When Qays Ibn Sa'd saw the violent shocks and the black discords destroying the Army, he rose and led them in the morning prayer. After he had finished the prayer, he made a speech in which he calmed their fear, directed them to correctness and guidance. This is the text of his speech: "Most surely this (Ubaydillah), his father, and his brother have never made good one day. Most surely his father, the uncle of Allah's Apostle, may Allah bless him and his family, fought against him at (the Battle of) Badr. He was taken as a prisoner of war by Abu al-Yaseer, Ka'b Ibn 'Amr al-Ansari7. He brought him to Allah's Apostle, may Allah bless him and his family, and he took his ransom and divided it among the Muslims. As for his brother, he was appointed by (Imam) 'Ali as a governor over Basra. He stole his and the Muslims' money. He bought slave girls and claimed that it was lawful to do so. As for this (Ubaydillah), he was appointed by 'Ali as a ruler over Yemen. He escaped from Bisr Ibn Arta'a. He left his sons, and they were killed. Now, he has done what he did!"8

Through his strong speech, Qays possessed the sentiments and feelings of the Army. The army came to know that there was a true logic in his speech and firm faith in his personality. It was clear that Ubaydillah was worthy of treason and of accusation of evil. It came to know that if he had owned noble feelings and human sentiments, he would not have escaped and let his two sons to be killed by the criminal one, Bisr Ibn Arta'a.

All the military units supported Qays and yielded to his speech, saying: "Praise belongs to Allah, Who has taken him out from among us!"9

After Ubaydillah's treason, Qays undertook the leadership according to the Imam's nomination. When he undertook his new office, he sent Imam al-Hasan a note in which he told him about the sorrowful incident and about his undertaking the tasks of the

leadership. This is the text of the note: “They have stopped Mu’awiya at a village called al-Jinubiyyah opposite to Maskan. Then Mu’awiya has sent to Ubaydillah Ibn al-Abbas, urging him to come to him and offering him a million dirham, half of which he will give him immediately, and the other half on his entry into Kufa. Ubaydillah had slipped away in the night with his close associates to Mu’awiya’s camp. In the morning the people found their leader missing. Qays Ibn Sa‘d offered the prayer with them and took charge of their affairs.”

Allah helped Imam al-Hasan’s heart when this sorrowful news reached him. His noble soul was full of grief and pain. He became hopeless of success and victory. He came to know that the majority of those with him were traitors and conscience-sellers, that they would hand him over (to Mu’awiya) and desert him when the war broke out. When the military forces residing with him in al-Mada’in came to know about Ubaydillah’s treason and his joining Mu’awiya’s camp, discords and confusion spread among them, and panic and fear dominated them. In the meantime the majority of their commanders looked for ways to join Mu’awiya and to obtain some of his properties.

Lies And Rumors

After Mu’awiya had stabbed the Iraqi Army in the heart through bribing it, he followed other ways to corrupt it and to paralyze its activities. He sent some spies and commanded them to spread terrorism and rumors among all the military units in al-Mada’in or at Maskan. The rumors were of different kinds:

1. In al-Mada’in they rumored that Qays Ibn Sa‘d made peace with Mu’awiya and joined him[10]. The Army had no doubt about this rumor. That is because Ubaydillah Ibn al-Abbas, who was the closest of the people to Imam al-Hasan in kinship, deserted and betrayed him.

2. In Maskan they rumored that Imam al-Hasan made peace with Mu'awiya and responded to him11.

3. They told lies to those in al-Mada'in, saying: "Most surely Qays Ibn Sa'd has been killed; therefore, escape!12"

These false rumors destroyed the nerves of the army, and deadened its military activities. As a result it became divided; discords and disorders spread over it.

A Summary Of The Events

The summary of the previous, black discords, of the flagrant treason with which the vanguard, the strongest of the military units, was afflicted is as follows:

1. The possessors of distinction and influence from among the noble houses and prominent families slipped away to Mu'awiya.

2. The commander-in-Chief, Ubaydillah Ibn al-Abbas, deserted and betrayed the Prophet's grandson.

3. Eight thousand military fighters betrayed the Imam and joined Mu'awiya's camp. Accordingly, the vanguard became weak and disordered.

4. The members of the army at Maskan and in al-Mada'in became disordered because of the rumors spread by Mu'awiya's followers such as that al-Hasan made peace with Mu'awiya, and that Qays was killed.

This is an outline of the horrible dangers with which the vanguard was afflicted. They brought about its collapse and paralyzed its activities. As a result the vanguard had no ability to resist the events, to defend itself, and to stop the treacherous enemy who had perfect military abilities, and huge defense powers. After these shocks that befell the vanguard, is it right to say that the

vanguard was a strong front and had the ability to war against Mu'awiya?

The Events Of Al-Mada'in

Imam al-Hasan left his capital, and mixed groups of people went with him. He walked through Hammam 'Umar until he reached Deir Ka'b, at Muzlim Sabat[13] and stayed there. As for Mu'awiya, he made mischief among Imam al- Hasan's Army and spread terror over it, to the extent that the Army led a life of discords and disorders. We will deal with the horrible disasters and events Imam al-Hasan faced.

The Summons To Peace

Mu'awiya's first act was that he sent Abdullah Ibn 'Amir to summon Imam al-Hasan to make peace and to spare blood. Abdullah set out and called out the units of the Iraqi Army at the top of his voice. He said to them: "O people of Iraq, most surely I have not seen the fighting; rather I belong to Mu'awiya's vanguard. So recite my greetings to Abu Muhammad (Imam al-Hasan) and say to him: 'I adjure you before Allah in respect of your soul and the souls of the people with you!" When they heard that, they regarded it as good and they discouraged each other, for they were tired of fighting, they hated war, and inclined to peace and rest.

Bribing The Leaders

In the past and present bribe is the only gap through which colonialists pass to dominate peoples, to plunder their supremacy, and to destroy their originality. As for Mu'awiya, he went too far in employing bribe to buy consciences, protection, and religions, that he might strengthen his kingdom and to put an end to Imam al-Hasan's government. To achieve this objective he used all means

and employed all ways; "the goal justifies the means." The bribe he used was of different kinds:

1. He granted those who deserted Imam al-Hasan and responded to him important jobs and offices such as the authority over one of the Muslims countries or the general leadership over one of his armies.

2. He spent a lot of money; one hundred thousand (dirhams) and more.

3. He promised to marry them to a daughter of his. It is strange that the mean bribe made him reach such a level indicating that he had ignoble soul and that he went too far in practicing vices and offences.

These ways indicate that Mu'awiya had knowledge of the Iraqis' psychology. He came to know the persons whose consciences he bought for money, so he spent money generously on them. As for the persons who paid no attention to money, he made them desire for offices and influence. As for the persons who sought nearness to him, he made them desire for marrying a daughter of his. Al-Saduq, may Allah have mercy on him, has mentioned these groups of people, saying: "Mu'awiya sent a spy of his to 'Amr Ibn Hurayth14, al-Ash'ath Ibn Qays, and Hajjar Ibn Abjar15. He had made them desire for leading one of his armies or marrying a daughter of his or taking a hundred thousand dirhams if they killed al-Hasan. When he heard of that, he put on his breastplate to be protected when offering the prayer."16

The Effect Of Bribe

The sick souls that the religion had not educated responded to Mu'awiya's summons, followed his beautiful world, and were deceived by his attractive promises. They hurried to him, responded to his requests, and yielded to his commands. As a result, some noble, great, and prominent persons sent him letters in which they

expressed their readiness for punishing Imam al-Hasan severely whenever he (Mu'awiya) requested and wanted. There were two suggestions:

A. Handing over al-Hasan to Mu'awiya secretly or openly. B. Assassinating or killing al-Hasan when Mu'awiya wanted that.

Mu'awiya sent their letters to Imam al-Hasan to inform him of the treason of his Army. When those letters were put before Imam al-Hasan, he became sure of their corruption and their evil intentions17.

An example of the influence of bribe on those sick souls void of all kinds of honor is that Imam al-Hasan ('a) appointed a commander from Kinda over four hundred men. Then he commanded him to camp in al-Anbar (a city in Iraq) and not to do anything until commands would come to him. When he stopped there, Mu'awiya sent a messenger to him with a letter, saying: "Most surely if you came to me, I would appoint you as a ruler over a district of Sham and al-Jazirah." He sent him five hundred thousand dirhams. As for al-Kindi, he received the money and went to Mu'awiya with two hundred men from among his close associates and the members of his family. Imam al-Hasan ('a) heard of that and became very sad. He sadly made a speech and showed his sorrow because of those people who followed treason and became victims of falsehood and misguidance. He ('a) said: "This al-Kindi has headed for Mu'awiya. He has betrayed you and me. I told you time by time that you had no loyalty. You are slaves of the world. I am sending another man to take his place. Most surely I know that he is going to do to you and me just as your leader had done. He will not fear Allah in respect of me and you!"

Imam al-Hasan ('a) sent another man from Murad with four thousand fighters. He walked towards him before the eyes of the people and focused on him. But he told him that he would betray just as al-Kindi had betrayed. So he (the new commander) took a strong oath that he would not do that. However al-Hasan was not sure of him, so he predicted, saying: "Most surely, he will betray!"

The new commander moved to al-Anbar. When Mu'awiya came to know about him, he sent him messengers, wrote him letters like those he wrote to his companion, sent him five hundred or five hundred thousand dirhams, and made him desire for a district of Sham and al-Jazirah. Accordingly, he deserted al-Hasan, went to Mu'awiya, and did not keep the covenants al-Hasan had taken from him18. Many noble, prominent persons committed this treason. This deed shook the entity of the Army, made it disordered, and divided it.

Plundering Imam Al-Hasan's Properties

The souls of that Army horribly became mean. The consciences of its members became void of dignity and honor. So they committed all crimes and offences. An example of their ignoble souls is that they plundered each other. They were not satisfied with that; rather they plundered Imam al-Hasan's property. Most likely the Kharijites played a major role in practicing such a crime. That is because they paid no attention to the Imam's property and to other than that. Their crooked plans regarded as lawful plundering the properties of those who did not follow their thought and religion. Plundering the Imam's property happened two times:

1. When Mu'awiya sent his spies to the Imam's Army to rumor that the leader Qays Ibn Sa'd had been killed. So when they heard of that, they plundered each other, and then they plundered al-Hasan's property. Some books have mentioned that they took the prayer mat on which the Imam was sitting and stripped him of his cloak19.

2. When Mu'awiya sent al-Mughira Ibn Shu'ba, Abdullah Ibn 'Amir, and Abdurrahman Ibn al-Hakam to Imam al-Hasan to negotiate with him about peacemaking; when they left him, they rumored among the units of the Army to create a discord among it, saying: "Most surely Allah has spared blood through the son of

the daughter of Allah's Apostle, may Allah bless him and his family! He has responded to us in respect of peacemaking!" When the members of the Army heard their statement, they became very excited, attacked the Imam, and plundered his properties20.

Accusing Him Of Unbelief

Ignorance spread over the hearts of the members of that Army of bad manners and thoughts. So they followed the fields of unhappiness and error. They went too far in committing sins and misguidance. They were so reckless and ignorant that some of them accused Imam al-Hasan, the Prophet's grandson, of unbelief. An example of them is al-Jarrah Ibn Sinan who attempted to kill him (the Imam) and accused him of unbelief, saying: "You have become a polytheist, O Hasan, just like your father had become a polytheist before."

The people who saw this flagrant aggression against the Prophet's grandson and did not support him were worthy of being abandoned and left. That is because the advice did not avail them, nor did they follow the truth and guidance. Most likely it was the Kharijites who accused him of unbelief, for this aggression issued from none except from these wicked people.

Assassinating Him

Imam al-Hasan's ordeal and tribulation in respect of his Army did not stop at this limit; rather they exceeded more than that. That was when the bribed persons and the Kharijites attempted to kill him. The Imam ('a) faced three attempts of assassination, but he was safe from them. They are as follows:

1. While he was performing the prayer, a person threw an arrow at him but the arrow had no effect on him at all.

2. Al-Jarrah Ibn Sinan stabbed him in the thigh. Sheikh al-Mufid, may Allah have mercy on him, has narrated that in details. He has said: "Most surely al-Hasan wanted to test his followers and to make their situation clear with regard to obedience to him, so that in that way he might be able to distinguish his friends from his enemies and be in a clear mind (about his position) to meet Mu'awiya and the Syrians. He ('a) ordered the call to be made: 'The prayer is to be offered congregationally.' They gathered and he ('a) ascended the pulpit and addressed them. He said: 'Praise belongs to Allah whenever a man praises him. I testify that there is no god but Allah whenever a man testifies to Him. I testify that Muhammad is His servant and His Apostle whom He sent with the truth and whom He entrusted with revelation, may Allah bless him and his family. By Allah, I hope that I shall always be with Allah's praise and kindness. I am the sincerest of Allah's creatures in giving advice to them. I have not become one who bears malice to any Muslim, nor one who wishes evil or misfortune for others. Indeed what you dislike in unity is better for you than what you like in division. I see what is better for you than you see for yourselves. Therefore do not oppose my commands and do not reject my judgement. May Allah forgive both me and you and may He guide me and you to that in which there is love and satisfaction.'

"The people began to look at one another and asked each other: 'What do you think he intends by what he has just said?'

'We think that he intends to make peace with Mu'awiya and hand over the authority to him,' they answered.'

When they heard that, they said: "The man (Imam al-Hasan) has become unbeliever!"

Then they rushed towards his tent. They plundered him to the extent that they even took his payer mat from under him. Then (the sinful one) Abdurrahman Ibn Abdullah Ibn Ja'al al-Azdi set on him and stripped his cloak from his shoulder. The Imam remained sitting, still girding on his sword but without his cloak.

He (‘a) called for his horse and he mounted it. Groups of his close associates and his Shi’a surrounded him and kept those who wanted to attack him away from him. He said: ‘Summon (the tribes of) Rabee‘a and Hamadan to me.’

“They were summoned and they surrounded him and defended him from the people. A mixed group of others went with him as well. When the Imam was passing through the narrow pass of Saabaat, a man of Banu Asad called al-Jarrah Ibn Sinan caught hold of the reins of his mule. He had an axe in his hand. He exclaimed: ‘Allah is great! You have become a polytheist, Hasan, just like your father had become a polytheist before.’

“Then he stabbed him in the thigh. He seized the Imam by the neck and they both fell to the ground. A man from al-Hasan’s Shi’a called Abdullah Ibn Hanzal al-Taa’i pulled the axe away from his hand and struck him with it in the stomach. Another man called Zabyan Ibn ‘Ammarah attacked him, struck him upon the nose and killed him. Then the Imam (‘a) was carried on stretcher to al-Mada’in and was placed in the white tent to be treated.”21

3. Someone stabbed him with a dagger during the prayer.22

After these dangerous events, the intentions of those rude people became clear to the Imam, peace be on him. He understood that they would go too far in practicing crimes and wickedness such as handing him over to Mu’awiya as a prisoner of war. So his dignity would be humiliated, or he would be assassinated, and his sacred blood would be lost without that the community would make use of his sacrifice.

The Terrible Attitude

The attitude of Imam al-Hasan (‘a) towards those shocks and troubles, which left the clement perplexed, was that of someone resolute and vigilant. An example of his experience, his good manage-

ment, and his skillful determination during that mutiny with which his Army was afflicted was that he gathered together the leaders and the prominent persons. He explained to them the bitter results and the heavy damages that would result from his making peace with Mu'awiya. He said to them: "Woe unto you! By Allah, Mu'awiya will not be loyal to any of you who have guaranteed killing me. And most surely I think that if I put my hand in his and made peace with him, he would not let me follow the religion of my grandfather or I would not be able to worship Allah, the Great and Almighty. But it is as if I see that your children standing at the doors of their children asking them for water and food of that Allah has apportioned to them. However they will neither water nor feed them. So away with that which their hands earn! And they who act unjustly shall know to what final place of turning they shall turn back."

All the endeavors the Imam made to set them right were useless. The attitude became more critical, his tribulation became greater, the troubles and misfortunes became worse. The military commanders made use of that the Imam was busy treating his wound. So they flagrantly communicated with Mu'awiya and flattered him with all means possible. As for Imam al-Hasan ('a) he came to know about their deserting him and their communicating with the enemy.

Indeed the Imam was perplexed and astonished at his attitude. He carefully considered Mu'awiya and concluded that the battle against him was necessary, for the religion had required it and the Islamic law had made it a must. Then he carefully considered the mutiny with which his Army was afflicted and the flagrant plots made to assassinate him. So he concluded that he had to turn away from them, for he was hopeless of setting them right. Nevertheless, he ('a) wanted to test them to understand their attitude toward the war if it broke out. So he ('a) ordered a companion of his to call: "The prayer is to be congregational." The people crowded, and he rose to address them. He lauded and praised Allah, and

then he said: “By Allah, neither doubt nor regret turns us away from the people

of Sham; rather we used to fight against the people of Sham with safety and patience. However safety has been mixed with enmity and patience with impatience. When you marched towards Siffin, your religion was before your world, while today your world is before your religion. Indeed you have become between two killed ones. One was killed at (the battle of) Siffin, and you have wept for him. The other was killed at (the Battle of) al-Nahrawan, and you have demanded his blood. As for the rest, they are deserters and rebels.”

In this eloquent speech Imam al-Hasan (‘a) has expressed some important reasons for their division and their weakness. After this, he presented before them the summons to peacemaking, saying: “Most surely Mu’awiya has invited us to an affair in which there is neither glory nor justice. If you wanted death, we would refuse it and judge him with the blades of the swords, and if you wanted life, we would accept it and be satisfied with it.”

After he (‘a) had ended his speech, they shouted at the top of their voices and from all directions: “The rest! The rest!”[23]

After this attitude the Imam (‘a) concluded that if he had fought against Mu’awiya, he would have fought against him with an empty hand, for he had neither a supporter nor a helper, and there was no strong support to which he had to resort. He realized the clear plans the military commanders had taken to hand him over to Mu’awiya as a prisoner of war or to assassinate him.

After all of this he concluded that the attitude required quick peacemaking.

Yazid Ibn Wahab al-Juhani has given an outline of the Imam’s displeasure with the rogues and mobs from Kufa and of his grumbling of them. He has said: “I came in to him (al-Hasan) when he

was stabbed and said to him: 'O son of Allah's Apostle, most surely the people are perplexed.'"

The Imam sadly said: "By Allah, I think that Mu'awiya is better for me (than they). They claim that they are my Shi'a, while they wanted to kill me, plundered my luggage and took my property. By Allah if I took from Mu'awiya a covenant through which I spared my blood and made secure my family and my Shi'a, it would be better for me than that they would kill me and my family would be lost. If I fought against Mu'awiya, they would seize me by the neck and peacefully hand me over to him. By Allah, if I made peace with him while I was powerful, it would be better for me than that he would kill me and I was a captive, or he would be kind to me, and it would be shame on the Hashimites forever. Mu'awiya and his children would remind the living and the dead from among us of that."

In his speech the Imam has expressed the treacherous aggression against his life and his dignity. He has shown that he met such an aggression from the hypocrites of his followers. He has shown that they would be so mean that they would kill him or hand him over to Mu'awiya as a captive. And he (Mu'awiya) would kill him or be kind to him, so through that he would record a weak point against the Imam, which would be a disgrace on the Hashimites forever.

After these dangerous events, Imam al-Hasan ('a) carefully considered the battle against Mu'awiya. He thought of a future full of troubles and disorders which would decide the fearful fate and the inevitable end of both his life and his state, and the life of Islam as well. That is because the few believing members of his army were between the progeny of the great Prophet, may Allah bless him and his family, and the deliverers of the Islamic sacred religion. They were the rest of the companions (of the Prophet) and were of the followers of Imam 'Ali, the Commander of the Faithful, peace be on him. If the battle had destroyed them, the morale, entity, and pillars of Islam would have been destroyed,

because it was they who spread its abilities. Besides Islam would make no use of their sacrifices, for Mu'awiya, though his cunning, would regard them as enemies, disobedient to him, and against the general security. Accordingly, he would say that it was necessary for him to put an end to them to save the Muslims' lives from the riot and disorders.

Indeed perplexity and astonishment appeared during that terrible attitude. To get rid of that deadlock, it was in need of a keen mind and more sacrifices. The Imam thought that the perfect interest required making peace with Mu'awiya, and then he had to destroy the thrones of his state, to explain to the people his (Mu'awiya'a) shortcomings, offences, sins, wickedness, and tyranny. He ('a) made peace (with Mu'awiya). The peacemaking was necessary. Reason, the Sacred Islamic Law, and the critical attitude required it.

Anyway the extreme pain and misfortunes, from which Imam al-Hasan suffered and made his heart bleed, were that the members of his Army changed up their minds. They changed their opinion and thought and deviated from the truth. They waited for an opportunity (to attack him), wanted to bring about misfortunes to him, plotted against him by night and in broad daylight. They had close relationships with Mu'awiya. They received from him gifts and money. They worked for him as hirelings and spies. They informed him of the secrets, movements, and weak points of the Army. Moreover they spread terrorism and panic, that they might deaden awareness and paralyze the resistance. This wicked phenomenon did not appear at Maskan and in al-Mada'in; rather it appeared after (the Battle) of Siffin. From that day the Army suffered from division and defeat. Al-Baladhuri has said: "When Mu'awiya heard that (Imam) 'Ali battled against the people (at the Battle of) al-Nahrawan, he wrote letters to the prominent persons with him such as al-Ash'ath Ibn Qays and the like. He promised them and made them desire. He spent money on them to the extent that they inclined to him and were slow to go with (Imam) 'Ali. He (Imam 'Ali) said, but they paid no attention to his saying.

He summoned them, but they did not listen to his summons. Mu'awiya said: 'I fought 'Ali after (the Battle of) Siffin without an army and equipment.'"[24]

The treason, perfidy, and breaking of covenant befell the Imam's Army after the Battle of Siffin. It was this battle that made the people desert Imam al-Hasan ('a) and forced him to make peace with Mu'awiya.

As an addition to these terrible events from which Imam al-Hasan suffered, we will give other reasons for explaining the attitude, raising the influence of the doubt, and refuting the criticisms of the critics.

- 1. A place near Awana on al-Dujayl river. The battle between 'Abd al-Malik Ibn Marwan and Mas'ab Ibn al-Zubayr took place at it in the year 72 A. H. Mas'ab and Ibrahim Ibn Malik al-Ashtar were killed and buried at it. They have famous graves. (This has been mentioned in the book) Mu'jam al-Buldan, vol. 8, p. 54.
- 2. Shahi is a place near al-Qadisiya.
- 3. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p. 15.
- 4. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p. 28.
- 5. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p. 28.
- 6. Al-Ya'qubi, Tarikh, vol. 2, p. 191.
- 7. Ka'b Ibn 'Amr al-Ansari al-Salami witnessed (the Battle of) Badr after al-'Aqaba. It was he who took al-'Abbas as a prisoner of war at (the Battle of) Badr. He took the polytheists' standard, which was in Abu 'Uzayz's hand. He witnessed (the Battle of) Siffin with (Imam 'Ali), the Commander of the Faithful. He died in Yathrib (Medina), in the year 55 A. H. This has been mentioned in (the book) al- Isti'ab, vol. 4, p. 215. In (the book) Tahdhib al-Tahdhib, it has been mentioned: "He was the last of the people who took part in (the Battle of) Badr to die. He witnessed all the battles with (Imam 'Ali), the Commander of the Faithful. He died at the age of 120 years." Among his traceable traditions is: "The Prophet, may Allah

bless him and his family, sent him for a need. He saw him going away, so he said: 'O Allah, let us enjoy him!'" So he was the last of the companions (of the Prophet) to die. When he narrated this tradition, he wept and said: "Enjoy me, for my lifetime (is so long) that I am the last of them!"

- 8. Maqatil al-Talibiyyin, p. 35.
- 9. Maqatil al-Talibiyyin, p. 35.
- 10. Al-Bidaya wa al-Nihaya, vol. 8, p. 14.
- 11. Al-Ya'qubi, Tarikh, vol. 2, p. 191.
- 12. Al-Dimyari, Hayat al-Hayawan, vol. 1, p. 57.
- 13. Muzlim Sabat was a place near al-Mada'in. This has been mentioned in the book Mu'jam al-Buldan, vol. 8, p. 91.
- 14. 'Amru Ibn Hurayth Ibn 'Uthman al-Makhzumi, al-Kufi was 12 years old when Allah's Apostle, may Allah bless him and his family, died. He was among the young prisoners of war who were released by the Prophet. He became a governor of Kufa after Ziyad and his son 'Ubayd Allah. He died in the year 75. (This has been mentioned in the book) Tahdhib al-Tahdhib, vol. 7, p. 17.
- 15. Hajjar's father was a Christian. Hajjar said to his father: "I have come to know that some people have followed this religion and become honorable. I want to embrace it." His father said to him: "O my little son, be patient till I go with you to 'Umar, that he may honor you. Beware of that you have a concern less than the maximum objective!" Abjar went to 'Umar and said to him: "I bear witness that there is no god but Allah, and that Hajjar bears witness that Muhammad is Allah's Apostle." 'Umar asked: "What has prevented you yourself from saying it?" Abjar replied: "Rather, I am the head of today or tomorrow!" In his book Mu'jam al-Shu'ara', al-Marzabani has mentioned: "Abjar died a Christian during the time of (Imam 'Ali), the Commander of the Faithful, peace be on him, a short time before his murder. When he died, the Christians escorted him to his final resting-place. As for Hajjar, he was walking aside along with some people from among the Muslims." This has been mentioned in (the book) al-Isaba, vol. 1, p. 373. Many history books have men-

tioned that Hajjar was among the people who sent letters to (Imam al-Husayn), the master of martyrs, peace be on him, urging him to come to Iraq. When he came to Iraq, this sinful person (Hajjar) was on top of those who attacked him.

- 16. 'Ilal al-Sharaiya', p. 84.
- 17. Jannat al-Khuld, Chapter 9. Kashf al-Ghumma, p. 154. And others.
- 18. Bihar al-Anwar, vol. 10, p. 110.
- 19. Bihar al-Anwar, vol. 10, p. 110, A'yan al-Shi'a. Al-Ya'qubi, Tarikh.
- 20. Bihar al-Anwar. Ibn Abi al-Hadid, Sharh Nahj al-Balagha.
- 21. Al-Irshad, p. 170.
- 22. Yanabee' al-Mawadda, p. 292.
- 23. Human al-Islam, vol. 1, p. 123. Ibn Druid, al-Mujjtama, p. 36.
- 24. Ansab al-Ashraf, Q 11/200.

Chapter 17: The Reasons Of The Peace-Making

There are many doubts and sayings about the peace Imam al-Hasan made with Mu'awiya. From them we can conclude two different decisions; indeed one of them is wrong and far from correctness, just like two different decisions.

The first decision is about justifying Imam al-Hasan's attitude in respect of his making peace (with Mu'awiya) and his great success in it. The justifications for it are different. Some religious scholars and researchers have justified it with that al-Hasan is an Imam, the Imam is infallible; therefore, he makes no mistake. The Imam does nothing except good things that include all the community. At the end of the chapter we will mention those who maintain this viewpoint. Yet there is another justification for indicating the meaning of the first viewpoint and explaining its originality and its goodness. The justification depends on some material reasons that forced Imam al-Hasan to make peace such as the desertion of his Army, the corruption of his society, the treason of the leaders and the prominent persons from among his Shi'a, and the like from among the factors.

The second justification briefly indicates that Imam al-Hasan had a weak will, had no knowledge of the general political affairs, was feeble of managing the state, and did not set right the attitude through depending on some political methods even if they are religiously forbidden. If he had won a victory, it would have been good and well; otherwise he had to die a martyr for glory that was the Hashimites' slogan and reformers' objective. This viewpoint is based on some unreal justifications. That is because it has not been based on studying the conditions that surrounded Imam al-Hasan and understanding the inclinations of his people who suffered from bad manners and thoughts. Therefore, this viewpoint is sur-

face and void of an inquiry and far from reality. As for those who have maintained this viewpoint, they are as follows:

Al-Safadi

Commenting on this poetry line of (the poem) Lamiyyat al-'Ajam, al-Safadi has said:

The love for safety turns the determination of its owner away from high positions and incites one (to cling to) laziness.

Some chiefs and leading persons who were advanced in knowledge and office parted their positions and abdicated the thrones. Then he has mentioned some of those who were satisfied with laziness and abdicated the caliphate, saying: "And this is al-Hasan Ibn 'Ali Ibn Abi Talib (peace be on him) said to Mu'awiya: 'Most surely there is a debt against me. Pay my debt, and I will abdicate the caliphate. They paid his debt, and he abdicated the caliphate.'"[1]

Dr. Philip Hatty

Professor Philip Hatty has said: "Another movement arose at the beginning of Mu'awiya's reign. The movement was of great importance among the following generations. I mean (when) the people of Iraq declared al-Hasan Ibn 'Ali as a legal caliph. Perhaps this foundation is logical, for al-Hasan was the eldest son of 'Ali and Fatimah, the Prophet's only daughter who survived after his death. However al-Hasan- who inclined to luxury and lavishness, and not to government and management-was not the man of the attitude. So he abdicated the caliphate and was satisfied with a yearly gift he (Mu'awiya) gave to him."[2]

Al-Alaa'ili

Professor al-Alaa'ili has said: "But he (al-Hasan) was able to repeat the disbanded groups through consultation and enthusiasm. He spread (among them) the spirit of determination and will. He was like the iron leaders such as Napoleon, who undertook a people whom the long revolution exhausted just as it exhausted the Arabs, and whom he increased in exhaustion through the continuous, successive wars through which he took Europe. However the leader was covered by the wave of boredom that covered the people."3

Lamans

This English person, who harbored malice against Islam, did not understand its values and reality, has said: "The pledge of allegiance was given to al-Hasan after the murder of 'Ali. So his supporters tried to persuade him to return to fight against the people of Sham. This persistence from their side changed the anger of al-Hasan with the crippled determination. So he no longer thought (of anything) except reaching an agreement with Mu'awiya; likewise he led to a division between him and the people of Iraq. They reached a stage where they weakened their Imam, by word not by deed, by wounding him. So from that time al-Hasan was controlled by one thought, which was reaching an agreement with the Umayyads. Mu'awiya let him appoint what he requested as a reward for his abdicating the caliphate. Al-Hasan was not satisfied with the two million dirhams he requested as a livelihood for his brother al-Husayn; rather he asked for himself other five million dirhams and entered into a district of Persia throughout his lifetime. After that he opposed the people of Iraq in carrying out the last item of this agreement. But he was responded to with all that which he asked to the extent that the grandson of the Prophet dared to repent openly that he did not double his demand. And he left Iraq filled with the people's displeasure with him, that he might keep to Medina."4

R. M. Ronalds

R. M. Ronalds, an orientalist, has said: "Most surely the reports indicate that al-Hasan lacked morale strength and a mental ability that he might successfully lead his people."[5]

Lamans

This English person, who harbored malice against Islam, did not understand its values and reality, has said: "The pledge of allegiance was given to al-Hasan after the murder of 'Ali. So his supporters tried to persuade him to return to fight against the people of Sham. This persistence from their side changed the anger of al-Hasan with the crippled determination. So he no longer thought (of anything) except reaching an agreement with Mu'awiya; likewise he led to a division between him and the people of Iraq. They reached a stage where they weakened their Imam, by word not by deed, by wounding him. So from that time al-Hasan was controlled by one thought, which was reaching an agreement with the Umayyads. Mu'awiya let him appoint what he requested as a reward for his abdicating the caliphate. Al-Hasan was not satisfied with the two million dirhams he requested as a livelihood for his brother al-Husayn; rather he asked for himself other five million dirhams and entered into a district of Persia throughout his lifetime. After that he opposed the people of Iraq in carrying out the last item of this agreement. But he was responded to with all that which he asked to the extent that the grandson of the Prophet dared to repent openly that he did not double his demand. And he left Iraq filled with the people's displeasure with him, that he might keep to Medina."[6]

These people who have criticized al-Hasan for his making peace with Mu'awiya have harbored malice and enmity against Islam. Some of them have not yielded to the freedom of opinion. All of them have deviated from the reality and gone far from the truth in

respect of what they have written from among the researches on Imam al-Hasan. They have not fully understood the severe factors that surrounded Imam al-Hasan to the extent that they forced him to make peace with his opponent Mu'awiya. It is incumbent on the writer who wants to give his opinion about this important subject matter to fully understand it from all sides that his opinion may be close to correctness and far from mistake.

As for us, we have understood some reasons and factors that forced Imam al-Hasan to make peace with his enemy. These reasons and factors are brief. We have concluded some of them from the previous researches. We have concluded the others from our studying Mu'awiya's psyche, observing his governors, understanding the Imam's high character, and acquiring knowledge of the policy of the Prophet's Household, peace be on them, used for reaching government. It is worth mentioning that the Prophet's household did not use the means that Islam has condemned. Before we deal with the reasons of the peacemaking, we would like to explain that we may repeat some examples of the previous subjects. We are forced to do that as proofs for what we maintain.

That is because the repetition is necessary and required by the research. Indeed talking in detail about this subject matter and understanding it is more important than others, as we think. We will draw the attention of readers to these reasons which are as follows.

The Army Is Divided

Most surely the most dangerous disaster a state faces in all its fields most likely results from the wickedness of the Army, its intense opposition, and its mutiny against its commanders-in-chief. The then Iraq Army was afflicted with mutiny and weakness where as Mu'awiya's Army was not afflicted with that; it kept its obedience to its government; it was not stricken by such shocks and relapses.

As for the reasons that led to the division of the Iraqi Army, they are as follows.

The Party Opposition

If some parties in an army oppose each other -because they harbor malice against their standing government or because they have a relationship with a foreign state that inspires them with work and give them instructions to overthrow their government-then their government will face its inevitable end sooner or later. As for the then Iraqi Army, it was afflicted with two parties that showed no friendship to the Hashimite government, nor did they keep it; rather they spared no effort to put an end to it. The two parties are:

The Umayyad Party

The children of the prominent family and possessor of the aristocratic houses belonged to this party. They paid attention to nothing except the authority in this world and obtaining property. Some of them are 'Umar Ibn Sa'd, Qays Ibn al-Ash'th, Amr Ibn Hurayth, Hajjar Ibn Abjar, Amr Ibn al-Hajjaj, and the like from among those void of virtue and dignity. They were the most dangerous elements among the Army. They promised to hand over Imam al-Hasan to Mu'awiya as a captive or to assassinate him. In the meantime they did things of great importance of which are:

A. They recorded all the aspects and movements of the army and sent them to Mu'awiya to have knowledge of them.

B. They were a link between Mu'awiya and the rest of the prominent persons.

C. They spread rumors and terrorism among the members of the Army through displaying Mu'awiya's strength and al-Hasan's weakness.

Theses destructive acts led to the collapse of the Army, shaking its entity, and the weakness of their morale in all the fields.

The Harawri Party

This party undertook the revolt against the then government and fighting against it in all means possible. Its principles were terribly spread among the Iraqi Army. That is because those who spread their beliefs were good at invading the hearts and the opinions and (they were) good at the means of propaganda. Ziyad Ibn Abeeh has described their ability in this respect, saying: "Most surely the speech of these people is quicker in reaching the hearts than the fire in reaching the reeds!" Al-Mughira Ibn Shu'ba has described their intense influence on the people, saying: "When they resided in a country, they spoiled all those who associated with them."[7] They controlled the simple-minded from among the (Iraqi) Army through their slogan: "The government belongs to Allah!" With this they meant nothing except the government through the sword, as Flotin says[8].

The crooked plans of the Harawriyya (Kharijites) made it incumbent on their followers to revolt against the ruler of the Muslims when he did not belong to them. This was religious jihad with them, and they had to sacrifice their lives for it. The Kharijites strongly revolted against the rulers to the extent that they were unable to resist them. They carried in their souls strong malice against the Hashimite government, for its members had killed their prominent persons and put an end to many of them at the Battle of al-Nahrawan. They killed Imam 'Ali, the Commander of the Faithful, and left him thrown down in his mihrab as a sign of their taking a vengeance on him due to what he had done to them. They also tried to assassinate Imam al-Hasan ('a) when they stabbed him in the thigh. Besides they accused him of unbelief. This group of people was numerous. Some books have mentioned that the majority of the Army were from them[9].

These two parties dominated Iraq and spared no effort to spoil the Army, to sow disagreement and division among all its units to the extent that they suffered from troubles and disorders. Besides, a large group of them took a negative attitude towards the affair of Imam al-Hasan, peace be on him. That is because they did not understand the original objectives the Imam sought. Because of their narrow thinking they maintained that the Imam was every one who ascended the throne of government through any means possible; therefore al-Hasan and Mu'awiya were the same (for them), though al-Hasan fought against Mu'awiya for the religion, and Mu'awiya fought against al-Hasan for the world.

After that, none was ready to support the Hashimite government or to side with it except the Shi'a who maintained that the Alawids were worthy of the caliphate. Such Shi'ites were the leader Qays Ibn Sa'd, Sa'eed Ibn Qays, 'Adi Ibn Hatam al-Taa'i, Hijr Ibn 'Adi, Rashid al-Hajjri, Habeeb Ibn Muzahir, and the like from among the followers of Imam 'Ali ('a). However, they were few in number just as Allah, the Exalted, has said: "And they are few." Accordingly, they were unable to save the Army from the dangers that surrounded it. If they had been many in the Army, Imam 'Ali, the Commander of the Faithful, would not have been forced to accept the arbitration, and al-Hasan would not have resorted to the peacemaking.

Boredom Of War

The Kufans were tired of war, "and the tired has no opinion." In addition to this psychological phenomenon for which they were famous, there are two reasons that brought about and doubled the boredom. They are as follows:

The Successive Battles

Among the reasons that brought about tiredness and boredom to the souls of the Iraqi army are the successive battles. That is be-

cause the state used to send the Army to make conquest and to defend it. The Battles of Siffin and al-Nahrawan increased the weakness of the nerves of its members and the collapse of their strength. During these two battles many people were killed to the extent that they hated battle and preferred tranquility and peace.

The Despair of Booties

The Iraqi Army won nothing of the weapon and property during the Battles of al-Jamal (the Camel), Siffin, and al-Nahrawan. That is because Imam ‘Ali, the Commander of the Faithful, did not regard the people who fought against him at these battles as unbelievers and did not divide their belongings among the Muslims. Rather he ordered them to be returned to their owners after the end of Basra Battle (the Battle of the Camel)10. The Army came to know that Imam al-Hasan would not change his father’s conduct and program. So they had no confidence in the property and the booty if they fought against Mu’awiya. Accordingly, they declared rebellion, showed mutiny and boredom of war.

Most surely that the Iraqi Army hated war and preferred peace to it, and this did not result from Maskan events; rather it resulted from raising copies of the Qur’an (at the Battle of Siffin) and from the Battle of al-Nahrawan. All the units of the Army inclined to peace. In the first part of the book we have mentioned some examples of the treacherous aggressions which Mu’awiya’s troops made through the Iraqi borders. We have also mentioned some examples of their invading the Iraqi cities, their terrifying and killing the innocent people, while they (the Iraqis) were too weak and laggard to resist them. The religious sentiments did not move them nor did human feelings shake them to repel the oppression and abasement. Imam ‘Ali (‘a) commanded them to perform jihad, but they did not obey him. He invited them to support him, but they did not respond to him. This attitude left in his soul bitter sorrow and permanent sadness. Accordingly, in many of his speeches, the Imam has disparaged and dispraised them. He (‘a) has said: “I am tired of admonishing you. Are you satisfied with

this worldly life in place of the next life? Or disgrace in place of dignity? When I summon you to fight against your enemy, your eyes revolve as though you are in the clutches of death and in the senselessness of the last moments…."

Imam 'Ali goes on rebuking and admonishing them. He shows his displeasure with their weakness and their turning away from war, saying: "Neither you are a support for me to lean upon…. By Allah, most surely, I think that if battle rages and death hovers around you, you will cut away from the son of Abi Talib like the severing of head from the trunk…."

In another speech he ('a) describes their turning away from the jihad in the way of Allah, his terrible ordeal and tribulation in respect of them, saying: "I called them secretly as well as openly, again and again. Some of them unwillingly came; some of them affected illness; and some of them tarried and deserted. And I ask Allah to give me a quick relief from them! By Allah, were it not for my ambition for martyrdom during meeting my enemy (in battle), I would like that I would not remain with these people for one day and never meet with them!"11

In another speech he ('a) says: "By Allah, deceived is one whom you have deceived while, by Allah, he who is successful with you receives only useless arrows. You are like broken arrows thrown over the enemy. By Allah, I am now in the position that I neither confirm your views nor hope for your support, nor challenge the enemy through you. What is the matter with you? What is your ailment? What is your cure?"12

Nahj al-Balagha contains a large group of Imam 'Ali's speeches in which he has expressed his displeasure with his Army and their turning away from supporting him. He has said that they filled his heart with pus, loaded his bosom with rage, and caused him griefs one after the other. They remained tired of war and hated jihad throughout the days of Imam 'Ali, the Commander of the Faithful. When Imam al-Hasan ('a) became a caliph, they showed that in the worst manner. When he asked them about Mu'awiya's

summons to peacemaking, they said at the top of their voices: "The remainder! The remainder!"

This indicates that they were tired of war, they hated jihad, and would never been with Imam al-Hasan if he had opened a door to battle against Mu'awiya.

Missing The Aware Figures

Among the reasons for dividing the Iraqi Army is that it lost the aware forces from among the Muslim great figures who believed in the right of the Prophet's Household, peace be on them, and regarded their excellence. All the military units respect them, for they were good Muslims, show extreme courage (at battles), played an important role in organizing the military movements, and guided the army to serve the Islamic objectives. Examples of them are 'Ammar Ibn Yasir, a great companion (of the Prophet), Hashim al-Mirqal, an inspired leader, Thabit Ibn Qays, the one of two testimonies, and the like from among those who had precedence in Islam and faith.

Most of them were killed at the Battle of Siffin. Historians have counted the number of those who had taken part in the Battle of Badr, and it was sixty-three men (from among those who fought with Imam 'Ali in). There is another group of the pious, good companions who died martyrs at the battles made by those ambitious and devious from Islam against Imam 'Ali. Missing them left a large gap in the Iraqi Army, that lost the leading personalities and was afflicted with the hypocrites and the Kharijites who were like a woodworm boring in its entity. If Imam al-Hasan's Army had had the like of those pious, the Imam would not make peace with his opponent.

The Summons To Peacemaking

Another reason for undermining the determinations and putting out the fire of the revolt in the souls of the Army is Mu'awiya's summons to peacemaking and sparing blood. For this summons was very agreeable. That is because the simple-minded regarded it as good. However the overwhelming majority had not come to know Mu'awiya's intentions and the evil he had schemed against them. So his summons to peacemaking deceived them just as the raising of copies of the Qur'an had deceived them. Besides, their leaders betrayed Imam al-Hasan and joined Mu'awiya's camp.

Anyway the majority of the Army hailed the summons to peacemaking and preferred peace to war. As for Imam al-Hasan, he was unable to force them to fight against Mu'awiya and to resist him.

Ubaydillah's Treason

The desertion of Ubaydillah Ibn al-Abbas is regarded as among the factors that divided and undermined the Army. Through his treason he deadly stabbed the Iraqi army, opened a door to treason and perfidy, and paved the way for people to join Mu'awiya. The men of he weak souls found a wide room to desert their Imam. They used Ubaydillah's treason as means for that, for he was the Imam's cousin and the closet of the people to him in kinship. In the past it was said:

If the closer (in kinship) to whose party you belong deserts you, then there is no wonder when those far desert you!

Ubaydillah's treason created in the Imam's soul strong sadness and a bitter sorrow. That is because he paid no attention to the religion, the revenge, the tribal links, the close relationships with Allah's Apostle, and with his commander-in-chief. Nor did he pay attention to the pledge of allegiance he had made before Allah, for he was the first to summon the people to pledge allegiance to al-

Hasan in Kufa Mosque. Nor did he pay attention to the fear of the people's speech and the vengeance of history.

The Treason Of Rabee'a

Among the reasons for the collapse of the Army, the division of their bases, and their feebleness in resistance was the treason of (the tribe of) Rabee'a, who were like a strong armor to the Imam. That was when Khalid Ibn Mu'ammar, a brilliant leader among Rabee'a, joined Mu'awiya and said to him: "I will pledge allegiance to you on behalf of Rabee'a." He paid homage to him on their behalf. The poet said in respect of him when he addressed Mu'awiya, saying:

O Mu'awiya, honor Khalid Ibn Mu'ammar, for, most surely, were it not for Khalid, you would not be appointed as a commander!

When al-Hasan heard of that, his became very angry. He headed for the Iraqis and addressed them, saying: "O People of Iraq, it was you who forced my father to fight (against Mu'awiya) and (to accept) the arbitration. Then you disobeyed him. I have heard that the men of honor from among you have come to Mu'awiya and paid homage to him. Therefore sufficient unto me is that which (has issued) from you! Do not deceive me in respect of my religion and my soul!"

Uthman Ibn Shurhabeel, the chief of the the tribe of Tamim, secretly pledged allegiance to Mu'awiya. Accordingly, the treason spread over the military units13.

Mu'awiya's Bribes

For money the protections of men are bought, homelands are sold, and thoughts are suppressed. A mouth waters for money! Indeed Mu'awiya deliberately spent money on the prominent persons, the noble, and the leaders. That is because he had come to know

that he had no means to overcome the event except through spending money. Accordingly, the people betrayed Imam al-Hasan and slipped away in the night and in the daylight to join Mu'awiya's camp. They paid no attention to shame, disgrace, and Allah's punishment. Their treason led to the disorders of the army, division, and the declaration of rebellion and mutiny.

Most surely, the overwhelming majority of the Army had no noble objective; rather they wished for their profits and ambitions. One of them stated that at one of the battles, saying: "Whoever gives us a dirham, we will fight on his behalf!"

A poet dispraised a person who was killed at those battles. The poet said to his children:

Your father met his death not for the sake of Allah but for the sake of the dirhams.14

If the members of an army fight for material motives, they are not loyal to their defense, their mutiny is very possible, and their danger against their government is more than an external danger.

The then Iraqis were corrupt and greedy to get money from Mu'awiya. For example, after Imam al-Hasan had received a wound, he went to al-Mada'in for cure. There he stopped at the house of Sa'd Ibn Mas'ud al-Thaqafi15, who was appointed as a governor over al-Mada'in by Imam 'Ali ('a) and by Imam al-Hasan ('a). Then his (Sa'd) young nephew called al-Mukhtar came to him and said:

-O uncle, do you have (an objective) in riches and honor? -What is that? -Shackle al-Hasan and seek security from Mu'awiya through him.

-Allah's curse be on you! Do I shackle the son of the daughter of the messenger of Allah? How a bad man you are!16

The treason included al-Mukhtar, if this narration was true, and the majority of the army who were with Imam al-Hasan, and they competed with each other for the worldly ambitions. That was not only during the time of Imam al-Hasan, peace be on him. It was also during the time of Imam ‘Ali (‘a). Imam Zayn al-‘Abidin (‘a) has said: “Mu’awiya fought ‘Ali through his gold!”[17] Most surely Mu’awiya came to know the point of weakness in Imam al-Hasan’s army, so he showered it with bribes to the extent that it responded to him and abandoned the Prophet’s family and his trust among his community.

The False Rumors

Among the reasons for the division of the army are the false rumors which Mu’awiya’s hirelings spread in al-Mada’in. They rumored that Qays Ibn Sa‘d was killed. They also rumored that he made peace with Mu’awiya. The members of the Army believed these rumors, so they suffered from troubles and discords. The most dangerous of these rumors in tribulation and greatest of them in destruction was that which was spread by the delegation sent by Mu’awiya to Imam al-Hasan. When the members of the delegation left Imam al-Hasan, they rumored that he responded to peacemaking. When the members of the Army heard of that, they rushed like waves. They plundered Imam al-Hasan’s property and aggressed against him. If the leaders and the prominent figures had had a little bit of humanity and dignity, they would have protected the Imam and driven the mobs away from him till the affair would be clear to them. However they remained in their camps. They neither protected nor helped him.

With this topic we will end our speech about the factors that led to the division and destruction of the Army. Of course, military forces are the core of a state and the source of its protection. If such shocks and dangers strike them, can the commander-in-chief achieve his objectives or open a door to war against the enemy forces?

The Enemy's Forces

The second factor that urged Imam al-Hasan to make peace (with Mu'awiya) was that his opponent had military forces and the like against whom the Imam was unable to fight, nor was he able to resist. With these forces Mu'awiya had fought against Imam 'Ali, the Commander of the Faithful, before and forced Imam al-Hasan to make peace with him. We will give a brief outline on some of them as follows:

The Obedience Of The Army

Mu'awiya planted the love for him in the hearts of his Army. He dominated their feelings and sentiments. It was because he knew their inclinations and trends. So he complied with them to the extent that they loved him, and he loved them. They obeyed him and their opinion of him was fully developed because of his propaganda and his cheating through that he was the proof after the Caliphs, and that the Prophet, may Allah bless him and his family, had no lawful inheritor other than the Umayyads. The historians have narrated: "When Abu al-Abbas al-Saffah[18] conquered Sham, a group of leaders and prominent persons came to him. They swore by Allah that they had come to know that the Prophet had neither kinship nor household to inherit him except the Umayyads. They knew that when the Abbasids undertook the caliphate." Concerning that, Ibrahim Ibn al-Muhajir al-Bajali[19] says:

O people, listen to me so that I tell you something wonderful (and) has exceeded all wonderful things. I wonder at 'Abd Shams; they have opened to the people doors to lying. They have inherited Ahmad (Muhammad) in what they have claimed excluding Abbas Ibn 'Abd al-Muttalib. They have told lies. By Allah, as far as we know that none obtains the inheritance except those near.[20]

The reason behind that were the narrations that the mercenary narrators fabricated and rumored among the people of Damascus. They told the people there that Mu'awiya was the inheritor of the Prophet and the nearest of the people to him. They ascribed to him and to the cursed tree of his family good qualities and noble descriptions, to the extent that they placed him in the first class from among the good reformers to whom obedience was one of the religious duties. The people of Sham believed in other things as to Mu'awiya and the Umayyads. Professor Fan Floten says: "The great majority thought that the Umayyad party was that of the religion and the regime." He added:

"In the viewpoint of the Umayyad party Mu'awiya was the vicegerent of Allah just as his son Yazid was the Imam of the Muslims, 'Abd al-Malik was the Imam of Islam and one entrusted by Allah."[21] The people of Sham loved and obeyed Mu'awiya to the extent that he made them walk on all the ways far and contrary to the religion, while they did not know that. Through them he could achieve all what he wanted. Because of their increasingly obedience to Mu'awiya, Imam 'Ali, the Commander of the Faithful, had wished that Mu'awiya would have given him one of his companions and taken ten of the Iraqis who were famous for riot and mutiny.

Simplicity And Naiveté

The bad time helped Mu'awiya dominate the Army that was a model of simplicity and naiveté, for the great majority of it did not know which anecdote was the longest. History has mentioned many examples of their stupidity indicating their inactivity and lacking insight. The historians have mentioned that a man from Kufa came to Damascus on the back of a camel. That was when they went away from Siffin. A man from Damascus clung to him and said to him: "This is my she-camel! You took it from me at Siffin!" A quarrel took place between them. So they brought their case before Mu'awiya. The man from Damascus brought fifty men

to bear witness that the she-camel belonged to him. Accordingly, Mu'awiya decided against the Kufan and commanded him to hand over the camel to the Syrian man immediately. So the Iraqi man turned to Mu'awiya and showed his astonishment at this judgement, saying: "May Allah set you right! It is a he-camel, and not a she-camel!"

"The decision is over!" exclaimed Mu'awiya.

When the people went away, Mu'awiya ordered the Iraqi to be brought before him. When he was before him, he asked him about the value of the he-camel. The Iraqi told Mu'awiya about its value, and Mu'awiya gave a double of its price to him. He was kind to him and said: "Say to 'Ali that I will meet him (in battle) with one thousand men who do not distinguish the she-camel from the he-camel!"22

Most surely the overwhelming majority did not distinguish between a she-camel and a he-camel. Without doubt they did not distinguish truth from falsehood. They did not carefully consider the differences among the sensible things. They were mobs and rabbles. The clearest proof of their inattentiveness was the story of 'Ammar Ibn Yasir, the great companion of the Prophet. When he obtained martyrdom, the Syrians differed over him because of the tradition of the Prophet, may Allah bless him and his family: "Most surely the oppressive group will kill Ibn Sumayya (i.e. 'Ammar Ibn Yasir)." When Amr Ibn al-'Aas saw that they differed, he said to them: "Most surely, he who brought him (Ammar) out has killed him!" So they believed his speech and returned to the obedience to Mu'awiya. Of course when a state has such an inattentive, obedient army, it will reach its purposes and achieve its objectives.

Mu'awiya made the people of Sham inattentive, ignorant, and wretched. He made them sink under the yoke of the Umayyad enslavement. He placed between them and the people an iron curtain. He did not allow the others to communicate with them nor did he allow them to communicate with the others lest they

should come to know the truth and know Mu'awiya's falsehood and his usurping the caliphate from its actual people. The politicians after Mu'awiya followed this policy. They deliberately made them lead a life of ignorance. They did not allow awareness to be spread among them.

The historians have narrated that Ayas disputed with an old man from among the people of Sham, and their case was brought before the judge. The judge said to him: "Do you not feel shame of that you disputed with an old man, while you are a young man?" "The truth is greater than him," replied Ayas. So the judge rebuked him and commanded him to keep silent. As a result Ayas said to him: "Who will utter my proof?" So the Judge went to 'Abd al-Malik and told him about Ayas's case. 'Abd al-Malik said to the judge: "Grant his need and bring him out of Sham lest he should spoil the people against us!"[23]

The historians have mentioned many examples of such cases showing the Umayyad policy aiming at deadening awareness and spreading ignorance.

The Unanimous Agreement

In the previous researches we have mentioned that the Iraqis were afflicted with disagreement and division. That is because the members of the parties spared no effort to shake the entity of the Hashimite government and to destroy its throne. But all the classes in Sham were not afflicted with such parties, nor were they stricken by the opinions hostile to the standing government. Peace, harmony, and tranquility prevailed over Damascus and all its districts. In the Army and the kingdom the Kharijites had neither place nor summoners to them or to other than them from among those who worked to overthrow the government. This unanimous agreement was the reason for Mu'awiya's power, his wide range and influence.

The Huge Army

Mu'awiya spent all his spiritual and material efforts to set right his Army and to reinforce it. For example, when Sham was afflicted with the Romans' danger, Mu'awiya hurried to conclude a timely truce with their Emperor and to give him important properties. He did not open a door to war against him lest the nerves of his Army should be weak. Besides he did not employ his Army during the conquests and the battles. He did not employ it at any battle except that of Siffin, so the Army kept its activity and strength.

In addition to his Army residing with him in Damascus, Mu'awiya wrote to his governors and his leaders in all the countries when he decided to war against Imam al-Hasan. He asked them for help and to be fully ready for fighting against the Prophet's grandson (Imam al-Hasan). Shortly after that, huge military forces joined him. So he added them to those of Sham and set off towards Iraq along with a huge Army full in number, good in appearance, abundant in strength, and obedient to his commands. Accordingly, Imam al-Hasan understood that he had no ability to meet him (in battle) and to fight against him with his weak Army among which treason and perfidy spread.

His Entourage

In addition to the military forces Mu'awiya enjoined, he had other forces with effective influence on reinforcing his front, directing him, and managing his affairs. That was when the experienced and the politicians joined him because they craved after his property and his world. An example of these persons was al-Mughira Ibn Shu'ba about whose trick and cunning it has been said: "If al-Mughira was in a city with eight gates and none could pass through them except through trick and deception, he would pass through all its gates!" And it was said concerning his great cun-

ning: “When an affair happened to al-Mughira, he found an outlet to it. When two affairs became vague to him, he showed an opinion of one of them.”

Yet another example of such people is Amr Ibn al-‘Aas who was a castle of cunning and falsehood. In respect of describing him it was said: “I have never seen (a man) greater than Amr Ibn al-‘Aas in overcoming the men when they came together and in spending!” He was on top of those who raised the flag of the revolt against ‘Uthman Ibn ‘Affan, for the latter removed him from his office. He moved against him in spites of the people and urged those far and near to fight against him. In this respect he said: “By Allah, when I met a shepherd, I provoked him against ‘Uthman! Besides (I provoked against him) the heads and the prominent persons!”When he heard of the murder of ‘Uthman, he said: “I am Abu Abdullah.When I move an ulcer, I make it bleed!” He had deceived the Iraqi Army through raising copies of the Qur’an. He divided the Army into parts and made it different in desires.

Mu’awiya attracted these cunning people, who mixed poison with honey, clothed falsehood with the garment of truth, did not refrain from sin, and detested things for their evil tendencies. They had no objective except putting an end to the progeny of the Prophet, may Allah bless him and his family, and those associated with them from among the righteous Muslims. That was because they wanted to put an end to Islam and to go too far in practicing dissoluteness wherever they wished. As for Imam al-Hasan (‘a) he took the decisive attitude that thinkers took. He protected the progeny of Allah’s Apostle (S) and spared the blood of the believers from among his followers. He thought that the sacrifice at that time would never give general interests to the Muslims, for the Umayyads would give to it various kinds of distortion and misguidance through which it would lose its morale and originality.

Enormous Properties

Mu'awiya had immense wealth in Sham prepared throughout his governing it. He did not spend it on the interests of the Muslims; rather he bought by it the consciences and the religions to clear the way for him to win the supreme authority and to control the Muslims.

Mu'awiya sent cruel tax collectors to take taxes from the Muslim peoples in the countries he had occupied, and they unjustly took the Muslims' properties to the extent that they went too far in exhausting them and forcing them to pay taxes. He also imposed on them taxes Islam had not legislated such as al-Nawruz24 gifts. So his treasuries were full of properties, and he freely spent them on fighting Imam al-Hasan, the Prophet's darling grandson, and overcoming him. As for the Prophet's grandson (al-Hasan), he came to know that Mu'awiya, Hind's son, became powerful. He thought that he would not be able to fight against him, that he would win no victory over him, and that the attitude required peacemaking, not war and fighting. He was sure that war would bring about to the community bad complications whose dangers none knew except Allah.

The Assassination Of Imam 'Ali

Among the factors that urged Imam al-Hasan to make peace with Mu'awiya is the murder of his father through which he was terrified. This left in his soul permanent sadness and strong sorrow, because Imam 'Ali was killed not for money he had taken nor for a sunna he had changed nor for a right with which he had singled himself out excluding them. Rather throughout his reign he led a life of the poor and the weak. In the meantime he spared no effort to make the community lead a life full of boons and blessings. He did his best to establish justice, deaden tyranny, support the oppressed, and to relieve the weak and the deprived. However the people denied this shining justice and deliberately assassinated him at the time when he was before Allah.

They paid no attention to his sacredness and to that of Allah's Apostle (S). They committed this abominable crime, so Imam al-Hasan ('a) thought that it was difficult for him to set them right or to return them to the way of the truth and rightness. He turned away from undertaking the authority over them and refrained from meeting with them. He wished that he had not known them just as his father had wished before. He ('a) has mentioned this attitude, saying: "Your assassinating my father has made me refrain from you!"

Indeed the murder of Imam 'Ali, the Commander of the Faithful, and the pioneer of the social justice, was among the most important reasons that made Imam al-Hasan refrain from those ignorant people who made troubles, had desires, and deviated from the straight path!

Sparing Of Blood

Among the reasons for the peacemaking is that Imam al-Hasan's urgently wanted to spare and not to shed the Muslims' blood. If he had opened a door to war against Mu'awiya, he would have sacrificed his followers and his household; and through that the torch of faith would have been put out and Islam would have been uprooted. He ('a) has mentioned that in his answer to the reasons of his making peace (with Mu'awiya). He has said: "Most surely I was afraid that the Muslims would be uprooted from the surface of the earth. So I wanted someone to announce the religion!"

He ('a) answered those from among his followers who harbored malice against him because of the peacemaking, saying: "Through my making peace with Mu'awiya I wanted (nothing) except keeping murder away from you."25 In the speech he made in al-Mada'in, he expressed his great taking care of sparing the Muslims' blood. In it he has mentioned: "O people, most surely the affair over which I and Mu'awiya have differed is a right (of mine). I

am going to leave the right to set right the community's affair and to spare its blood!"[26] An example of his taking care of that is that he advised his brother al-Husayn when the inevitable moment of death came to him, saying: "I swear by Allah that you should not shed even a bit of blood in carrying out my command."

Certainly the most lovable thing to Imam al-Hasan ('a) was keeping the Muslims' blood, spreading security and peace among them. He spared no effort to achieve that.

Mu'awiya's Favour

Imam al-Hasan ('a) came to know that if he had fought against Mu'awiya, then the Iraqi rogues would have handed him over to Mu'awiya as a prisoner of war. Most likely Mu'awiya would not kill him, rather he would release him and recorded for him a laudable deed and favour against all the Hashimites, that he might remove from him the shame due to the fact that he (Mu'awiya) and his father (Abu Sufyan) were prisoners of war. As for al-Hasan ('a) he has mentioned that, saying: "If I fought against Mu'awiya, they would seize me by the neck and peacefully hand me over to him. By Allah, if I made peace with him while I was powerful, it would be better for me than that when he would kill me and I was a captive, or he would be kind to me, and it would be shame on the Hashimites for ever. Mu'awiya and his children would remind the living and the dead from among us of it."

This reason was too remarkable, for the Imam wanted his opponent not to gain any favour or laudable deed through him.

Events Of Al-Mada'in

Among the reasons that prompted Imam al-Hasan to make peace with Mu'awiya is the severe events that he faced in al-Mada'in.

We have mentioned that in detail. Yet it is important for us to summarize them as follows:

1. the treason of the leaders and prominent persons and their communication with Mu'awiya, 2. Accusing him of unbelief, 3. Assassinating him, and 4. Plundering his belongings.

These are some factors that moved Imam al-Hasan to make peace with Mu'awiya. As far as we know that they required him to make peace and not to open a door to war against Mu'awiya.

The Prophetic Traditions

The Prophet, may Allah bless him and his family, predicted the events that would happen after him. He saw them in reality, not in pictures and forms. He saw that disasters would spread over his community, troubles and misfortunes would befall it. He saw that his community would reach the lowest level of deterioration and backwardness, and that saving them from the bitter condition would be through the hands of his elder grandson, Imam al-Hasan, peace be on him. So he has said his immortal statement: "Most surely, this (grand) son of mine is a master. Perhaps through him Allah will make peace between two great groups of the Muslims."[27]

This tradition was impressed in Imam al-Hasan's inner self from his early childhood. It appeared before him during that terrible attitude. Most surely he (al-Hasan) was sure of his grandfather's tradition just as he was sure of the Qur'an. His grandfather said to him so. It was as if his holy voice sounded in his ear. He said to his pure mother. He said on his pulpit. He said among his companions and said on many occasions: "Most surely, this (grand) son of mine is a master. Perhaps through him Allah will make peace between two groups of the Muslims."

This memory reacted strongly in his soul. In al-Mada'in he remembered what his grandfather, may Allah bless him and his

family, suffered. That was when he saw two groups of the Muslims fighting against each other:

The first group included his followers (Shi'a) from among the good, righteous Muslims who understood the true objectives of Islam.

The second group was composed of the naïve, the simple-minded, and those who deviated from Islam. Although they were rebels and they revolted against the Imam of their time, they claimed that they were Muslims. If the war had broken out between them, it would have destroyed many of them, and through that the entity of Islam would have been weak and its forces would have been collapsed. Then who, from the Muslims, would stand against the enemy who was watching the events to attack them. I (the author) wonder who would take care of Islam and protect the Muslims other than the Prophet's grandson and his inheritor. Accordingly, Imam al-Hasan preferred peace to war regardless of the hardships. Shams al-Deen al-Siqqli, died 565 A. H., maintained that the reason which moved al-Hasan to abdicate the caliphate was the tradition of the Prophet (S) concerning that28.

Narrators have claimed that the Prophet, may Allah bless him and his family, talked to his companions about the period of the Islamic caliphate, saying to them: "Most surely the caliphate after me will continue for thirty years, and then it will be monarchy." They noticed that al-Hasan made peace with Mu'awiya when the thirty years was over, as they said29.

Al-Hasan carefully considered the tradition of his grandfather ('a) and came to know that there was no escape from that Mu'awiya would undertake the authority. Besides, his father had told him about that as Imam al-Hasan ('a) himself narrated: "One day my father said to me: 'O Hasan, how will you behave if the Umayyads undertake this authority? Their ruler will be wide-necked and big-bellied. He eats but he will not be satisfied. He will control the west and east. The people will follow him. His kingdom will last long. He will legislate heresies and misguidance. He will deaden

the truth and the Sunna of Allah's Apostle, may Allah bless him and his family. He will divide the property among the people of his and withhold it from those who are worthy of it. The believers will be abased in his kingdom, and the sinners will be powerful during his supreme authority. He will make his supporters succeed one another in respect of the property. He will regard Allah's servants as slaves. During his reign the truth will be effaced, and falsehood will appear. He will kill those who oppose him for the truth."30

Most surely the Prophet and his guardian Imam 'Ali looked through the veil of the unseen and knew the ordeals and the tribulation with which the community were afflicted. That is because the members of the community turned away from supporting the truth and fighting against falsehood. For this reason, the freed prisoners of war and their children undertook the authority over them, treated them unjustly, possessed alone the wealth of Allah, and regarded people as salves.

As for Mu'awiya, he came to know that the authority would reach him during the time of Imam 'Ali. That was when he made a premise through which he asked him about to whom the authority would pass. He sent to him some of his companions to Kufa to rumor that Mu'awiya had died. Imam 'Ali, the Commander of the Faithful, heard of that; and the people repeatedly talked about that rumor. So he ('a) Said: "You have announced the death of Mu'awiya very much! By Allah, he has not died! He will not die until he will possess that which is under my feet!"31

When Mu'awiya heard of that, he believed it. For he had come to know that Imam 'Ali was the Gate of the City of the Prophet's knowledge, and the Store of his secrets, that his speech did not remain behind the reality and did not miss the truth.

Anyway the Muslims gave Imam al-Hasan ('a) the name of the great reformer because of his making peace with Mu'awiya. It is worth mentioning that his grandfather the Apostle had given him this name before.

Infallibility

Some great religious scholars have mentioned the peacemaking of Imam al-Hasan, peace be on him. They have justified it through infallibility saying that the infallible Imam did not make any mistake and did nothing except that which brought about good and righteousness to the community. Perhaps the points we have mentioned have indicated the meaning of this speech and explained that it is good. That is because of the conditions that surrounded the Imam and forced him to make peace with Mu'awiya. Now we will mention some of those who have maintained this viewpoint. They are:

1. Al-Shareef Al-Murtadha

Al-Shareef al-Murtadha Alam al-Huda, may Allah have mercy on him, has said: "It has been established that he (al-Hasan) is infallible and strengthened with manifest proofs and strong signs32. Therefore, there is no escape form submission to his deeds though they have something whose meaning is not known in detail or has a surface from which people keep away."33

2. Sayyid Ibn Tawus

In his will to his son, the genius of Islam, the great Sayyid Ibn Tawus34, may Allah rest him in peace, has justified Imam al-Hasan's peacemaking trough infallibility and some of the reasons we have mentioned. He, may Allah have mercy on him, said to his son: "It is not strange that the people criticized your grandfather for his making peace with Mu'awiya while he did that according to the command of his grandfather. His grandfather (Muhammad) had made peace with the unbelievers, and his excuse in respect of that was the clearest of all excuses. When his brother al-Husayn rose to support the Iraqis, to respond to their request, and to leave making peace with Yazid, they were either a killer or a deserter. It

is worth mentioning that we have not known that they became angry during the days of Yazid for that horrible murder. Nor did they revolt against him nor did they remove him from his authority; whereas they became angry for Abdullah Ibn al-Zubayr and helped him with his misguidance. So they were exposed out of this large contradictory attitude; their bad choice made the misfortune appear. Therefore is it regarded as unlikely the deviation of these people from the straight path while they reached this ill, ugly condition?"[35]

Sayyid Ibn Tawus, may Allah have mercy on him, has justified Imam al-Hasan's peacemaking with (firstly) infallibility from mistakes. He compared his peacemaking with the peacemaking of his grandfather the Prophet (S) with the polytheists in the Peace Treaty of al-Hudaybiya. There is no doubt about the peacemaking of the Apostle and none can criticize it due to the existence of the interest. And so is that of al-Hasan with his opponent, for it was surrounded by the inclusive interest of Muslims in general. Secondly, he justified it with the tribulation and ordeal the Imam suffered from those devious people who paid no attention to virtue and did not understand any of the spiritual values.

Therefore, it was they who forced Imam al-Hasan to make peace. Sayyid ibn Tawus has offered reasons for the bad manners of those people and their going too far in practicing evil deeds. That was when they followed Yazid (son of Mu'awiya), who drank wine, and practiced dissoluteness openly. They also supported him and took part with him in the most horrible crime history has ever recorded, which was the murder of the master of the youths of the Garden, al-Husayn, peace be on him. They showed neither sorrow nor sadness at this crime. They did not revolt against Yazid nor did they remove him from his office. In the previous researches we have mentioned the reasons for these lowly manners of the Iraqi masses.

Showing The Umayyad Reality

Before he took the reins of government, Mu'awiya was apparently committed to the Islamic teachings. He affected taking care of the Muslims' affairs. However, that was, without doubt, hypocrisy and a plot. He walked slowly to hunt the game as they say. He concealed unbelief and hypocrisy. He harbored evil and enmity against the Muslims. So through his making peace with him, Imam al-Hasan ('a) wanted to show his reality and to show the people his defects and plot. He wanted to make those whom he deceived know that he was the most hostile to Islam. As a result he left the field and handed over the authority to him. However, suddenly the Khousrow of the Arabs, as they say, showed his hellish policy through opposing Allah's Book, and the Sunna of His Apostle, may Allah bless him and his family. He violated the Islamic teachings, destroyed the abilities of Islam, and ruined the knowledgeable forces. He showered them with various kinds of painful torture. He executed and severely punished whomever he wished. He forced the Muslims to disown the family of their Prophet, to curse them openly and to disparage them on the pulpits. Through that the hidden things of his soul appeared. The Muslims came to know this tyrant and what he schemed against them. If the peacemaking had had no benefit except showing that, it would have been sufficient, just as Imam Kashif al-'Ghita', may Allah have mercy on him, has said in his introduction to the book.

After Mu'awiya had taken the reins of government, he carried a destructive axe and began destroying all the Islamic foundations attempting to extinguish the light of Islam, to fold its standard, to efface and uproot it, and to return the pre-Islamic life. Before we deal with some of his offences and bad manners through which he had blackened the face of history, we have to mention what have been reported from his parents from among malice and enmity against Islam. We also have to mention what have been narrated from the Prophet, may Allah bless him and his family, from among the traditions on disparaging and dispraising Mu'awiya. That is because we want to understand whether he was worthy of being entrusted with the authority, being imposed as a ruler over the Muslims, and of acting freely in respect of whatever he

pleased without any reckon and supervision. We mention that to readers as follows:

Abu Sufyan And Hind

As for Abu Sufyan, he was the bitterest enemy to the Prophet (S). It was he who led the allies, helped the Jews, and supported all the forces hostile to Islam. His malice toward the Prophet (S) doubled when some of his family and seventy valiant Qurayshi polytheists were killed at the Battle of Badr. So his sinful soul was full of sadness at them. He went on fighting against the Apostle (S), and moved against him the spites. But Allah repelled his plot. That was when he gave victory to His Apostle, strengthened His religion, abased Abu Sufyan and his party. Accordingly, the Prophet (S), conquered Mecca and entered it successfully and victoriously. He destroyed and smashed the idols. As for Abu Sufyan, he reluctantly embraced Islam. He was low and defeated. Shame and disgrace followed him. Though he became a Muslim, he maintained his pre-Islamic beliefs. Islam changed nothing of his natures and manners. His house was a place of treason; and he was a cave of hypocrisy[36].

When the Muslims suffered the loss of the Prophet (S) and when Abu Bakr usurped the caliphate, Abu Sufyan went to Imam ‘Ali (‘a). Abu Sufyan asked Imam ‘Ali (‘a) to revolt and to fight against Abu Bakr, that he might return the caliphate to him. He had no faith in the right of Imam ‘Ali (‘a); rather he through that wanted to find a gap through which he wanted to destroy and ruin Islam. However his wicked intentions were clear to the Imam, and he turned away from and rebuked him. After that Abu Sufyan kept to the corners of inactivity. The Muslims looked at him with the looking of suspicion and doubt about his faith. When ‘Uthman became a caliph and brought nigh the Umayyads and entrusted them with the Muslims’ affairs, Abu Sufyan appeared, his star went high, he showed his spites and enmity toward the Prophet. One day he stood by the grave of Hamza, the master of the mar-

tyrs, peace be on him. He looked at it through his hollow eyes. Then he moved his lips, saying: "O Abu Immarah, most surely, the affair for which we met in duel yesterday is in the hands of our boys; they are playing with it!"

Then he kicked the holy grave with his leg and went tranquilly and delighted. All these things happened before the very eyes of 'Uthman but he neither blamed nor punished him. So we belong to Allah and to him we will return!

This is the reality of Abu Sufyan in his unbelief and his malice toward Islam. As for his wife Hind, she was not less than her husband in cruelty. She was more malicious than him toward Allah's Apostle, may Allah bless him and his family. She moved the polytheists to fight against him. When the Battle of Badr was over and her polytheist family and relatives were killed, she did not show mourning and sadness at them37. That is because she wanted through that to provoke Quraysh to avenge their blood. The Qurayshi women came to her and said: "Why do you not lament for your father, bother, uncle, and your household?"

She angrily answered them, saying: "If I lament (for them), Muhammad and his companions will heard of that; they will gloat over us and the womenfolk of the Banu al-Khazrajj! No, by Allah, (I will not lament for them) until I take vengeance on Muhammad and His companions! It is forbidden for me to oil my head until we invade Muhammad! By Allah, if I came to know that sadness went away from my heart, I would weep! But nothing drives it away until I see with my own eye that my vengeance on those who killed my beloved ones is taken!"

Hind went on her condition. She did not show sadness. She did not approach Abu Sufyan's bed and did not oil her hair until the Battle of Uhd happened38. She took vengeance on Hamza, the master of the martyrs. She maimed him and did to him that ugly deed. Then she showed delight and rejoicing. Then she composed poetry, saying:

I satisfied myself (for revenge) at (the Battle) of Uhd. That was when I split open his stomach (and cut off) his liver! That removed from me what I had found from among the agony of the followed intense sadness! The war overtopped you with a shower of hailstones! We came to you with the coming of a lion!

When Allah's Apostle, may Allah bless him and his family, saw what Hind did to his uncle, he became angry and burnt with grief. Then he said: "No attitude made me angry as this one did!" He also said: "I have never been stricken by anything like by Hamza!"[39]

When the day of the conquest came and the Muslims entered Mecca, Abu Sufyan walked through the streets and lanes. He unwillingly called out: "Whoever lays down his weapon is safe! Whoever enters his house is safe! And whoever enters Abu Sufyan's house is safe!" When Hind heard that from him, she scratched her face and unwillingly shouted: "Kill the wicked, dirty one! How ugly the head (chief) of the people is!"

Then she turned to the masses and provoked them. She enthusiastically said:

"Why did you not fight for your own city and defend yourselves?"

Through that she tried to move the anger of the people and to kindle the fire of the revolt among her people. However Allah repelled her plot and frustrated her effort. That was when Allah gave a victory to Islam and its men. These are Mu'awiya's parents. According to the hereditary rule, I (the author) definitely think that what was settled in their souls from among malice, hatred, and hostility to Islam and Allah's Apostle (S), passed to Mu'awiya. Besides, Allah's Apostle met all the Umayyads with disdain and disrespect because of what he had met from them of tiredness and pain. He ordered them to be exiled from Yathrib (Medina) such as al-Hakam, his son Marwan, Sa'eed Ibn al-'Aas, and Waleed. He ordered the Muslims to avoid them and to call

them the accursed tree. These things that Mu'awiya saw brought about in his soul malice against the Prophet (S) and his House-hold.

The Prophetic Traditions About Mu'awiya

Many authentic traditions have been narrated from the Prophet in respect of dispraising and disdaining Mu'awiya. Some traditions are as follows:

1. The Prophet, may Allah bless him and his family, said: "A man will come out of this mountain pass. He will be mustered (in a manner) other than (that) of my community." So Mu'awiya came out.40

2. Allah's Apostle (S) saw Abu Sufyan riding a donkey, his son Mu'awiya leading the donkey, and his son Yazid driving it. He said: "May Allah curse the leader, the rider, and the driver."41

3. Al-Barra' Ibn 'Aazib narrated: "Abu Sufyan came forward and Mu'awiya was with him, so Allah's Apostle, may Allah bless him and his family, said: 'O Allah, take al-Uqay'is!'" Al-Barra' asked his father about al-Uqay'is, and he answered: "He is Mu'awiya."42

4. A woman came to the Prophet (S) and consulted him in respect of marrying Mu'awiya. He prohibited her and said to her: "He (Mu'awiya) is low."43

5. Abu Barzah al-Aslami44 has narrated: "We were with Allah's Apostle, may Allah bless him and his family. We heard singing. A man rose and listened to it. That had been before the wine was prohibited. The man came to us and told us that Mu'awiya and Amr Ibn al-'Aas answered each other through this verse of poetry:

'…his bones appeared, turned the war away from him, that he may be killed and buried.

"When Allah's Apostle heard of that, he raised his hands to supplicate, saying: 'O Allah, throw them into sedotion! O Allah, drive them away to the fire with violence!"45 He said to Mu'awiya: "You will take, O Mu'awiya, the heresy as sunna (law) and the ugly as good!"46

Allah's Apostle (S) looked through the unseen and came to know that Mu'awiya would undertake the affairs of the government. Accordingly, he warned the Muslims and ordered them to fight against him. He said to them: "When you see Mu'awiya make a speech from on my pulpit, then behead him!"47

When al-Hasan ('a) narrated this tradition, he became displeased and said: "They did not do nor did they succeed!"48

In this manner during the lifetime of the Prophet (S), Mu'awiya was humiliated,, low, and abased. Shame and disgrace followed him. The Prophet (S) cursed him. The Muslims disdained and disparaged him. When 'Umar became caliph, he turned away from what had been reported from the Prophet, may Allah bless him and his family, in respect of Mu'awiya. He brought him nigh to him. He promoted him after lowliness and humiliation. He appointed him as a governor over Sham. He gave him wide authorities, entrusted to him the affair of judgeship, prayer, collecting taxes, and the like from among the affairs that required trustworthiness and justice. He loved and directed him so much that he reckoned his governors and looked into their acts every year except Mu'awiya.

He did not reckon him nor did he watch him. It was said to 'Umar that Mu'awiya deviated from the straight path, wasted the wealth, and wore silk garments, but he paid no attention to that; rather he gave him the garment of pomp and glory, saying: "That (Mu'awiya) is the Khousrow of the Arabs!" When he distorted the rules of the Consultative Committee to remove the Household of

the Prophet (S) from the government and to participate the Umayyads in the rule, he praised Mu'awiya and inspired into him the spirit of ambition. He was then at the last days of his life. He said to the members of the Consultative Committee: "If you envy each other, tarry one another, be hostile to each other, and hate one another, Mu'awiya will overcome you for this (authority). At that time he (Mu'awiya) was the governor of Sham."[49]

'Umar's governors were many. Why did he praise Mu'awiya and exclude them? How was it possible for him to threaten the members of the Consultative Committee through his power while they had high positions near the Prophet (S) who died while he was pleased with them, as it was? If he had fear for them from Mu'awiya, then why did he reserve him in the government? Most surely these affairs make one ask questions and find them strange!

Anyway, 'Umar preferred Mu'awiya to others, and Mu'awiya was the most beloved to 'Umar. An example of his preferring him and showing love toward him was what Muslim Ibn Jundub narrated on the authority of Aslam, 'Umar's retainer, who said: "We went to Mu'awiya. He was the most tender-skinned and the most handsome. He performed the Hajj with 'Umar. 'Umar looked at him and admired him. He put his finger on his back and raised it as he raised it from the shoelace. Then he said: 'Bravo! Bravo! Therefore, we are the best of the people if the good in the world and the hereafter is gathered for us!'"[50] In this manner 'Umar loved Mu'awiya.

When 'Uthman became a caliph, he increased the area of Mu'awiya's authority and reinforced his influence. We have explained that in the first part of the book. Accordingly, Mu'awiya did in Sham as if he wanted the domain and the supreme authority. When the Muslims killed 'Uthman for his unwanted, heavy doings, Mu'awiya used his (Uthman) murder as means to achieve his purposes and objectives. So he rebelled against Imam 'Ali ('a) claiming that he was satisfied with the murder of 'Uthman and gave a refuge to those who killed him. Misfortunes and ordeals

with which Islam was afflicted followed that, and through which the unity of the Muslims was divided. So the sorrowful events brought about his victory, deserting Imam ‘Ali and his son Imam al-Hasan.

When Mu’awiya became a caliph after the peacemaking, he spared no effort to give life to the beliefs of those who lived before Islam, to put and end to the word of ‘Islam’, to destroy the Islamic foundations, and to abolish the Islamic texts. These deeds clearly issued from him when the affairs went well with him, and when he alone possessed the kingdom. He feared none and paid attention to none in respect of showing his intentions, his trend, and his enmity toward Islam and the Muslims. Thus through making peace with him, Imam al-Hasan made clear his reality and removed from him that thin cover he used in the name of Islam. We will mention to readers a brief account of Mu’awiya’s deeds.

His Hostility To The Prophet

Mu’awiya harbored strong malice toward the Prophet and his progeny. He spared no effort to put an end to ‘Islam’ and to efface it. He mentioned that through his talk with al-Mughira Ibn Shu‘ba. That was when his (al-Mughira) son narrated on his authority, saying: “My father, al-Mughira, and I visited Mu’awiya. My father went to him frequently and talked with him. Then he came and told me about Mu’awiya and his reason, and admired what he saw from him. One night he came and did not have dinner. He was very grieved. I waited for him for an hour and I thought that (he was grieved) for something happened to us or to our work. So I asked him:

-“Why do I see you grieved this night? -“O My little son, I have come from the most wicked of all people. -“And what is that? -“I was alone with Mu’awiya and said to him: ‘You have attained your wishes, O Commander of the Faithful. Therefore, if you show justice and spread good. You have become an old man. So

take care of your brothers from among the Banu (the tribe of) Hashim and their relatives. By Allah, today, they have nothing of which you are afraid. And he said to me: 'How far! How far! The brother of Taym (Abu Bakr) ruled and acted justly. He did what he did. But when he perished, his name perished except that a sayer says: 'Abu Bakr!' Then the brother of 'Adi ('Umar) ruled. He strove and undertook (the office of the caliphate) for ten years. But when he perished, his name perished except that a sayer says: 'Umar!' Then our brother Uthman ruled. He ruled as a man. None was like him in lineage. He did what he did, and (the people) did what they did to him. But when he perished, his name perished. What had been done toward him is mentioned. As for the brother of the Banu Hashim (Prophet Muhammad), he is mentioned five times a day (in the azan when it is said 'I bear witness that Muhammad is the messenger of Allah). So all deeds after this (azan), may your mother lose you, will be completely buried!'"[51]

This speech clearly indicates Mu'awiya's unbelief, atheism, and strong malice toward the Prophet. He became displeased when he heard the Prophet's name mentioned five times a day during the azan. If he had found a way to remove that, he would have done it. An example of his strong hatred toward the Prophet's progeny is that he did not call down blessing upon the Prophet for forty Fridays. That was during the period of his reign. He was asked about that, and he answered: "Nothing prevents me from mentioning him (the Prophet) except that some men turn up their noses (at me)!"[52]

The historians have said: "He (Mu'awiya) heard the caller of azan say: 'I bear witness that Muhammad is the messenger of Allah'. He said: 'How great, O son of Abdullah! You have a high determination! You are not satisfied with anything except that you are compared to the Name of the Lord of the world!'"[53]

Abolishing The Prescribed Penalties

Mu'awiya paid no attention to the Islamic prescribed punishments and to administering them. That was when he pardoned those on whom the prescribed punishments had be to administered. Some thieves were brought before him. He ordered their hands to be cut off. Then he ordered a thief to be pardoned. The thief reciuted some verses of poetry that invaded Mu'awiya's heart, and he said to him: "What shall I do to you? We have cut off the hands of your companions!"

The thief's mother replied him: "O Commander of the Faithful, place it among your sins of which you will repent!"

Accordingly, Mu'awiya ordered the thief to be released. So this was the first punishment to be abolished in Islam.

Regarding Usury As Lawful

Islam has strongly prohibited usury and regarded it as among offences and major sins. It has cursed the one who gives usury, the taker, the mediator, and the witness. However Mu'awiya paid no attention to what Islam had prohibited. It has been reported on the authority of Atta' Ibn Yasar that Mu'awiya sold a gold container for more than its weight. Abu al-Darda'[54] said to him: "I have heard that Allah's Apostle, may Allah bless him and his family, had prohibited that except tit for tat!"

Mu'awiya opposed him and showed him that he paid no attention to the things made prohibited and forbidden by Allah's Apostle, saying: "I can see no harm in doing such a thing!"

As for Abu al-Darda', he became displeased with Mu'awiya's imprudence. He became angry and sorrowful. He said to him: "Who excuses me from Mu'awiya? I tell him about Allah's Apostle, may Allah bless him and his family, but he tells me about his own viewpoint! May Allah do not make you live in the land where you are!"

Then he left Sham and went to the capital of the Prophet (Medina). He was excited and angry. He resigned his office55.

The Azan In The Eid Prayer

The Islamic Law has decided that the azan and the Iqama should be performed before the daily obligatory prayers. As for the azan and Iqama before the recommended prayers such as the superfluous or before the obligatory prayers such as those of the two eids or those of the signs (aayaat), they should be left according to the Islamic Law. In this respect Allah's Apostle (S) has said: "There is neither azan nor Iqama in the two Eids Prayer56"57 The Caliphs after Allah's Apostle followed this sunna58. However Mu'awiya did not pay attention to that. He innovated the azan and Iqamabefore the Eid Prayer59. In this manner he opposed Allah's Apostle and turned away from what had been narrated from him. So he was innovator in his legislation.

The Sermon Before The Eid Prayer

The Islamic Sunna required the Imam to deliver a sermon after the 'Id prayer. That is because the Prophet (S) performed the Eid ul-Fitr Prayer, and then he delivered the sermon before his companions. The Prophet's deed is a sunna just as his word. It is obligatory to follow it. The Caliphs after him did as he had done60. However, Mu'awiya paid no attention to that. That was when he delivered the sermon before the Eid Prayer; then the Umayyads followed his deed61. In this manner he abandoned the Prophet's Sunna.

Imposing Zakat On Gifts

Islam has imposed zakat on certain incomes that the religious jurists have mentioned. Zakat is not obligatory on other things.

However Mu'awiya turned away from that. He imposed zakat on gifts while it was not legislated in this concern according to the unanimous agreement of the jurists. Mu'awiya did that because either he was ignorant of the religious precept or he deliberately did that to oppose the Sunna. The latter is more appropriate for his line of conduct62.

Perfuming Himself

It is incumbent on him who has entered the state of ritual consecration to refrain from perfuming himself as long as he is in this state. When he has finished his ihram63, it is permissible to him to perfume himself. However Mu'awiya opposed that and perfumed himself during the ihram64. He was either obstinate to Islam or ignorant of its teachings and duties.

Using Silver And Gold Wares

It is religiously forbidden to use silver and gold containers. Yet Mu'awiya intentionally opposed that. He used them for his eating and drinking. When the tradition of Allah's Apostle, may Allah bless him and his family, in respect of making that forbidden was recited to him, he said: "I see no harm in that."65

Wearing Silk Garments

Islam has made it forbidden for men to wear silk garments except during war. Nevertheless Mu'awiya turned away from that. He intentionally wore them66. He paid no attention to what Islam prohibited and forbade.

Seizing The People's Properties As Lawful

Islam has made it forbidden to take the people's properties unjustly. But Mu'awiya did not conform to that. He took the properties of people without any recompense67.

Buying The Religions

No vice in trade market is worse than buying the consciences of people and their religions. That shows the evil intention of the seller and the buyer. As for Mu'awiya, he was skillful in this trade. He openly did it without fear or caution. Narrators have mentioned that al-Ahnaf Ibn Qays, Jariya Ibn Qudama, al-John Ibn Qatada, and al-Hattat Ibn Yazid came to Mu'awiya. Mu'awiya gave one hundred thousand (dirhams) to each of them whereas he gave seventy thousand (dirhams) to al-Hattat. On their way home they mentioned their gifts. So al-Hattat angrily came back to Mu'awiya. Mu'awiya turned to him and asked him: "What has made you return?"

"You have exposed me among the Banu Tamim," replied al-Hattat, "as for my lineage, it is correct. Am I not an old man? Am I not obeyed by my tribe?"

"Yes," answered Mu'awiya.

"Then why have you excluded me from my people," retorted al-Hattat, "You have given to those against you more than those with you?" He meant al-Ahnaf and Jariya who were with Imam 'Ali at the Battle of al-Jamal (the camel), while he did not fight for him. Mu'awiya said to him without any shame: "I have bought the people's religion (for money) and entrusted you with your religion!"

"Buy my religion from me!" retorted al-Hattat. So Mu'awiya ordered a gift to be given to him68.

His Dissoluteness And Impudence

Prostitution and impudence spread over the Islamic capital during the time of the Umayyads. That was when the poets celebrated in love poems and courted the women. Mu'awiya was the first to open a door to prostitution. They have narrated that Abdurrahman Ibn Hassaan Ibn Thabit[69] celebrated in love poems with Mu'awiya's daughter. Yazid (Mu'awiya's son) heard of that and became angry. He came in to his father and sorrowfully said to him:

-O father, kill Abdurrahman Ibn Hassan! -Why? -He has wooed my sister! -What did he say? -He said: "My night has lengthened and I have become aggrieved. I have become tired of residing at Jayrun!" Mu'awiya sneeringly replied to him: -O my little son, his long night and his sadness do not concern us. May Allah send him far!

Yazid turned to his father and said to him:

-He said: "For this reason I have emigrated to Sham to the extent that my family had thought with much thinking!" -O my son, his family's thinking does not concern us. -He said: "She is bright. She is like a pearl distinguished from hidden jewels!" -He is right, O my son, she is so! -He said: "If you trace back her lineage, you will not find her below the high rank of the noble traits!" -He is right, O my son. -He said: "Then I put my arm around her waist (and went with her) to the green dome! She was walking on marbles fashioned in shape!" -And not all of this, O my son!

Yazid went on mentioning what Abdurrahman had said in respect of courting his sister, while Mu'awiya defended him. He showed Abdurrahman as innocent and did not deserve punishment. The celebration of Abdurrahman in love poem spread; and Mu'awiya's daughter was exposed. Some people went to Mu'awiya and criticized him for this impudence toward his daughter, saying: "Punish him!" But Mu'awiya refused to respond to them. He said to them: "No, but I will treat him in a way other than that." It happened that Abdurrahman visited

Mu'awiya, and he received him with the best reception and made him sit on his chair. He turned to him and said:

-My other daughter is admonishing you! -For what? -For that you have praised her sister and left her! -She has the right to admonish me; it is an act of noble deed to mention her!

Accordingly, Abdurrahman began wooing Mu'awiya's other daughter. When people came to know that, they said: "Certainly we thought that Hassaan courted Mu'awiya's daughter for a certain thing, but suddenly we have come to know that he follows Mu'awiya's opinion and command!"70

This example indicates that Mu'awiya was dissolute and had bad manners. Through that he opened a door to corruption and enabled the dissolute to interfere with the Muslims' daughters, to the extent that they extremely rushed upon pleasure during Mu'awiya's reign and the reign of the other Umayyads.

Yet another example on that was that Abu Dahbal al-Jahmi71 wooed Mu'awiya's daughter, but the latter gently treated the former. He linked and gave him72. The Umayyads followed this plan. They tried to change the world into a theatre of fun and dissolute. They made the people love debauchery and prostitution. They drove them to misguidance, falsehood, and corruption.

Another example of Mu'awiya's dissoluteness is that he bought a beautiful, white slave girl. His retainer Khudayjj made the slave girl come in to him naked. Mu'awiya had a bar in his hand. He indicated with the bar to her enjoyment (lit. her private part). Then he said: "This is the enjoyment if I had an enjoyment!"73

Then he ordered her to be given to his son Yazid. Then he changed his mind and ordered her to be given to Abdullah Ibn Mas'ada al-Fazari74. He said to him: "Take this Roman salve girl and whiten your children!"75

The historians have mentioned many examples of Mu'awiya's dissoluteness and recklessness which indicate that he was void of all human values.

Fabricating Traditions

In His Holy Book, Allah, the most High, has said:

"Only they forge the lie who do not believe in Allah's communications, and these are the liars" (Qur'an, 16:105).

Mu'awiya brought nigh those who forged lie against Allah and His Apostle, and did not believe in Allah and the afterlife. He brought them nigh to him and gave them enormous properties. He commanded them to fabricate traditions and ascribed them to Allah's Apostle, may Allah bless him and his family. In these traditions he commanded them to mention his excellences, as well as of the Umayyads and the companions. In the meantime he commanded them to degrade the dignity of the pure family of the Prophet and to disparage them, especially as it concerns their master Imam 'Ali, the Commander of the Faithful, peace be on him. He wrote a note concerning that to all his governors. In his note he has mentioned: "Search for those who are 'Uthman's followers who narrate his excellence and talk about his laudable deeds. Give generously to them and ennoble them. Write to me about what they narrate concerning him. Mention to me their names, their fathers', and what they are."

The governors yielded to Mu'awiya's command. They brought nigh the mercenary narrators and lauded them. They gave them a lot of money. They wrote down what the narrators fabricated in respect of 'Uthman's excellence and sent it to Mu'awiya. When the people came to know that the government encouraged the fabricators, welcomed them heartily, and gave them a lot of money, others hurried to fabricate traditions and took compensation from the responsible authorities. They narrated many traditions about

Mu'awiya's excellence. Examples of their fabricated traditions were that the Prophet said: "O Allah, teach him (Mu'awiya) the Book and reckoning, protect him from the chastisement, and cause him to enter the Garden!" Al-Tirmidhi has narrated that the Prophet said to Mu'awiya: "O Allah, make him a guide and rightly-guided!"

Al-Harith Ibn Usama has narrated that the Prophet, may Allah bless him and his family, said: "Abu Bakr is the gentlest of my community and the most merciful of them." Then he mentioned the laudable deeds of the four Caliphs and of a group of other companions. Then he, may Allah bless him and his family, mentioned Mu'awiya saying: "And Mu'awiya Ibn Abi Sufyan is the most clement of my community and the most generous of them!"[76]

They narrated that the Prophet (S) praised the excellence of his companions, and then he said concerning Mu'awiya: "And Mu'awiya, the generous!"[77]

Al-Maqdisi has narrated that he was in Wasit Mosque and suddenly he saw a man surrounded by the people. He approached the man and heard him reporting traditions on the authority of the Prophet, may Allah bless him and his family, who said: "On the Day of Judgment Allah will bring Mu'awiya close to him, make him sit beside Him, and cover him with His hand. Then he will drive him away like a bride." So al-Maqdisi asked him: "For what?" The man said: "For fighting against 'Ali!" So al-Maqdisi answered him: "You have told a lie, O you who are straying!" The man said: "Take this Rafidite!" So the people pushed each other to punish him, but a person who recognized him saved him from them.[78]

Al-Maqdisi also narrated that he was liable to killing when he criticized the person for his saying that "Mu'awiya was a sent prophet!"[79]

One of them narrated: "I have seen Allah's Apostle, may Allah bless him and his family, (sitting) with Abu Bakr, 'Umar, 'Uthman, 'Ali, and Mu'awiya. Then a man came and 'Umar said: 'O Allah's Apostle, this (man) disparages us.' It was as if that Allah's Apostle, may Allah bless him and his family, rebuked him (the man). So he (the man) said: 'O Allah's Apostle, I do not disparage them but (I disparage) this (Mu'awiya).' The Prophet (S) said: 'Woe unto you! Is he (Mu'awiya) not among my companions?' He said that three times.

Then Allah's Apostle, may Allah bless him and his family, took a sword and gave the sword to Mu'awiya and said to him strike him with it. Mu'awiya struck him with it. I went home and suddenly came to know that the man suffered from the stroke of the night and he died. The man was called Rasheed al-Kindi."80

The naïve and simple-minded sided with Mu'awiya and went too far in respecting him because of these fabricated traditions and false rumors. The historians have mentioned that Abdurrahman al-Nisa'i entered Damascus and asked about Mu'awiya and what was narrated about his excellence. They have said that he said: "Is Mu'awiya not satisfied that he brings out a head for a head that he may be preferred?!" In another narration Abdurrahman said: "I have not come to know that Mu'awiya has an excellence except that (may Allah do not satisfy his stomach!)." So the people revolted against Abdurrahman and walked on him. Accordingly, he was carried to al-Ramlah, and he died because of that81. The people of Sham went too far in their fanaticism that they killed Muhammad Ibn Maslama al-Ansari when he refused to take part in Mu'awiya's battles82.

Through these traditions issued by the Committees of Fabrication, Mu'awiya wanted to give himself a garment of sacredness and faith, that the community might grant him confidence and yield to him because of the thought. However he failed in that, for the Muslims had doubt about him and his Islam. That is because he belonged to the cursed tree in the Qur'an; his family fought

against the Prophet, may Allah bless him and his family, and led the troops to battle against him. Besides he committed great incidents such as his fighting against the Prophet's guardian, may Allah bless him and his family, and the Gate of the city of his knowledge (Imam 'Ali). He killed many good people, pursued the righteous, and created innovations in Islam. Moreover he committed other major sins and offences through which he had blackened the face of history. Of course these rumors and lies could not efface from him the shame and disgrace.

Anyway the traditions the swindlers fabricated about Mu'awiya's and 'Uthman Ibn 'Affan's excellence were many. Mu'awiya feared that he would miss his purpose, his affair would be exposed, and he would not reach his own objective, which was rebellion against the pure family (of the Prophet), so he wrote a note to his governors. In the note he commanded them that the fabricators had to refrain from (fabricating traditions about him) and had to fabricate traditions on the excellence of the two Sheikhs (Abu Bakr and 'Umar), for it was among the nearest ways and one of the most important means to fight against the progeny of the Prophet, may Allah bless him and his family, and to degrade their importance. This is the text of what he wrote. "Most surely the traditions about me have become many and spread all over the countries and districts. If this letter of mine comes to you, then summon them (the fabricators) to narrate (traditions) about Abu Bakr and 'Umar.

That is because their excellence and precedence are more lovable and delightful to me and more refuting to the proof of this house (the Prophet's Family) and more intense to them than 'Uthman's laudable deeds and his excellence." The judges and the commanders recited his letter to the people. Accordingly, the fabricators hurried to fabricate traditions about the laudable deeds of Abu Bakr and 'Umar. Then Mu'awiya ordered the traditions to be written down and to send copies of them to all the leaders and the governors to read them to the people from the pulpits and in the mosques. He also commanded them to send them to the teachers to adopt them as programs in their lessons and to force the chil-

dren to memorize them. The local governments took great care of that. They forced children and the rest of classes to memorize those fabricated traditions to the extent that children, women, and servants memorized them83. Imam al-Baqir (‘a) mentioned and criticized the traditions during his talk with Aban. The latter asked the former: “May Allah set you right, mention to me some of that?”

The Imam (‘a) said: [They have narrated:]

“Most surely the two masters of the middle-aged of the Garden are Abu Bakr and ‘Umar.”84

“Most surely the angels talk with ‘Umar.”

“The angel teaches ‘Umar.”

“Most surely tranquility utters on ‘Umar’s tongue.”

“Most surely the angels are ashamed of ‘Uthman.”85

Then Imam al-Baqir went on mentioning the fabricated traditions to the extent that he mentioned more than a hundred traditions the people regarded as true86.

Then he (‘a) said: “All of them are untrue and false!”87

The traditionist Ibn ‘Arafa, better known as Naftawayh88, says: “Most surely most fabricated traditions about the excellence of the companions (of the Prophet) were innovated during the days of the Umayyads to seek nearness to them, for they thought that they would subdue the Hashimites.”89

Mu’awiya was not satisfied with the many traditions fabricated about the laudable deeds of the two Sheikhs (Abu Bakr and ‘Umar); rather he encouraged the fabricators to innovate traditions against the members of the House (Ahl al-Bayt), peace be on them. He spent a lot of money on them for that. He gave Samra Ibn Jundub, a criminal person, four hundred thousand (dirhams)

provided that he should address the people of Sham and tell them that the following Holy Verses were revealed in connection with (Imam) ‘Ali. The verses are:

“And among the men is he whose speech about the life of this world causes you to wander, and calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries ” (Qur’an, 2:204).

“And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making” (Qur’an, 2:205).

Samra narrated that to them90 and took money from the Muslims’ Public Treasury while Islam has made it incumbent on the ruler to spend the money in it on the Muslims’ interests. However Mu’awiya, son of Hind, spent it on fighting and plotting against Islam, and defaming the Muslim great figures who defended Allah’s Apostle, may Allah bless him and his family, during all the attitudes and battles, and forced Mu’awiya and his father to embrace Islam.

Anyhow the men of ambitions and the devious from Islam hurried to fabricate traditions to degrade the Prophet’s Household, that they might obtain money and wide wealth. Ibn al-‘Aas narrated to the people of Sham that the Prophet, may Allah bless him and his family, said in respect of Abu Talib’s family: “Most surely Abu Talib’s family are not my friends; rather my friends are Allah and the good believers.”91

In this manner the fabrication committees innovated such traditions against the Household of the Prophet, whom Allah had kept away uncleanness from and thoroughly purified. Through that, they attempted to put out Allah’s Light, to turn the Muslims away from their real leaders whom the Prophet, may Allah bless him and his family, mentioned and appointed as successors after him over his community.

Imam al-Baqir (‘a) talked about those false traditions saying: “They narrate ugly things about (Imam) ‘Ali, al-Hasan, and al-Husayn. Allah knows that they have narrated falsehood, lying, and untruth.”92

Ibn Abi al-Hadid has said: “And our Sheikh Abu Ja‘far al-Iskafi has mentioned that Mu’awiya appointed a group of the companions and a group of the second generation (successors)) to narrate ugly traditions about (Imam) ‘Ali (‘a) requiring defaming and renouncing him. He gave them money for that, and they innovated that which pleased him.

Some of them are Abu Hurayra, Amr Ibn al-‘Aas, and al-Mughira Ibn Shu‘ba. Among the second generation was ‘Urwa Ibn al-Zubayr.”93

Certainly these measures Mu’awiya took against the members of the the Ahl Al-Bayt (‘a) have spread division among Muslims and opened a door to lying against Allah and His Apostle. The good companions (of the Prophet) turned away from such traditions and did not listen to those who narrated them. The narrators have reported: “Bashir al-‘Adawi94 came to Abdullah Ibn Abbas and narrated to him: ‘Allah’s Apostle, may Allah bless him and his family, has said.’ However Ibn Abbas did not permit him nor did he look at him. He made little of and disdained him. So Bashir hurried to ask: ‘Why do you not listen to my tradition? I am relating to you from Allah’s Apostle, while you do not listen!’

“So Ibn Abbas rebuked him saying: ‘When we heard a man saying that Allah’s Apostle says, we looked at him and listened to him. But when the people rode the disobedient and the obedient (she-camel), we take nothing from them except that which we have known.”95

Most surely the people rode the disobedient and obedient she-camel, as Ibn Abbas stated, and followed all ways that opposed the religion. They did not refrain from lying against Allah nor did they abstain from sin in connection with fabricating traditions and

ascribing them to Allah's Apostle, may Allah bless him and his family. Therefore, it is important for us to study the traditions carefully.

The greatest ordeal with which the Muslims were severely afflicted was that the traditions fabricated by the Fabrication Committees reached the trustworthy people and the memorizers (of the Qur'an), and they wrote them down in their books. Without doubt if they had come to know their reality, they would have abandoned them, disowned them, and would have not narrated them. Al-Mada'ini has mentioned that in his speech about the fabricators during the time of Mu'awiya. We will mention the text of his speech in respect of that. He has said: "Many fabricated traditions appeared and slander spread. The jurists, judges, and the governors followed that. The greatest of the people in that were the hypocrites from among the reciters (of the Qur'an) and those deemed weak who showed humbleness and worship. They innovated traditions, that they might seek nearness to their rulers, come near to their assemblies, to get through them money, country estates, and houses, to the extent that the traditions passed to the hands of the religious people who did not regard lying and slander as lawful. They accepted the traditions and narrated them. They thought that the traditions were true. If they had come to know that they were untrue, they would have not narrated them nor would have they followed them."[96]

The books are full of such traditions and are filled with the Israeli fables (Isra'iliyat)[97] and Abu Hurayra's traditions. Without doubt these traditions damaged Islam, distorted its tolerant law, spoiled the Islamic beliefs, divided the Muslims and turned them into followers and parties.

Without doubt if the Caliphs had written down the traditions of the Prophet, may Allah bless him and his family, they would have protected the community from difference and turned them away from the troubles and misfortunes. But they did not do that. Abu Bakr collected some traditions, and then he burnt them[98]. After

him ‘Umar came and consulted the companions (of the Prophet) about writing down the traditions, and they all advised him to do that. He thought of the affair for a period of time but he gave up. He said to them: “Most surely I mentioned to you the writing down of the traditions, as you have come to know. Then I suddenly remembered that some people from among the people of the Book (Christians and Jews) before you wrote books along with Allah’s Book. They took care of them and left Allah’s Book. Most surely, by Allah, I will never mix Allah’s Book with anything.”[99]

The proof does not help this justification. That is because the tradition of the Prophet, may Allah bless him and his family, does not deviate from Allah’s Book nor does it oppose it at all. Besides, writing down the traditions does not bring about abandoning the Holy Qur’an nor does it require turning away from it. Most likely they refused to write them down because most of the traditions concerned the excellence of the pure family (of the Prophet), made it obligatory to show love for them and to resort to them in all affairs. It was impossible to divide the traditions; that is to say that the Sunna had to be written and the traditions in respect of the rights of the members of the House (Ahl al-Bayt) had to be left. Of course, writing them opposes usurping their rights, their unanimous agreement on wronging them and removing them from their ranks in which Allah had placed them. They harbored great malice against them to the extent that when they felt that the Prophet wanted to entrust them with the authority and to write a document on that, they refused to do that while the Prophet (S) was in his last hours. They said to him: “Sufficient unto us is Allah’s Book!”

It was reported from them that they said: “The Prophethood and the caliphate should not come together in one house!” After this how was it possible for them to write down the traditions of the Prophet (S) concerning his Household?

Anyway the greatest disaster with which the Muslims were afflicted was the fabricated traditions Mu’awiya undertook for they

brought about division and disagreements to the Muslims. Without doubt they were among the greatest sins of Mu'awiya, son of Hind!

Ascribing Ziyad To His (Mu'awiya) Father

Allah's Apostle (S) has said: "The child belongs to bed; and the prostitute is to be stoned."

Certainly Mu'awiya turned away from the speech of Allah's Apostle (S) without fear and care. He openly opposed his speech and refused his decision to strengthen his domain and establish his authority. As a result, he added Ziyad Ibn Abeeh (the illegitimate) to himself (considered him as his brother from his father Abu Sufyan) according to the procedures before Islam.

Allah, the Most High, says:

"Is it then the judgement of [the times of] ignorance that they desire? And who is better than Allah to judge for a people who are sure?" (Qur'an, 5:50).

Certainly Mu'awiya wanted the time of those who lived before Islam and enlivened their laws. That was when he added Ziyad Ibn Abeeh to himself, while Ziyad was the son of a prostitute. For surely Sumayya, Ziyad's mother was among the women of flags (openly prostitute) in al-Ta'if. She gave tax to al-Harith Ibn Kildah100 from her prostitution. She went to the place where the prostitutes went outside al-Hadar, in a district called Harat al-Baghayaa (the district of the prostitutes)101. This was Ziyad's mother in dirtiness and dissoluteness. As for Mu'awiya, he did not feel shame in joining this illegitimate to him.

The historians have mentioned the reasons of joining Ziyad, saying: "Imam 'Ali ('a) had appointed Ziyad (as a governor) over a

district of Persia and chose him for himself. When the Imam (‘a) was martyred, Ziyad went on practicing his work. Mu’awiya was afraid of his side, came to know of the difficulty of his district, and feared his inclination to al-Hasan Ibn ‘Ali (‘a) so he wrote him this letter:

‘From the Commander of the Faithful Mu’awiya Ibn Abi Sufyan, to Ziyad Ibn ‘Ubayd. Now then, surely you are a salve; you have been ungrateful for the blessing and you called for the vengeance. Most certainly gratefulness is more appropriate for you than ungratefulness; surely the tree takes root and branches from its origin. You are motherless; rather you have no father. You have perished and destroyed (others). You have though that you can come out of my grip, and that my authority does not reaches you. How far! Not all the possessors of mind are correct in opinion, nor all the possessors of opinion are loyal in their advice. Yesterday you were a slave; and today you are the commander of a plan none like you has ever ascended, O son of Sumayya! When this letter of mine comes to you, then urge the people to obey and to pledge allegiance to me. Respond (to me) quickly! For surely if you did, you would spare your blood and set right yourself; otherwise I would kidnap you with the weakest feather and obtain you with the easiest effort! I have taken an oath that I will bring you among flutes and make you walk bare-footed from the land of Persia to Sham. I would show you in the marketplace, sell you as a salve, return you to where you were and bring you out of it! With Greetings.”

In his letter Mu’awiya has ascribed Ziyad to ‘Ubayd and acknowledged his slavery. He said that if he had captured him, he would have sold him in the marketplaces of Damascus and returned him to his origin. When this letter reached Ziyad, he became angry. He ordered the people to gather. He made speech before them. He praised and lauded Allah. Then he said: “ (Mu’awiya)-the son of the woman who ate (Hamza’s) liver and killed the lion of Allah (Hamza), the one who showed the difference, hid hypocrisy, the head of the allies and who spent his money on putting out Allah’s

Light-has written (a letter) to me. He thundered and lightened from a waterless cloud; shortly the wind will change the cloud into rack. The thing that shows me his weakness is his threat before the power (over me). Is it an act of mercy on me that he warns and excuses (me)? No! But he has followed another way. He has clattered to one who grew up among Tuhama thunderbolts! How shall I fear him and there is between me and him (al-Hasan), the son of the daughter of Allah's Apostle, may Allah bless him and his family. (There is between him and me) the cousin of his uncle with whom there are one hundred thousand (people) from among the Muhajirin and the Ansar. By Allah, if he (al-Hasan) permitted me in respect of him or summoned me to him, I would show him the stars during the daylight and make him snuff mustard water! The speech is before him today; the meeting is tomorrow; and the consultation is after that, Allah willing!"

Ziyad lightened, thundered, threatened, and promised. That is because he had no knowledge of that with which Imam al-Hasan's army was afflicted with. He thought that the members of the army were still in their first condition, that they still had their activity and strength, and that they were one thousand (fighters) from among the Muhajirin and the Ansar. He did not know that they suffered from weakness and troubles that divided them and put an end to their activity. He also did not know that the great figures from among the Muhajirin and the Ansar were destroyed at the Battles of Siffin and al-Nahrawan, and that the army had few people from among those brave heroes. I (the author) swear by Allah that if Imam al-Hasan had summoned Ziyad, he would have betrayed him and would not have responded to him. The proof is that when he came to know about the weakness of the Imam's army, he sided with Mu'awiya and deserted the Imam. How was he not deceived while he was among

the shaky consciences? Then the time showed his wickedness and his bad intention. He became one of the bitterest enemies to Imam 'Ali, the Commander of the Faithful, his children, and his followers (Shi'a). That was after Mu'awiya had added him to himself.

Anyway after his speech, Ziyad wrote a letter to Mu'awiya. This is the text of the letter: "Your letter came to me, O Mu'awiya. I have understood what is there in it. I have come to know that you are like the drowned one covered with waves who catches the weeds and clings to the frogs' legs as a sign of carving after life. The one who is ungrateful for the blessing is he who turns away from Allah and His Apostle, and makes mischief in the land. As for your cursing me, were it not for the clemency that withheld me from you and for that I called foolish, I would move against you disgraces no water would wash. As for your reviling me because of Sumayya, then you are the son of a group (of men)102.

As for your claiming that you can kidnap me with the weakest feather and capture me with the easiest effort, have you ever seen that a lark can terrify a falcon or have you ever heard that a lamb can eat a wolf? Now, carry out your plan and do your best, for I will not stop except at where you dislike, nor will I do my best except about that which displeases you! You will come to know who will yield to his companion! With Greetings."

When Mu'awiya read Ziyad's letter, he became terrified, so he summoned (al-Mughira Ibn Shu'ba), the crafty person of the Arabs. He said to him: "O Mughira, I want to consult you about an affair that concerns me! Therefore, advise me in respect of the affair! Counsel me with the opinion of someone expert! Be for me, and I will be for you! I have singled you out with my own secrets and preferred you to my sons!"

Al-Mughira said to him: "What is that? By Allah, out of my obedience to you, you will find me stronger than the water (running) from a slope and the sword in the hand of a brave hero!"

When al-Mughira yielded and submitted to Mu'awiya, the latter presented his affair, saying: "O Mughira, surely Ziyad has resided in Persia and rattled to us as snakes do. He is a man with a shrewd opinion, a strong determination, and wandering thinking. When he shoots, he hits (his target). I have become afraid of him. I am not safe from him if his companion (Imam 'Ali) was alive. I

fear his inclination to al-Hasan. Therefore, how is the way to him? And what is the stratagem to set right his opinion?"

When the crafty person (al-Mughira) came to know Mu'awiya's affair, he advised him to deceive Ziyad, make him desire, and to write to him a soft letter. His opinion was based on his studying Ziyad's psyche and his knowledge of his trends and inclinations. Al-Mughira said to Mu'awiya: "Surely Ziyad likes honor, fame, and ascending pulpits. If you flattered him and wrote to him a soft letter, he would be lenient to you and have confidence in you. Therefore write (a letter) to him and I will be the messenger."

Mu'awiya responded to al-Mughira's advice. He wrote Ziyad a letter in which he displayed equivocation and deception. This is the text of the letter: "From the Commander of the Faithful, Mu'awiya Ibn Abi Sufyan, to Ziyad Ibn Abi Sufyan. Caprice may throw man into the places of destruction. You are the one who has been set as an example (for others). You have cut off the relations and linked the enemy. Your bad opinion of me and your detestation toward me have urged you to disobey the kinship to me, cut off the relationships with me, turn away from my lineage, and to deprive me (of you). It is as if that you are not my brother, Sakhr Ibn Harb (Abu Sufyan) is not your and my father. There is a great difference between you and me. I avenge the blood of Ibn Abi al-'Aas while you are fighting against me. However, the weak race from women has reached you, and you have become "like that which has left its eggs in the open and covered with its wing the eggs of others." I have seen that I have to sympathize with you and not to punish you because of your bad effort, to link your relations, and to seek a reward in respect of your affair.

O Abu al-Mughira, know that if you waded into the sea for the obedience to the people through striking with the sword until its back is cut off, you would increase nothing except farness from them. That is because the Banu Shams are more detestable to the Banu Hashim than the blade to the ox which has been tied for slaughtering. Therefore, return, may Allah have mercy on you, to

your origin and link your people. Do not be likeal-mosool that flies with the feathers of other than it. Certainly you have become astray (because of losing your) lineage. By my life, nothing has done that to you except obstinacy; therefore, keep it away from you, for you have clearly understood your affair and your proof. If you liked my side and had confidence in me, then there would be an authority for an authority. And if you disliked my side and had no confidence in me, then there would be a good deed which was neither against you nor against me. With Greetings."

Al-Mughira took the deceiving letter which Mu'awiya had written according to al-Mughira's suggestion, and in which there was no ray of truthfulness. He left Damascus for Persia and came to Ziyad. When Ziyad saw him, he welcomed him and brought him nigh to his assembly. The crafty person (al-Mughira) talked with Ziyad through different ways and various styles, to the extent that he invaded his heart and dominated his feelings. So Ziyad responded to what he wanted.

After Ziyad had fallen into the snares of al-Mughira, he left Persia for Damascus. When he arrived in Damascus and was present before Mu'awiya, Mu'awiya welcomed him, brought him nigh, and ordered his sister Juwayriyah, daughter of Abu Sufyan, to invite him. When Ziyad was present before her, she uncovered her hair in his presence and said to him: "You are my brother. Abu Maryam has told me about that." Then Mu'awiya took Ziyad to the mosque and ordered the people to come together, that he might declare before them that Ziyad was his brother. As for Abu Maryam al-Saluli, a vintner, he rose in front of the people and witnessed that Abu Sufyan had fornicated with Sumayya with a witness that disgraced Abu Sufyan and Mu'awiya, and inflicted shame on Ziyad. This is the text of the testimony: "I testify that Abu Sufyan came to us in al-Ta'if (at the time when) I was a vintner during the pre-Islamic period (al-Jahiliya). He said: 'I want a prostitute.' I came to him and said: 'I have found (no prostitute) except al-Harth Ibn Kullidah's slave girl called Sumayya.' He said: 'Bring her to me regardless of her stench and dirt.'" As for Ziyad,

he became excited and interrupted Abu Maryam's testimony saying to him with voice dripping anger: "Slowly Abu Maryam! You have been sent as a witness only! And you have not been sent as an abuser!"

So Abu Maryam said: "If you exempted me, then it would be more lovable to me! I only bear witness as to what I have seen!"

Then he went on explaining his testimony, saying: "By Allah, he took through you her breastplate. Then I closed the door for them. I sat down with astonishment. Shortly after that he came out to me rubbing his forehead, so I asked him: 'What, O Abu Sufyan?' 'I had found none similar to her,' he replied, 'were it not for the flabbiness of her breasts and the stench of her mouth!"

This was Abu Maryam's witness as to Sumayya's dissoluteness. The face of mankind becomes moist because of its horribleness and disgrace. However Mu'awiya did not feel shame because of it. How did Mu'awiya (Hind's son) feel shame of these bad deeds and scandals while he drew his tail on vices and deception, as he said[103], to the extent that vice was one of his elements and among his basics?

Certainly Mu'awiya added Ziyad to him that he might get rid of his hostility and to seek help through him to achieve his objectives and to strengthen his supreme authority.

The Inclusive Displeasure

Mu'awiya's adding Ziyad to himself created an inclusive displeasure in the Muslims' souls, for they came to know that Mu'awiya intentionally opposed the Prophet (S) and abandoned his Sunna. They feared him for their religion. Accordingly, some free people and reformers hurried to declare their displeasure and their denial against him and Ziyad. We will mention some of those who denied and criticized him for his deed. They are as follows:

A. Imam Al-Hasan

Imam al-Hasan (‘a) sent a letter to Ziyad in which he explained the corruption of his adding to Mu’awiya. He explained to him that Islam did not acknowledge that at all. This is the text of the letter: “From al-Hasan Ibn Fatimah to Ziyad Ibn Sumayya. Surely Allah’s Apostle, may Allah bless him and his family, said: ‘The child belongs to the bed (is to be ascribed to the owner of the bed [the husband or the owner of the adulteress] where adultery is committed), and the prostitute is to be stoned.’”[104]

He (‘a) said to Ziyad in the presence of Mu’awiya, Amr Ibn al-‘Aas, and Marwan Ibn al-Hakam: “O Ziyad, what is the relationship between you and Quraysh? I do not know that you have with them a correct origin, a growing branch, constant oldness, or a noble source. Rather your mother was a prostitute whom the Qurayshi men and the dissolute Arabs alternated. When you were born, the Arabs did not come to know of your father. So this (Mu’awiya) claimed that you (were his brother) after the death of his father. You have no pride! Sufficient unto you is Sumayya, and sufficient unto us is Allah’s Apostle, may Allah bless him and his family.”[105]

B. Imam Al-Husayn

When Imam al-Husayn (‘a) came to know that Mu’awiya carried the destructive axe to destroy all the Islamic foundations, he hurried to revolt against him and to send him a letter in which he mentioned to him all his offences and presented in it his adding Ziyad to himself. This is the text of what he wrote in connection with that: “Have you not claimed Ziyad Ibn Sumayya who was born on the bed of ‘Ubayd Thaqif? So you have claimed that he is the son of your father where as Allah’s Apostle, may Allah bless him and his family, said: ‘The child belongs to bed; and the prostitute is to be stoned.’ So you have intentionally left the Sunna of

Allah's Apostle and followed your mean desire without any guidance from Allah."[106]

C. Yunus Ibn Ubayd

Yunus Ibn 'Ubayd was among those who attended this tragedy and witnessed its stages. So he hurried to oppose Mu'awiya and criticize him for it, saying: "O Mu'awiya, Allah's Apostle, may Allah bless him and his family, has decided that 'the child belongs to bed; and the prostitute is to be stoned,' while you have judged that 'the child belongs to the prostitute.' This is an opposition to the Book of Allah, the Most High, and turning away from the Sunna of Allah's Apostle according to Abu Maryam's witness concerning Abu Sufyan's fornication."

So Mu'awiya threatened him with killing, saying: "By Allah, you should stop or I will kill you!"

"In the way of Allah?" asked Yunus.

"Yes," replied Mu'awiya.[107]

D. Abdurrahman Ibn Al-Hakam

Even the Umayyads were not satisfied with this ascription. They criticized Mu'awiya for that. Abdurrahman Ibn al-Hakam with a group of the Umayyads went to Mu'awiya. Abdurrahman said to him: "O Mu'awiya, if you had found (none) except the Negroes, you would regard them as too many against us." He meant the Banu al-'Aas, who were few in number and mean.

So Mu'awiya turned to Marwan and said to him: "Take this dissolute (person) away from us!"

"Yes, by Allah, he is dissolute! I cannot stand him!," retorted Marwan.

Mu'awiya said: "Were it not for my clemency and tolerance, I would come to know that he was unbearable. Did his poetry about me and Ziyad not reach you?"

Marwan said: "What has he said?"

He says:

Oh! Inform Mu'awiya Ibn Harb that the hands have become narrow because of what he commits.

Do you get angry when it is said that your father is chaste and you are satisfied when it is said that your father is a fornicator?

I testify that your blood relationship with Ziyad is like the blood relationship between the elephant and the young of the female donkey.

I witness that Sumayya gave birth to Ziyad while Sakhr did not approach her!

Mu'awiya felt pain when he read this poetry and said: "By Allah, I will not be pleased with him unless he goes to Ziyad, pleases, and apologize to him!"

Mu'awiya became angry with Abdurrahman. So the latter went to Kufa and headed for Ziyad to apologize to him. He asked permission to come in to him, but Ziyad did not permit him. The Qurayshi great figures mediated in respect of his affair, and he permitted him to enter. When he came in to him, he turned away from him. Then he turned to him and asked him:

-Are you the sayer of what you said? -What did I say? -You said that which is not said! -May Allah set right the Commander. Surely he who admonishes has no crime but the pardon is for him who commits a sin. Therefore listen to what I say. -Give me what you have.

Abdurrahman said:

Abu al-Mughira, I have repented to you of what had happened in Sham because of the nonsense of the tongue. I made the Caliph angry in respect of you to the extent that his excessive anger moved him to satirize me. I said to him who abused me about my apologizing to you: Go away! Your affair is other than mine. I have come to know the truth after the misguidance of my opinion and after the error (that issued) from the deviation of the heart.

Ziyad is a branch of Abu Sufyan swinging freshly among the gardens. I see that you are a brother, an uncle, a cousin but I do not know the defect through which you see me. Surely an addition to Harb's family is more lovable to me than my middle finger. Oh! Inform Mu'awiya Ibn Harb, for I have obtained what the hands bring.

Ziyad said: "I can see that you are foolish and a poet with skilful tongue. Your saliva is savory to you whether you are pleased or displeased. However, we have heard your poetry and accepted your apology; therefore tell me about your need!"

-Will you write to the Commander of the Faithful (Mu'awiya) that you are pleased with me? -Yes.

Then he summoned his secretary to write to him a letter about his pardon and pleasure. Abdurrahman took the letter and went to Mu'awiya. When the latter read the poetry lines, he said: "May Allah curse Ziyad! Why has he not paid attention to 'the addition to Harb's family'?"

Then he was pleased with Abdurrahman and returned him to his first state[108].

E. Abu al-Aryan

Abu al-'Aryan was a blind, old man of a sharp tongue. Ziyad passed by him in a procession, and he asked: "What about this noise?"

“It is the procession of Ziyad Ibn Abi Sufyan,” was the answer.

“By Allah, Abu Sufyan left (none) except Yazid, Mu’awiya, ‘Uttba, ‘Anbasa, Hanzalah, and Muhammad,” retorted Abu al-‘Aryan, “ so from where has come Ziyad?”

Adulators conveyed Abu al-‘Aryan’s speech to Ziyad. Some of his special associates advised him to gift him with money that he might withhold his tongue from him. He regarded their viewpoint as correct. Then he ordered two hundred dinars to be given to him. The messenger brought the money to him and said: “O Abu al-‘Aryan, your cousin Ziyad, the emir, has sent you two hundred dinars, that you may spend it.” When Abu al-‘Aryan heard of that, he became very happy. Then he said: “The link of the blood relationship! Yes, by Allah, he is really my cousin!”

On the following day Ziyad’s procession passed by him, and Ziyad greeted him. So Abu al-‘Aryan wept, and it was said to him: “What has made you weep?”

“I felt Abu Sufyan’s voice through that of Ziyad!”

In this manner money moved the dirty consciences in which the thought was not impressed. As for Abu al-‘Aryan, he was void of faith. He changed through this little gift. When Mu’awiya heard of his speech, he wrote to him:

Shortly after the dinars I sent, you have been changed into many colors, O Abu al-Aryan!

Ziyad’s origin was unknown to you but now the one whom you had denied has become known!

How good Ziyad is! If he had given it (the money) sooner, it would have been a sacrifice for him for what he had feared.

When these verses were recited to Abu al-Aryan, he answered:

You have created for us a link through which the people live while you O Ibn Abi Sufyan was about to forget us!

As for Ziyad, his lineage has become correct with me, so I do not seek slander in respect of the truth!

Whoever does good, he obtains it. When he does evil, he gets it wherever it is![109]

F. Abu Bakra

Among those who criticized Mu'awiya for adding Ziyad to himself was Abu Bakra[110], Ziyad's brother. He strongly rebuked his brother. He boycotted him and did not communicate with him. When Ziyad intended to go to the Sacred House of Allah (the Kaaba), Abu Bakra came to him. When some bodyguards saw him, they quickly went to Ziyad and said to him: "O Emir! That is your brother Abu Bakra. He has entered the palace."

-Woe unto you, have you seen him? -That is he. He has come forward.

Abu Bakra came and stopped beside Ziyad, who had embraced a boy of his. He addressed the boy and did not address Ziyad as a sign of pride and disrespect to him. He said to the boy: "O boy, surely your father has committed a great sin in Islam. He fornicated his mother and disowned his father. By Allah, I have never seen that Sumayya saw Abu Sufyan. Then your father wants to commit something greater than that. He wants to come to the season (of Hajj) tomorrow and to come to Umm Habiba, daughter of Abu Sufyan, who is among the mothers of the faithful. If he came to ask permission to enter her house, and she permitted him, then it was a fabricated lie to Allah's Apostle, may Allah bless him and his family. If she prevented him, then it would be a great scandal against your father!"

Then he left him and went away. Ziyad said: "My brother, may Allah reward you with good for the advice, whether you are pleased or displeased!"111

G. Yazid Ibn Al-Mufarragh

This genius poet satirized Ziyad with two verses of poetry that were as disgrace and shame on him throughout generations and times.

Think! There is a lesson in that if you thought. Have you obtained a laudable deed but with being a commander?

Sumayya lived what she lived and did not come to know that her son was from Quraysh in the masses.

Ziyad became afraid and sad because of this satire. So he said: "No satire is severer against me than these two verses of poetry!"112

This unique poet did not confine himself to that. He composed the best of all kinds of poetry in bitterness, criticism, and satire against Ziyad and Mu'awiya because of their committing this crime through which the sacredness of Islam was violated. We will mention to you some of what his talent and his rich imagination did well:

I have borne witness that your mother, who wore the mask, did not sleep with Abu Sufyan. But it was an affair in which was confusion with strong caution and fear. When Mu'awiya was perished, then convey good news to your people of division.

He has also said:

Surely Ziyad, Nafi', and Abu Bakra are among the most wonderful wonder with me. They are three men created in a female's womb; and all of them belong to one father. This is a Qurayshi, as

you say. This is a retainer; and this is (the man) whose cousin is an Arab.

In his book Muruj al-Dhahab, al-Mas'udi has mentioned that these poetry lines belonged to Khalid al-Najjari, and that he said them in satirizing Ziyad when he added 'Abbad to himself:

O 'Abbad, meanness is not removed from you. You have neither mother nor father from Quraysh. And say to Ubaydillah: You do not have a real father; and none knows how to trace back your ancestry.

Certainly Ziyad added 'Abbad to himself as Mu'awiya had added Ziyad to himself. He opposed the Sunna of Allah's Apostle, may Allah bless him and his family, who has said: "Whoever claims, in Islam, a father other than his own father, then it is forbidden for him (to enter) the Garden." It was Mu'awiya who encouraged Ziyad to commit such a sin. It was he who opened a door to corruption. He opposed the Islamic percepts, teachings, and duties without any fear and caution.

H. Al-Hasan Al-Basri

Among those who criticized and rebuked Mu'awiya (for his adding Ziyad to himself) is al-Hasan al-Basri[113]. He regarded this adding as one of Mu'awiya's serious offences and among his bad deeds. He said: "Mu'awiya had four qualities. If he had had only one of them, it would have been a grave sin. He controlled this community through the fools. So he usurped its affair (the caliphate) without asking people whether there were among them the remainder of the companions (of the Prophet) and the men of virtue. He appointed his son Yazid as a successor while he drank wine, wore silk (garments), and played the lutes. He claimed that Ziyad was his brother while Allah's Apostle, may Allah bless him and his family, said: 'The child belongs to bed; and the prostitute is to be stoned.' Woe unto him from Hajar and his companions twice."[114]

These four crimes, which are some of Mu'awiya's grave sins, are regarded as among the greatest sins he had committed and for which he will be severely reckoned by Allah. That is because of the bad complications with which the Muslims have been afflicted.

I. Al-Saktwari

Allama al-Saktwari has said: "The first affair of those of Allah's Apostle to be openly refused was that Mu'awiya claimed (that) Ziyad (was his brother). However Abu Sufyan had disowned him (Ziyad), claimed that he was not among his sons, and decided his ancestry to be cut off. However when Mu'awiya became a caliph, he brought him nigh and appointed him as a governor. So Ziyad Ibn Abeeh did what he did just out of tyranny and damage toward the Prophet's Household."115

These are some people who criticized and rebuked Mu'awiya for his adding Ziyad to himself. Without doubt they did that because of faith and zeal for Islam. They came to know that Mu'awiya deliberately gave life to the laws and heresies of the pre-Islamic era. In the meantime he tried to deaden the Islamic duties. He responded to his urgent sentiments in controlling the Muslims and to make the opposing forces yield to him with all means and styles.

Anyway Ziyad used all means to establish his ancestry that he might join the Umayyad race. An example on that is that he wrote a letter to 'A'isha and started the letter with: "From Ziyad Ibn Abi Sufyan!" He thought that she would acknowledge his ancestry when he would use that as a proof on the his lineage. That was clear to 'A'isha, so she wrote to him: "From 'A'isha, mother of the faithful, to her son Ziyad."116 Thus, his effort failed, and he got nothing except failure and disgrace. When he became a governor over Kufa, he said to its people:

-I have come to you for an affair! I have demanded the affair for none except for you! -Summon us to whatever you will. -You have to add my ancestry to Mu'awiya!

The free and the believers refused to respond to him, saying:

-No to the false witness![117]

The Arabs refused to add this bastard (Ziyad) to them. However, the Umayyad authorities wrote down his name in the Qurayshi Divan. So he and his children remained so. When the Umayyad state came to an end and the state of the the Abbasids came, the Caliph al-Mahdi cancelled this adding and ordered Ziyad's family to be omitted from the Qurayshi Divan and from the Arabs. That was in the year 159 A. H. Through that Ziyad's family returned to their early grandfather 'Ubayd al-Roomi (the Roman).

His Governors

During the days of Mu'awiya, the Muslim peoples suffered from terrible kinds of ordeal and misfortunes. The standing government was based on violence, tyranny, severe punishment, exhaustion, using up wealth, and refusing all the human values, to the extent that the society was full of oppression, tyranny, and dictatorship. So fear, terrorism, and disorder included all the Muslim countries.

Among the aspects of that social oppression is that Mu'awiya empowered on the Muslims some ignoble people from among the devious headsmen and blood-shedders. They went too far in shedding blood, intentionally plundered the wealth of the people, and arbitrarily ruled the country according to their mean desires and pleasures. Accordingly, the people witnessed neither welfare nor justice. The Kharijites described the severity, deviation, and tyranny of that government, saying: "Surely the Umayyads were a sect; their punishment was severe. They punished according to

suspicion, decided according to caprice, and killed according to anger."[118]

This is an exact description of the tyrannical Umayyad policy that followed a severe method in all fields. That is because the Umayyads did not believe in man's rights, dignity, and his right to live. So they drove the citizens to massacres and prisons. They decided according to mean desires and pleasures. They did not depend on Allah's Book and the Sunna of His Prophet in respect of their judgments. They killed according to rage and anger for the sake of their narrow interests and objectives.

Amr Ibn al-'Aas, Mu'awiya's minister and governor of Egypt, expressed what he harbored in his wicked soul from among recklessness and disdaining the Muslims' rights, saying: "Al-Sawad (Iraq) is a garden belongs to Quraysh only!" Surely al-Sawad, which belonged to all the Muslims, and all the economic affairs, in his viewpoint, belonged to Quraysh. What right did they have in that, while they fought against the Prophet, may Allah bless him and his family, declared war against his objectives and teachings, strongly defended their pre-Islamic beliefs and their idols? So what right did they have in the Muslims' properties? And what right did they have in controlling their rights?

Anyhow, Khousrow of the Arabs (Mu'awiya), as they say, enabled the criminals and the blood-shedders to control the Muslims. He entrusted them with an absolute government, and they freely acted in respect of the people's lives of the countries. He accepted their tyranny and their oppression. He protected them, and they in return enslaved, abased, and exhausted the Muslims. We will give a brief account on the biographies of these blood-shedders along with an explanation to what issued from them from among the barbaric deeds. That is up to readers:

A. Samra Ibn Jundub

Among Mu'awiya's hirelings and helpers in spreading oppression and tyranny was Samra Ibn Jundub, the sinful, cursed one. His crimes have blackened the face of history and pages of biographies. Before we talk about his line of conduct during the time of his authority by the Umayyad authority, we briefly have to mention his lifetime during the days of the Prophet, may Allah bless him and his family. This wicked man was famous for his hypocrisy and mutiny during the time of the Prophet. The narrators have mentioned that he bothered one of the Ansar concerning some date palms he had in the garden of that Ansari person. So the Ansari complained to the Allah's Apostle, may Allah bless him and his family, of Samra. The Prophet summoned Samra and commanded him:

-Sell your date palm-trees to this man and take its price! -I will not do that. -Take some date palm-trees in place of yours! -I will not do that. -Buy the garden from him! -I will not do that. -Leave this for me, and you shall be in the Paradise! -I will not do that.

When Allah's Apostle, may Allah bless him and his family, came to know Samra's stubbornness, evil, wickedness, violence, and harm toward the Ansari, he became displeased with him. Then he turned to the Ansari and said to him: "Go and cut off his date palm-trees, for he has no right in them!"[119]

This story indicates that Samra went too far in practicing sin and error, that he was void of humanity and noble ideals. Muhammad, the Master of the prophets and noblest of creatures, asked him to put an end to the dispute and guaranteed him in place of some date palm-trees a place in Paradise, the place of the prophets and the righteous, that he might enjoy it. However he did not respond to the Prophet (S) and insisted on his mutiny and disobedience, so he deprived himself of happiness and was satisfied with unhappiness. Among Samra's major sins and bad deeds was that he sold wine after Islam had forbidden it. 'Umar Ibn al-Khattab heard of that and said to him: "May Allah fight Samra. Surely, Allah's Apostle, may Allah bless him and his family, has said: 'Allah

cursed the Jews. It was forbidden for them to sell fat, but they sold it.'"[120] This is Samra's condition in his rudeness, turning away, and his mutiny. When Mu'awiya became a caliph, Ziyad appointed Samra as a governor over Basra, and he went too far in killing the innocent people unjustly. Muhammad Ibn Saleem narrated: "I asked Anas Ibn Sireen[121]: 'Has Samra killed anyone?'"

Anas hurried to say with anger: "Can those whom Samra killed be counted?" Ziyad appointed him as a governor over Basra, and he went to Kufa and killed eight thousand people. So he (Ziyad) said to him: "Are you afraid that you have killed anyone innocent?"

Samra, the sinful one, paid no attention to shedding the Muslims' blood, saying: "If I killed the like of them, I would be not afraid!"[122]

Abu Sawar al-'Adawi[123] said: "In one morning, Samra killed forty-seven people from my people who gathered the Qur'an."[124] 'Awf narrated about Samra's crimes, saying: "Samra came to Medina. When he was near the houses of the Banu (family of tribe of) Asad, some man came out of one of the streets. The man suddenly met the vanguard of people. A man attacked him and stabbed him with his sword as a sign of play and insolence. Then the horses went away. Samra passed by the man while he was covered with his blood. He asked: 'What is that?' 'The Emir's first horses hit him,' was the answer. Samra said with insolence and haughtiness: 'If you heard that we rode our horses, then guard against our spear heads.'"[125]

This tyrannical person, who was thirsty to shedding blood, killed people because of suspicion and accusation. He was asked: "O Samra, what will you say to your Lord tomorrow? A person is brought to you. It is said to you that the person is from the Kharijites, and you ordered him to be killed. Then another person is brought to you and it is said to you: 'The person you had killed was not from the Kharijites. Rather he was going to satisfy a need of his. We were confused. The Kharijite is this person.' Nevertheless you order the second person to be killed."

Samra answered through what his soul harbored of savageness and crime and what was in his nature of deviation and misguidance, saying: "And which harm results from that? If he (the killed person) was from the men of the Garden, he would go to the Garden! If he was from the men of the fire, he would go to the fire!"126

Al-Hasan al-Basri narrated: "A man from Khurasan came to Basra. The man paid the zakat on his property to the Public Treasury. He took a receipt, and then he came into the mosque and performed two ruk'as.Then Samra took him and accused him of being a Kharijite. He ordered him to be beheaded. They checked what was with him and found that he was innocent. He just had a book written by the director of the Public Treasury.

As a result, Abu Bakra hurried to rebuke him for that, saying: "O Samra, have you not heard Allah, the Exalted, say: He indeed shall be successful who purifies himself, and magnifies the name of his Lord and prays?

Samra said: "Your brother (Ziyad) commanded me to do that!"127

Samra went on accompanying Ziyad. When Ziyad died, Samra was at the service of the sinful one, Ubaydillah, Ziyad's son. He was the commander of his policemen. He took part in the most horrible crime history has ever written-that was the murder of Imam al-Husayn, the best of blessings and peace be on him, the master of the youths of the Garden. He provoked the people to war against Imam al-Husayn ('a)128. Yet another example of his crimes and grave sins is that some Muslims were brought to him, and he asked each of them: "What is your religion?" Each of them said: "I bear witness that there is no god but Allah, and that I am innocent of (the opinion) of the Harawriyya (the Kharijites)." Nevertheless, he ordered them to be beheaded, to the extent that he killed over twenty Muslims during one assembly129. Samra did these serious offences for nothing but to please Mu'awiya. However he said after he deposed from the authority over Basra: "May

Allah curse Mu'awiya! By Allah, if I had obeyed Allah as I obeyed Mu'awiya, He would never have chastised me!"130

Anyway these atrocities that issued from Samra indicate that his soul was void of humanity and mercy. He went too far in disobedience (to Allah), in committing crimes, and evil.

B. Bisr Ibn Arta'a

Among Mu'awiya's governors and helpers in achieving oppression, tyranny, injustice, and terrorism was Bisr Ibn Arta'a, the sinful one, who did the abominable deeds. He killed old men and slew suckling babies, that he might strengthen Mu'awiya's domain and authority. When Mu'awiya sent him along with his Army to Yemen, he did the abominable deeds the like of which history has never seen in horribleness and severity. Before this sinful person headed for his task, Mu'awiya had summoned him and supplied him with his teachings that contained terrifying and killing the Muslims. This is the text of his teachings: "Go and pass through Medina. Dismiss the people. Terrify those by whom you pass. Plunder the properties of all those you think that they have properties from among those who have not entered the obedience to us. When you enter Medina, show them that you want (to take) their souls. Tell them that they have neither innocence nor an excuse with you. When they come to know that you will kill them, then refrain from them. Then go and come into Mecca and do not interfere with anyone. Terrify the people between Medina and Mecca and make them homeless. Then go to San'a and al-Jind because we have followers in them. Their letter has come to me."131

This criminal person yielded to the teachings of Hind's son (Mu'awiya). So he terrified the Muslims, made terror and fear enter their hearts. He spread murdering and corruption in the land. He took the women of Hamadan as prisoners of war. They were placed in the markets. The greatest of them in leg was sold. So they were the first Muslim women to be taken as captives132. He passed by some people standing beside a well. He threw them all

with their boys into the well[133]. Then he left them and headed for Yathrib (Medina). He entered Medina without any war. He went up on the pulpit and expressed his arrogance and unbelief, saying: "By Allah, were it not for that with which Mu'awiya has entrusted me, I would not leave in it (Medina) even a boy." He stayed in it for one month. He demolished the houses of its people. He reviewed the people.

When it was said to him that someone took part in killing 'Uthman, he killed him. Then he took his Army and marched towards Yemen. There he killed many people from among the followers of Imam 'Ali, the Commander of the Faithful, peace be on him. He demanded two children of Ubaydillah Ibn al-Abbas. When he found them, he ordered them to be killed. So a man from Kinana rose to him and asked: "Why have you killed these (two children), while they have no crime? If you are going to kill them, then kill me with them!" So he ordered the Kinani to be killed, and then he killed the two children. Then a woman from Kinana became so excited because of this horrible act. She opposed and said to him with words dripping pain and sadness. "Fellow, you have killed the men! So why have you killed these two (children)? By Allah, (the people) before Islam and in Islam did not kill (children). By Allah, O Ibn Abi Arta'a, the supreme authority that which stands on nothing except killing children, old men, mercilessness, disobedience to relatives is bad!"[134]

Yes, by Allah, Mu'awiya's authority was bad, for it was based on oppression and tyranny; it was established on shedding blood, causing terror and fear to the souls of the innocent. The narrators have mentioned that this sinful person killed thirty thousand Muslims in addition to those whom he burnt with fire[135].

C. Abu Hurayra

Sheikh al-Mudhira, Abu Hurayra al-Dousi, was mean and low. He loved a cat during his early childhood. He was fond of the cat to the extent that he was nicknamed by it[136]. He spent a great part

of his lifetime poor and needy. He lived on begging. He became a servant in the houses. He hired himself to satisfy his stomach137. He was satisfied with meanness and humiliation. When the light of Islam appeared, Abu Hurayra embraced it as those who embraced it. He was in his first condition of poverty and misery. He included himself as one of the poor in al-Suffa138. He lived on the leftovers of the houses and the Muslims' alms. He described his poverty and his bad condition, saying: "I was among the poor people of al-Suffa."139 He communicated with Allah's Apostle, may Allah bless him and his family, to satisfy his stomach and his defect140. In this manner he remained in his bitter condition for some years. He was hungry and naked. He had neither home nor money. When the caliphate reached 'Umar, he did him a favour. He saved him from poverty and abject misery. He appointed him as a governor over Bahrain in the year 21 A. H. Then he removed him from the office in the year 23 A. H., for treason. Umar took back from him the property he had stolen from the Muslims' properties. He said to him: "You came to know that I had appointed you as a governor over Bahrain while you had no sandals. Then I have heard that you sold some horses for a thousand and six hundred dinars."

Abu Hurayra fearfully said: "O Commander of the Faithful, I had horses that reproduced and gifts followed one another!"

'Umar angrily said to him: "I have fixed your livelihood and your provision. This is a surplus, so give it back!"

-This does not belong to you! -By Allah, I will hurt your back!

Then he rose and flogged him until he made him bleed. When Abu Hurayra suffered pain, he accepted to give back the money, and then he said: "I will bring it and sacrifice it in anticipation of Allah's reward!"

'Umar opposed him and refuted his claim about this anticipation, saying: "That is (right) if you had taken it from something lawful and willingly brought it back! You came from the remotest stone

of al-Bahrain! The people collected (taxes) to you, neither to Allah nor to the Muslims. Umayma[141] will bring you back to (no job) except grazing the sheep!"

Then 'Umar took back the properties Abu Hurayra had stolen[142]. Abu Hurayra returned to his early condition. He kept to the corners of inactivity. He was disgraced by treason and embezzlement. When the caliphate reached 'Uthman, Abu Hurayra joined him and became among his helpers. He fabricated traditions in respect of his excellence. He said: [Allah's Apostle has said:] "Surely every prophet has a bosom friend from among his community; and my bosom friend is 'Uthman."[143] "Every prophet has a comrade in the Garden; and my comrade in it is 'Uthman."[144] There are other traditions he fabricated and ascribed to Allah's Apostle, may Allah bless him and his family, in respect of 'Uthman and the Umayyads. When the community revolted against 'Uthman and killed him because of his bad conduct and management, and when the caliphate reached Imam 'Ali, the Commander of the Faithful ('a) Abu Hurayra returned to withering after the freshness. Then he left Medina for Damascus. There he joined Mu'awiya's camp and flattered him and tried to please him with all means possible. He narrated to the people of Sham traditions from Allah's Apostle, may Allah bless him and his family, saying: [Allah's Apostle, may Allah bless him and his family, has said:] "Allah entrusted His revelation to three: I, Gabriel, and Mu'awiya!" He also said to them: "Surely the Prophet, may Allah bless him and his family, gave Mu'awiya an arrow and said to him: 'Take this arrow until you meet me in the Garden!'"[145]

In this manner Abu Hurayra fabricated traditions one after another about Mu'awiya, the Umayyads, and the companions' excellence. Through that he sought nearness to Mu'awiya that he might get something of his world. As a result Mu'awiya showered him with enormous money and raised his importance. He made him wear silk and flax garments[146]. When the Year of Unity came, Abu Hurayra and Mu'awiya went to Iraq. When he saw many people coming to receive him, he sat on his knees. Then he hit his

hairless head several times and said: "O People of Iraq, do you claim that I tell lies against Allah's Apostle, may Allah bless him and his family, and burn myself in the fire? By Allah, I have heard Allah's Apostle, may Allah bless him and his family, say: 'Every prophet has a sanctum, and my sanctum is Medina. Whoever brings about an event in it, then the curse of Allah, the angels, and of all people be on him! And I bear witness that 'Ali brought about (an event) in it….'"

When Mu'awiya heard of that, he rewarded and honored him and appointed him as a governor over Medina147. Abu Hurayra deserved this great position because he fabricated a tradition against Imam 'Ali, the Commander of the Faithful, peace be on him. Through that he sought nearness to Mu'awiya and tried to achieve his interests and ambitions.

Abu Hurayra terribly harmed Islam through his fabricated traditions. He distorted the Islamic Law, added to it fables and imaginations, added to the religion what the religion was free from, divided the unity of the Muslims, made them parties and sects different in the fundamentals and branches of the religion. In his immortal book Abu Hurayra, his Eminence, late Imam Sharafuddeen has made a research on the traditions fabricated by Abu Hurayra. In his book Sheikh al-Mudhira, his Eminence, the great 'Allama Sheikh Mahmood Abu Riyya has also criticized Abu Hurayra. He has said that Abu Hurayra was on the top of those who fabricated traditions and distorted the Holy Islamic Law. The Muslims are in urgent need of such free researches that uncover such swindlers who spared no effort to scheme against Islam and plot against Muslims through the narrations they fabricated, and which have no reality and no share of truthfulness.

D. Ziyad Ibn Abeeh

Ziyad Ibn Abeeh is the most dangerous of Mu'awiya's governors in tyranny and oppression. The narrators have mentioned that he was the first to strengthen the authority and make firm the domin-

ion of Mu'awiya. He drew his sword, punished (the people) because of suspicion and doubt148. He was the first person before whom the bodyguards walked carrying Iron staffs. He was the first person in front of whom the people sat on chairs. He was the first to employ policemen and bodyguards149. Mu'awiya increased the area of his authority. He appointed him as a governor over Basra, Kufa, Sajistan, Persia, Sind, and India150.

These Islamic countries under his influence were afflicted with ordeals, tribulation, and unhappiness. Chaos dominated them, all freedoms were removed from them, the opinions of their people became disordered owing to the terror and fear of the tyrannical authorities that were void of mercy and compassion. The authorities punished the people on account of suspicion and accusation, cut off legs and hands, and knocked out eyes, to the extent that death spread everywhere. Ziyad's name was a reason for moving terror in the Iraqis' souls because he had spread oppression and tyranny, to the extent that there was no way to picture the severity and violence. Ziyad himself has expressed his blind policy in his al-battra'151 speech. In his speech he has mentioned: "And surely I swear by Allah that I will punish a friend because of a friend, the residing because of the departing, the coming because of the turning back, and the sound from among you because of the sick. So the man from among you meets his brother and says to him: "O Sa'd, escape! For Sa'eed has been perished!"

He added, saying: "We have decided that there is a punishment for each crime. So whoever drowns people, we will drown him! Whoever burns people, we will burn him! Who ever bores a house (to rob it), we will bore his heart! Whoever digs a grave, we will bury him alive!"

Then he said: "By Allah, I will kill many of you! Therefore each one of you should beware of that he is among those I will kill!"152

The meaning of this speech is that, in Ziyad's viewpoint, the punishments prescribed by Allah and His Apostle were not enough to make the people of Basra and Kufa follow the straight path. That

is because Islam does not drown him who drowns (people), does not burn him who burns (people), and does not bore the thief's heart even if he bores houses (to rob them). Islam does not bury people alive in graves even if they dig the graves of the dead. Islam does not administer the punishment because of suspicion; rather it turns it away. This is the religious legislation. As for Ziyad's serious offences, they are not few. Surely the Muslims did not know this abominable policy declared by Ziyad and were not familiar with it. This policy indicates that its owner was tyrannical and wanted to rule the people through aggression, to fill their hearts with terror and fear, and to usurp the obedience and yielding to him by force.

Through his crooked policy, Ziyad decided to punish the sound because of the crime of the sick and the coming because of the turning back. This decision is arbitrary, void of justice and mercy. When he had finished his severe speech, Abu Bilal Mirdas Ibn Adiya rose for him, whispered, and said to him: "Allah has informed us with something other than what you have said. Allah, the Great and Almighty, has said:

"And Ibrahim who fulfilled [the commandments]" (Qur'an, 53:37).

"That no bearer of burden shall bear the burden of another" (Qur'an, 53:38).

"And that man shall have nothing but what he strives for" (Qur'an, 53:39).

Therefore Allah promised us (something) better than what you have promised us, O Ziyad."

Ziyad opposed him with words dripping anger and vengeance, saying: "Surely we find no way to what you and your leader want unless you should wade into blood for it!"153

Ziyad followed this terrorist, tyrannical plan that had the signs of death and executing of all the free and thinkers, to the extent that

he set the record of the oppressive authority. He was so criminal that he killed some people though he knew that they were innocent. They did not interfere and took no part in any of the political affairs. Once, his policemen arrested a Bedouin. The Bedouin was brought to him, and he asked him:

-Have you heard the call?

-No by Allah, I brought a cow. It got dark, so I was forced to go to a place to spend the night there till morning. I had no knowledge of what the Emir had decided. -By Allah, I think you are right! However murdering you sets the community right!

Then he ordered him to be beheaded154. The Bedouin was killed though he committed no crime.

In this manner Ziyad went too far in shedding the Muslims' blood. He did not respect it, nor did he refrain from shedding it. This sinful man went too far in shedding the blood of the followers of the Prophet's progeny ('a). He declared a violent war against the Shi'a on the first day of his authority over Kufa. He did not permit them to meet each other in their houses. If they wanted to do that, they had to come together in the mosques, that they would be under his supervision155. He brought them together and forced them to disown Imam 'Ali156. He killed seventy men from them, for they refused to curse Imam 'Ali157. He went too far in exhausting and killing them everywhere. He cut off their hands and their legs, crucified them on the trunks of the date-palms, knocked out their eyes, and rendered them homeless158. Therefore that pure blood which was shed, the women who were widowed, and the children who were orphaned were sacrificed in anticipation of Allah's reward!

These are some of Mu'awiya's governors and headsmen whom he empowered over the Muslim community, and they killed Muslims' children, employed their womenfolk as servants, plundered their wealth, and spread corruption among them.

The Inclusive Oppression

The governors of Mu'awiya intentionally spread tyranny and oppression all over the countries. So their offices were a source of upset and disorder, and one of the doors to tribulation against the people. When someone went to them, he or she was burnt by their fire. Describing them, 'Abd al-Malik said: "The most comfortable of the people in life is he who has that which suffices him, a wife who pleases him, and does not know our wicked doors that hurts him!"159

The governors went too far in wronging and persecuting the people. They unjustly plundered their properties. They were strict in the affair of land tax, and forced the people to pay it with all cruel means. Fan Flotin has said: "In stead of that the Caliphs (the Umayyad kings) should take the procedures to punish the governors and prevent them from practicing oppression, we find that they shared with them in the interests of the properties they had collected through those cruel ways. This means that the caliphs were satisfied with the governors' bad behaviors toward the people of the country. Besides, it is a proof showing that some of them, in the first place, took care of the interests of the central treasury."160

Surely Mu'awiya and the rest of the Umayyad kings did not punish any of their governors, nor did they prevent them from practicing oppression and aggression against the people. 'Aqaba Ibn Hubayra al-Asadi criticized Mu'awiya for the greediness of his governors and their extorting the subjects' properties. He said to him:

O Mu'awiya, surely we are human beings; be gentle to us, for we are neither mountains nor iron. You have swallowed down our land and made it barren. So is there anything standing or as a crop? Suppose that we are a community of no avail, (but) Yazid and Yazid's father are its commanders. Do you crave after the caliphate when we perish while neither you nor we have immor-

tality? Leave the slaves of the caliphate, be righteous, and (leave) appointing the low and the slaves as commanders! Give us equality, for the soldiers followed by soldiers do not support you!

Al-Nimyari, a poet and shepherd, explained to Abd Al-Malik Ibn Marwan that his governors wronged and persecuted his people, to the extent that they became poor and they escaped to the desert, and that they had nothing except weak camels. The shepherd said to him:

O vicegerent of the Most Merciful One, surely we are true people who prostrate in the early morning and the late afternoon. Surely the governors disobeyed you on the day when you commanded them, and brought, if you knew, low misfortunes. They took the noble master standing and shackled, and cut off the middle of his chest with the whip.

When they left nothing of his flesh on his bones and nothing reasonable in his heart, they brought their title deed to a plump one whom the whips made cowardly and fearful. They took his camels, and he became sitting and cannot leave the house. He calls the Commander of the Faithful and in front of him is a wide desert through which the winds draw tails. He is like the hoopoes whose wings the shooters have broken and that coo in the middle of the road. O Vicegerent of the Most Merciful One, surely the livestock of my clan have become defeated groups. They (my clan) have taken care of Islam; they have not left paying Zakat, nor have they lost

saying: There is no god but Allah. They covered al-Yamama; they were driven away as if that they were people who hit oppressors with something. For two spring months their milk ewes have tasted nothing but bitter, salty, bad, and withered trees. Yehya have come to them and made firm a contract the Muslims regard as heavy. Letters have made their rich poor after the riches and made their poor emaciated. I have left my people. Shall they entrust their affairs to you or shall they wait for a short time?[161]

This poetry is full of sorrow and pain. In it the poet has pictured the tyranny and oppression the governors poured upon the people. The tyranny continued even at the time of ‘Umar Ibn ‘Abd al-‘Aziz, who was the most just of the Umayyad kings, as they say. That is because his governors spared no effort to plunder the properties of the people and to loot their wealth. In this connection Ka‘b al-Ash‘ari, a poet, addressed him, saying:

If you protect what follows you, then the governors of your land are wolves in the country. They do not respond to that which you summon to unless you cut off heads with the sword. Through the hands of brave ones endowed with insight; in their striking there are restraints and punishment[162].

While ‘Umar Ibn ‘Abd al-’Aziz was delivering a sermon on the pulpit, a man interrupted him, saying:

Surely those whom you have sent in the countries have left your letter and regarded as lawful the unlawful. Those whose clothes are dirty (are sitting) on the pulpits of our land; all of them tyrannize (the people) and all of (the people) complain (of them).

You want a just one from among them to undertake the trust. How far is the trustworthy Muslim![163]

The Muslims were severely afflicted with those governors and were exhausted by the Umayyad government that intended to deaden the truth, battle against justice, and spread poverty and misery all over the countries.

Anyway these practices, which we have mentioned about Mu’awiya and the Umayyads, made the vengeance of the people upon them strong throughout the historical stages. The Umayyads have showed their pre-Islamic reality, which has no relation with the religious laws. This is the wonderful victory Imam al-Hasan (‘a) won during his making peace with Mu’awiya. The peacemaking has brought about defeat to the Umayyads, slandering and criticizing to Mu’awiya when dead and alive. It has also showed

that the Umayyad government was an example of the tyrannical authority holding the slogan of oppression, dictatorship, and making light of the people's rights. We are satisfied with this brief account of Mu'awiya's serious offences that have blackened the face of history. Imam al-Hasan ('a) has shown them through his making peace with Mu'awiya.

The Policy Of Ahl Al-Bayt

We are trying to explain the reasons for the peacemaking. So we have to deal with some sides of the policy of Ahl al-Bayt (the Prophet's Household), peace be on them, to know the extent of the originality of their constructive policy and to understand the high objective they wanted to achieve through their government. That is because explaining these sides, as we think, gives us lights about Imam al-Hasan's peacemaking with the tyrannical one of his time (Mu'awiya) and shows us the reasons that made the rebellious forces unite to fight against him as they had done to his father before. We will mention that to readers.

The Constructive Policy

Surely the policy that prevails all over the country, in the viewpoint of Ahl al-Bayt, should be constructive. It should guarantee the interests of society, find some sound means necessary for its progress, and reach its objectives and hopes. It should protect people from oppression and aggression, establish just equality in their areas, and find equal opportunities to their children to protect them from misery and deprivation.

Surely the policy of Ahl al-Bayt was based on pure justice and truth. It represented the Islamic viewpoint and objectives in the world of policy and government. That is because it is the most developed policy the people have ever known and the most meritorious (of all policies) in achieving political and social justice

among people. That is because their policy seeks tranquility free from upset, security free from fear, and justice void of oppression. It, in all its aspects, differs from the Umayyad tyrannical policy, which raised the slogan of oppression and tyranny, used as means tricks and deception to bargain for the interests of the peoples, to strip them of their abilities and to overcome them.

Surely the original policy of Ahl al-Bayt is that which does not depend on cunning, equivocation, deception, propaganda, misguidance, and the like from among the ways that have no side of reality. Besides it should be frank and clear in all its objectives and principle features that it may establish justice in the countries. Because of their firm and strict policy in respect of the truth and justice, the opportunists and the devious revolted against them and demanded them to follow a way that did not oppose their interests and ambitions. If they had responded to them, the caliphate would not have reached other than them. However they, peace be on them, preferred Allah's pleasure, followed the clear way, and were far from the crooked plans the religion did not accept.

Their Viewpoint Of The Caliphate

Surely the caliphate with them was the shadow of Allah in the earth, so it was obligatory that, in its shadow, exclusive justice should be established, welfare should spread, and security should spread over all the citizens. When authority was void of these goals, then they had neither ambitions nor aims in it. While Imam 'Ali, the Commander of the Faithful ('a) was mending his sandals at Dhi Qar, he asked Ibn Abbas about them:

-O son of Abbas, how much do you value them (the shoes)? -They have no value.

-By Allah, they are more beloved to me than these affairs of yours but for the fact that I must establish what is true and ward off what is false.

His shoes, which were made of coir, were more lovable to him than the authority through which what was true was not established and what was false was not warded off. For this reason he refrained from the oppressive authority that lost justice, gave life to tyranny, and deadened the truth. In some of his words, Imam ‘Ali (‘a) has disclosed the secret for his turning away from pledging allegiance to Abu Bakr. In this connection he has said: “O Allah, surely You know that that which issued from us was not for a competition for authority, nor was it for seeking anything of the remainder of the vanities, but that we may return the principle features of Your religion and show righteousness in Your earth, so the oppressed from among Your servants is safe, and the suspended one from among the punishments prescribed by You is put into effect.”164

For these firm reasons the Imam declared his displeasure with Abu Bakr and refrained from paying homage to him. He put before him a shower of proofs for his being worthier of the caliphate than him (Abu Bakr). However he did not fight against him. He came to know that it was incumbent on the community to yield to him as Allah’s Apostle, may Allah bless him and his family had commanded. In respect of that Allah’s Apostle had ordered, saying to him: “O ‘Ali, you are of the same rank with the Kaaba; people come to you, but you do not go to them. So if these people came to you and handed it (the caliphate) over to you, then accept it from them. And if they did not come to you; therefore do not go to them until they come to you.”165

Surely it was incumbent on the Muslims to yield to the family of their Prophet and to resort to them, that they might judge among them with what Allah had revealed and to return them to the clear truth and to the straight path. However the world deceived the people, and the authority cheated them. So they followed their ambitions and their mean desires, and they turned away the authority from its men and placed it in a place other than its place, and that led to hard ordeals and black misfortunes with which the Muslims were afflicted throughout their ages.

The Ideals

As for the high objectives and ideals that Ahl al-Bayt raised and adopted in all the fields, they are as follows:

Justice

The Islamic policy in all its concepts has adopted justice, absolutely believed in it and focused on its lights in respect of all its aims. It has demanded the rulers and the governors to establish it on the arena of life, and that the decision that issues from them should not result from a mean desire and the rest of purposes that has nothing to do with justice. Allah, the Most High, has said:

"And that when you judge between people you judge with justice" (Qur'an, 4:58).

And

"O Dawud, surely we have made you a ruler in the land; so judge between men with justice and do not follow desire, lest it should lead you astray from the path of Allah" (Qur'an, 38:26).

The Muslims have unanimously agreed that if the judge deviated in respect of his judgement, it is incumbent on the ruler to remove him from the office. Imam 'Ali, the Commander of the Faithful, removed one of his governors when Soda, daughter of 'Imarah al-Hamadaniya, told him that the judge was not just in his decision. The Imam wept and said: "O Allah, You bear witness as to me and as to them that I have not commanded them to wrong Your creatures or to leave Your right!" Then he immediately removed him166.

Imam al-Sadiq has said: "Fear Allah and be just, for you criticize the people for their being unjust.167"

Surely the happiness and progress of a community depend on the justice of their rulers. When the rulers turn away from justice and become unjust in their decisions, the country is liable to crises, chaos and trends spread over it. Islam takes great care of that the government should be in the hands of the righteous and the trustworthy. That is because government seduces people, and none escapes it except those with pure, noble souls, and such people are few. We have talked in details about the aspects of justice in our book al-Nizam al-Siyasi fi al-Islam (the Political System in Islam). So we think that there is no need to deal with these researches. We only want to say that the policy of Ahl al-Bayt, peace be on them, was based on inclusive justice and all its goals were built on it.

Equality

Islam has bestowed the blessing of equality on mankind in a peerless manner in the history of the world society. It has declared the just equality among individuals and communities and among races. Therefore, the white have no excellence over the black, and the Arabs have no excellence over the non-Arabs. So people are equal and like the teeth of a comb. Some of them have no excellence over some others except through fear of Allah and good deeds. Professor Jeep says: "Surely Islam is still the only religion that, through its power, wonderfully succeeds in uniting human different elements and races in one front whose foundation is equality. And if the disputes between the east and the west thoroughly studied, then there is no escape from resorting to Islam."[168]

Imam 'Ali, the commander of the faithful, inclusively put into effect the just equality during his reign. He commanded his governors to treat the people equally even if in glance and look. In one of his letters, he has mentioned: "And lower your wing in gentleness to the subjects. Have a cheerful face to them, and make them equal in glance and look, gesture and greeting, that the great may not crave after your injustice, and the weak may not despair of your justice."[169]

This just policy moved spites and hatred against him, made the rebellious forces unite and fight against him. This has been mentioned by al-Mada'ini, who has said: "The most important reason for that the Arabs deserted 'Ali Ibn Abi Talib ('a) was his following the principle of equality among the people. He did not prefer the noble to the humble, nor did he prefer an Arab to non-Arab, nor did he flatter the chiefs of the tribes."[170]

Most surely the Qurayshi tyrants and their followers from among the tyrannical Arabs did not understand the original objectives Islam brought such as generalizing equality, spreading justice, and putting an end to injustice. Surely they wanted distinctions, possessing alone the Muslims' properties, and showing arrogance toward the poor and the weak. That was contrary to the behavior of Imam 'Ali ('a), the pioneer of social justice on earth. As for Imam al-Hasan, he followed his father's way and behavior. He did not turn away from his method, and this was the reason of that the people harbored malice and hatred against him.

Freedom

Islam has adopted general freedom for all citizens and made it incumbent on the state to protect it and to put it into effect on the arena of life. It has adopted the freedom of thought, thinking, opinion, and the rest of the political fields. It has regarded freedom as among man's natural and necessary rights. Imam 'Ali, the Commander of the Faithful, put into practice freedom in all its aspects during the time of his caliphate.

He did not force the people to pay homage to him or to obey him. Rather he left them with their affair to enjoy their freedom. He did not subject them to any harm and detested thing. Similarly, he treated the Kharijites. That was when he did not fight against them until he warned them and discussed with them to refute their vague errors. When they insisted on their thought, he released them. However, when they made mischief in the land and

disturbed the peace, he battled against them. It was according to these words of Allah, the Exalted:

"And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully toward the other, fight that which acts wrongfully until it returns to Allah's command" (Qur'an, 49:9).

When he had finished the battle against them, there were many Iraqi people embracing their beliefs, but he did not subject them to any detested thing nor did he deprive them of booty (fayya') nor did he prevent any of them to go out (to battle) if he wanted that. He granted them a complete freedom. So the authorities did not watch them nor did they follow them or punish any of them. He also gave a freedom to the Umayyad party. He did not interfere with them through any kind of harm or a detested thing, though he knew well that they were his opponent and enemy.

This wide freedom Imam 'Ali gave to the opposing parties was the widest freedom history has ever known. His constructive policy required that the people should not be forced to show obedience to him and to do what they had disliked.

Frankness and Truthfulness

Surely the wise policy that Ahl al-Bayt had adopted was truthful and real. It did not depend on equivocation and hypocrisy. It did not seduce the people through false promises nor did it make them hope for honey wishes. Its was based on frankness and truthfulness.

The policy of Ahl al-Bayt was full of frankness in all fields. Deception and hypocrisy were not of its logic. Imam al-Husayn ('a) was the grandson of the Prophet, may Allah bless him and his family, and the representative of Islam. He frankly told the people who accompanied him from Mecca to Kufa about the murder of the great martyr Muslim Ibn 'Aqeel ('a) his messenger and represen-

tative to the Iraqis. He told them that Muslim had been killed, and the people of Kufa had deserted him and broken their promises and covenants. He also told them that he would head for the field of death. As a result, the ambitious and men of desires separated from him. During that terrible hour, he (‘a) told them about the fact, his plan and his objectives. He did so, that they might come to know their affairs and to act according to the commands of Islam, which required frankness and truthfulness, and did not regard as permissible all means of betrayal and deception.

Surely if all kinds of equivocation were permissible in Islam, Mu’awiya, the opponent of Islam, would not overcome Imam ‘Ali, the Commander of the Faithful, peace be on him. The Imam was able to bargain with Mu’awiya after the murder of ‘Uthman. He was able to let him remain as a governor over Damascus, and then he would remove him from the office and get rid of his evil and mutiny. However, Islam did not allow him to do that cheap bargain. So he refused to let him remain in the body of government even for a short time. Yet there is another affair that is more important in effect and further in the extent of the world of frankness than that. The affair is that Imam ‘Ali refused to respond to Abdurrahman Ibn ‘Awf, a member of the Consultative Committee nominated by the Second Caliph (‘Umar) to elect the new caliph after him. Abdurrahman strongly insisted on Imam ‘Ali to elect him and to pay homage to him for the Islamic great office of caliphate provided that he should follow the conduct line of the two Sheikhs (Abu Bakr and ‘Umar) and their policy. However, the Imam (‘a) refused to respond to this condition. He refused all things except following Allah’s Book and the Sunna of His Prophet in his policy, administrative works, and the like. He was able to accept this stipulation in the first place, and then he would be able to turn away from it and to follow his policy according to the objectives Islam had decided and to arrest all those who opposed him and his government, but he refused all things except frankness and truthfulness in word and act.

Surely Islam commands its followers to cling to truthfulness and it does not make it permissible for them to use crooked ways that have nothing to do with reality in making firm the government and strengthening authority. The Apostle, may Allah bless him and his family, has said: "Stick to truthfulness, for truthfulness leads to kindness, and kindness leads to the Garden. Man still tells the truth and searches for truthfulness until he is written very truthful with Allah. Beware of lying, for sure lying leads to licentiousness, and licentiousness leads to the fire. Man still tells lies and look for lying until he is written a liar with Allah."171

Surely Ahl al-Bayt built their policy on truthfulness and frankness. They avoided cunning and deception.

Imam 'Ali, the Commander of the Faithful ('a) has said: "Were it not for that cunning and deception lead to the fire, I would be the most cunning of the people."

He ('a) always sighed deeply because of the exhausting pain he met from his opponents and said: "Alas! They deceive me, and they know that I am knowledgeable of their deception and most knowledgeable of them in the kinds of cunning. However I have come to know that cunning and deception lead to the fire. Therefore, I am patient toward their cunning, and I do not commit the like of which they commit…."172

Concerning cunning he has also said: "Every perfidious has a standard through which he will be known on the Day of Resurrection."173

Betrayal issues from the soul that does not believe in human ideals and religious values. Imam 'Ali, the Commander of the Faithful, has described the perfidious, saying: "He, who knows how the return is, does not betray. We have become in a time whose most men have adopted betrayal as courtesy. In respect of it, the men of ignorance have ascribed them to good stratagem. What is the matter with them? May Allah fight them! The one with a skillful heart may seek a way to stratagem. But before it

there is a deterrent from Allah's command and prohibition, so he leaves it with his own eyes after the power over it, and he who does not stick to the religion seizes the opportunity of it."

The slaves of pleasures and offices during his reign said: "He (Imam 'Ali) has no knowledge of political affairs. Mu'awiya is experienced in them and worthy of managing the government."

The Imam ('a) said: "By Allah, Mu'awiya is not craftier than I am, but he betrays and acts sinfully. Were it not for that betrayal is abominable, I would be the craftiest of all the people.174"

The policy of Imam 'Ali, the Commander of the Faithful, and the rest of the Imams of Ahl al-Bayt, in all its affairs, has expressed all the good political values Islam declared. It does not accept desertion, cunning, and deception, nor does it believe in any of the means of social hypocrisy even if timely political success depends on it. That is because the Islamic caliphate is the most important of all the sensitive offices in Islam. Therefore, there is no escape from that it should be based on firm morals and deep faith in the rights of society and community.

As for Imam al-Hasan ('a) he followed his father's plans and decisions in the world of policy and government. He did not depend on any means the religion did not accept. He refrained from all the irregular ways that do not meet with the reality. If he had followed some of the ways Mu'awiya had followed, he (Mu'awiya) would not have overcome him. He ('a) said to Sulayman Ibn Surad: "If I was resolute in respect of the affair of the world, acted and toiled for the world, Mu'awiya would not be braver or more powerful than I would. However my opinion is different from yours."

This indicates that if he had worked for the world, then he would have been more powerful over it than his opponent, because overcoming events and obtaining government depend on using the means that did not agree with the religion, while he ('a) was the greatest of Muslims in protecting Islam and taking care of it. He

was the strongest of the people in piety and sticking to the affairs of the religion.

The Governors

Ahl al-Bayt, peace be on them, maintained that the officials of the body of government should be the best of men in merit, honesty, qualification, and ability to run the affairs of the country. They had to put before their eyes the general interest and to behave among the people with the behavior based on pure justice and truth. They had to be honest in what they collected from the people and what they spent on the public utilities, and they had to be, before everything, far from bribe and from that which was in the hand of the people, for bribe leads to the collapse of morals, spreading of falsehood and corruption in the earth. Imam ʻAli, the Commander of the Faithful (ʻa) sent a letter to the commanders of his troops in which he said: "Those who were before you perished because they prevented the people from (getting) their right, and they bought it (for bribe), and because they treated them with falsehood..."[175]

Surely among the most important reasons that lead to the destruction and removal of a government is that when the citizens are veiled from their rights, and so they are forced to take them for bribe. Of course such a deed leads the society into disorder, and makes oppression and tyranny spread.

Indeed Ahl al-Bayt thought of something greater and deeper than that. They made it incumbent on their governors to be far from the people through all kinds of link even if it brought about affection and sentiment for fear that it might have an effect on the course of justice. For this reason Imam ʻAli, the Commander of the Faithful (ʻa) wrote a letter to Sahl Ibn Hunayf, his governor over Basra, when he was invited to a banquet, and he attended it. This is the text of what he wrote to him: "O Ibn Hunayf, I have come to know that a young man from Basra invited you to a feast, and you leapt towards it. Foods of different colors were served for you and big

bowls were put before you. I never thought that you would accept the feast of a people who turn away the beggars and invite the rich. Look at the morsels you take, leave out that about which you are in doubt and take that about which you are sure that it has been secured lawfully."176

Al-Ash'ath Ibn Qays wanted to seek nearness to Imam 'Ali, the Commander of the Faithful, and to communicate with him. He made him a good candy and offered the candy to him. Let him tell us about his attitude toward this affair. He says: "And more wonderful than that is a night visitor who came by night (and brought us) a wrapped up (candy) whose piece of meat was kneaded as it was kneaded with a snake's saliva and vomit. So I said: 'Is this a link, zakat, or alms?' He said: 'Neither this nor that, but it is a gift!' So I said: 'May your mother lose you! Have you come to me to deceive me through the religion of Allah? Are you mentally disordered, crazy, or delirious? By Allah, if I was given the seven regions and that which was under their orbits in order that I might disobey Allah through stripping an ant of a husk of grain of barely, I would not do. And surely your world with me is easier than a leaf in a locust's mouth (and) it eats it. 'Ali is far away from the bliss that perishes and the pleasure that does not last. We seek refuge in Allah from the sleep of reason and the ugly slip! We ask Him for help!"177

Through this constructive policy social justice is established, security and welfare spread, and all kinds of oppression and injustice come to an end.

Military Service

The policy of Ahl al-Bayt did not require forcing the people in respect of the military service. It has not been reported from them that they forced the people to go out for war; rather they summoned them to perform jihad as one of the religious duties imposed by Allah. So whoever wished to go out for jihad went out to perform the duty imposed on him, and whoever (refrained from

going out for jihad) refrained and did not yield to that which Allah made obligatory on him with being liable to punishment, displeasure, and terrorism. This was the plan of Imam al-Hasan (‘a) when he wanted to battle against Mu’awiya. He did not force anyone to do that; rather he summoned them to jihad. Imam ‘Ali, the Commander of the Faithful, had done that before at the Battles of al-Jamal (the Camel), Siffin, and al-Nahrawan. He wanted the people to go to jihad out of their thought and faith in that which Allah had made obligatory on them. As for the Umayyads, they were on the contrary to that.

They imposed severe punishments on those who refrained from war. History has told us about the behavior of Ubaydillah Ibn Ziyad when he went out to battle against Imam al-Husayn, the master of the youths of the Garden, peace be on him. He killed Shami because he was not among those who did not command the people to go out to the battle. He also killed al-Hajjaj Ibn Amr Ibn Daabi al-Barjami because he did not respond to joining the Army of al-Muhallab Ibn Abi Suffra. About that a poet says:

Choose, either you visit ‘Umayr Ibn Daabi or you visit al-Muhallab.

This terrorist plan forced the people to respond to them unwillingly. If Imam al-Hasan had forced his Army to obey him, severely punished the rebels, the weak, and other people because of suspicion and accusation, his Army would not have stricken by those shocks and defeats. However he, the peace of Allah be on him, followed the clear path in which there was neither complexity nor crookedness. He preferred Allah’s pleasure to all things.

Fiscal Policy

Ahl al-Bayt (‘a) followed a certain financial policy. They made it incumbent on the rulers to spend the money in the central treasury on general interests such as establishing foundations, finding

vital projects through which life would be regulated and through which

the ghost of poverty and deprivation would come to an end. It was not permissible with them to spend even one dirham on things that did not bring about profit and interest to the community. They took great care of this affair. Imam ‘Ali, the Commander of the Faithful, put out the candle in the public treasury when Talha and al-Zubayr came to him and discussed with him about their personal affairs. That is because the candle in the public treasury belonged to the Muslims, so it was not permissible to use it except for their interests.

This strict policy moved against him the Arabs’ spites and the hatred of Quraysh. A group of his companions came and asked him to change his policy. They said to him: “O Commander of the Faithful, give these properties, prefer these noble people from among the Arabs and Quraysh to the non-Arab Muslims and the non-Arabs, and attract the people of whose opposition you are afraid.”

This cheap speech hurt him, and he said to them: “Are you commanding me to seek victory through tyranny?”178

Surely preferring the Arabs to the non-Arab Muslims and giving properties to the great figures were regarded as tyranny and aggression in the viewpoint of Imam ‘Ali Ibn Abi Talib, the pioneer of equality and justice in the earth.

Surely the Muslims’ properties should be spent on their interests and on satisfying their needy and deprived ones. The leader of the state has no right to choose anything of Muslims’ wealth for himself or to prefer his relatives to others. Doing so is treason to Allah and the Muslims. Imam ‘Ali, the Commander of the Faithful, put this policy into practice on the arena of life when he became the caliph. He had neither houses nor country estates. He did not amuse himself nor did he pay attention to his worn out garment. He did not eat delicious food nor did he enjoy any of the plea-

sures of life. Rather he led the life of the poor and the miserable. Harun narrated on the authority of his father ‘Antara, who said: “I came in to ‘Ali when he was at al-Khuwarnaq and wearing an old short garment. It was very cold. I said to him: ‘O Commander of the Faithful, surely Allah has appointed a share of this property to you and to your family, while you do this to yourself!”

The Imam (‘a) answered: “By Allah, I will not oppress you in anything. It is my old short garment I brought from Medina.”179

The Imam had no garment to protect him from cold except a worn out garment he brought from Medina. Of course he was able to wear embellished silk garments. However he refused to choose any of the Muslims’ properties. He also did not prefer anyone of his family and children to others. Abu Rafi‘180, who was the treasurer of the public treasury, said: “‘Ali, the Commander of the Faithful, came in to me. I had given his daughter a pearl from the properties in the public treasury. When he saw the pearl, he knew it. He turned pale and shook all over with fear. Then he asked: ‘From where has she taken it? By Allah, I am going to cut off her hand!’”

When Abu Raafi‘ came to know that the Imam was serious and determined to do that, he said to him: “By Allah, O Commander of the Faithful, it is I who have given it to her! It is a guaranteed, simple loan.”

So the Imam’s fear calmed down, and his anger abated. Then he said to him: “I married Fatimah and I did not have any bed except a skin of a ram. We slept on the skin by night and on it we gave food to our camel that was used for watering by day. I have no retainer other than her.”181

Surely his high ideals did not permit him to prefer his daughter to the Muslims’ daughters. This is the utmost justice none other than he established. Another example on his treating the Muslims with equality and on his taking great care of their properties was what ‘Aasim Ibn Kulayb182 narrated that his father had said: “A prop-

erty came to me from Isbahan (Isfahan). He (Imam ‘Ali) divided the property into seven parts. Then he summoned the commanders of the one-seventh and made them choose by lot, that he might see who would be the first to be given.”183

Al-Hakam said: “I saw ‘Ali coming to a lane, summoning the orphans and saying to them: ‘Drive away (the flies) and lick.’ To the extent that I wished that I was an orphan.” He also said: “I saw ‘Ali bringing pomegranates. He divided them among the people. Our mosque got ten pomegranates.”184

Imam ‘Ali used to perform the prayer in the public treasury, and then he ordered it to be swept. He would say: “Praise belongs to Allah Who has taken me out of it as I had come into it.”185

The historians say: “Imam ‘Ali came into the public treasury and divided (the properties in) it. There was a small girl with him. The girl belonged either to al-Hasan or to al-Husayn. She took some of the properties. The Imam went after her and took it from her hand. So his companions said to him: ‘O Commander of the Faithful, surely she has a right in it.’

“He (‘a) said: ‘When her father gets something of it, then let him give her whatever he pleases.’”186

Surely this is the justice that people have not established in all the stages of history. Despite their experiences, progress, and creation in the techniques of government, they never form a political regime through which the greatest justice is established in a manner similar to that followed by Imam ‘Ali and his sons after him.

With this point we will end our speech on some high ideals sought by Ahl al-Bayt during their reign. Imam al-Hasan (‘a) did not deviate from these ideals nor did he follow during his policy the way of those who worked for the world. He did not follow the way of those who wanted domain and authority nor did he dodge and flatter. He did not spend money on things other than the lawful things. If he had done all these things, then the authority

would not have come to (Mu'awiya) Hind's son, who followed all the means to reach the government. However he ('a) preferred protecting Islam, and keeping its fates and morale. Generally speaking, he followed the behavior of his grandfather and of his father, who did not accept all the ways opposing the religion.

Yet there is something mentioned by those who criticized Imam al-Hasan for his making peace with Mu'awiya. The thing is that Imam al-Hasan did not die a martyr as his brother Imam al-Husayn ('a) died. We will mention the answer in detail when we speak about the attitude of Imam al-Husayn ('a) toward the peace-making.

- 1. Sharh Lamiyat al-'Ajam, vol. 2, p. 27. Al-Safadi has said something at random. When did Imam al-Hasan sell the caliphate to his opponent for repaying his debt? We seek refuge with Allah from this accusation!
- 2. Al-'Arab, p. 78.
- 3. Hayat al-Hasan, vol. 2, p. 283.
- 4. 'Aqidat al-Shi'a translated by A. M. S. This orientalist has filled his book with lying, criticizing Islam and degrading the value of its brilliant, great figures. In al-Bayan bright Magazine, no. 35-39 (assigned to Imam al-Hasan, the master of martyrs), the second year, professor al-Sayyid 'Abd al-Hadi al-Mukhtar has falsified his researches and displayed his lies.
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- 6. Daa'irat al-Ma'arif al-Islamiya, vol. 7, p. 400. This Daa'irat (encyclopedia) is nothing but an encyclopedia of lying and fabrications. It is full of defaming Islam and cursing its great figures, especially as it concerns Laamans's researches on the Shi'a and their Imams. They are full of slanders and buffoonery against them. The reason for that is that the Christian mis-

sionary committees urged the like of these mercenary pens to distort Islam and to scheme against it. Besides the researches of the orientalists depended on a surface studying void of examination and inquiry. It is worth mentioning that an orientalist visited Tehran (Iran's capital) after he had learned the Persian language in the Eastern Language Schools. He tried to write a history on Iran's social and moral conditions as he saw them. He saw some porters carrying vessels and excellent necessities on their heads. There were tambourines and flutes in front of them. He asked about that, and it was said to him: "It was a bride's trousseau!" Then he asked about the name of the bridegroom. One of the attendants said to him: "Madha yahumaka (i.e. What does concern you?)" In the evening this orientalist saw a man hitting a women in the street. He asked one of the attendants about the story, and he answered him: "The hitter is her husband, and she has unjustly abandoned him." Then he asked him about the name of the husband, and he answered him: "Madha yahumaka?" As a result the orientalist thought that the name of the husband was Madha yahumaka, and that he was the bridegroom whose trousseau he saw in the morning. Accordingly, this orientalist wrote in his book the History of Iran that he saw in its capital a man marrying his bride in the morning and hitting her in the street in the evening and that his name was Madha yahumaka! This is the condition of the orientalists in respect of axiomatic, manifest affairs, just imagine how much more their condition in respect of difficult, obscure affairs is! This is if they do not depend on distortion, just imagine how much more it is if they depend on it! Unfortunately our young people have taken care of studying their books and depended on them in respect of their theses though they have no share of correctness and reality.

- 7. Al-Tabari, Tarikh, vol. 6, p. 109.
- 8. Al-Siyada al-'Arabiya, p. 69.
- 9. A'yan al-Shi'a, vol. 4, p. 42.
- 10. Dr. Taha Husayn, 'Ali wa Banuh, p. 55.
- 11. Muhammad 'Abda, Sharh Nahj al-Balagha, vol. 3, p. 67.

- 12. Muhammad ‘Abda, Sharh Nahj al-Balagha, vol. 1, p. 70.
- 13. Ansab al-Ashraf, Q1/vol.1, p. 223.
- 14. Al-Tabari, Tarikh, vol. 2, p. 19.
- 15. Al-Bukhari has mentioned Sa‘d Ibn Mas‘ud al-Thaqafi (and regarded him as) among the companions (of the Prophet). Al-Tabarani has said: “He (Sa‘d Ibn Mas‘ud al-Thaqafi) had companionship (with the Prophet). (Imam ‘Ali), the Commander of the Faithful, peace be on him, appointed him as a governor over one of his works. He took him with him to (the Battle of) Siffin. He (Sa‘d Ibn Mas‘ud al-Thaqafi) narrated the following tradition on the authority of the Imam, who said: “When Noah wore a garment, he thanked Allah. When he ate or drank, he thanked Allah. So he was called a grateful servant.” Al-Isaba, vol. 2, p. 34.
- 16. Al-Tabari, Tarikh. Al-Isaba. Some researchers have negated the correctness of the narration and regarded it as among the fabricated ones. That is possible, for al-Mukhtar was the best of the men in his conduct, his piety, and all his tendencies.
- 17. Al-Maqreezi, Khutat, vol. 2, p. 439.
- 18. Abu al-‘Abbas was the first ‘Abbasid caliph. He was at al-Hamiya, a district of al-Balqa’, in the year 108 A. H. He grew up at it. He was given the pledge of allegiance as a caliph in 3rd Rabee‘ al-Awwal, in the year 132. He hurried to shed blood. His governors in the east and west followed his examples. He died in the year 136. Al-Sayuti, Tarikh al-Khulafa’, p. 100.
- 19. Ibrahim Ibn al-Muhajir al-Bajali is Abu Ishaq al-Kufi. He narrated traditions on the authority of a group of the trustworthy, and others reported on his authority. (The traditionists) have differed over his narration. So it was said that he was trustworthy, and it was said that he was weak. Tahdhib al-Tahdhib, vol. 1, p. 167.
- 20. Al-Mas‘udi Muruj al-Dhahab, vol. 2, p. 167.
- 21. Al-Siyada al-‘Arabiya, p. 70.
- 22. Al-Mas‘udi Murujj al-Dhahab, vol. 2, p. 332.
- 23. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p. 133.

- 24. Al-Nawruz is the Persian New Year's Day.
- 25. Al-Daynawari, p. 303.
- 26. A'yan al-Shi'a, vol. 4, p. 42.
- 27. We have mentioned the sources of the tradition in the first part of the book, p. 81.
- 28. Anba' Nujaba' al-Abnaa', p. 56.
- 29. Al-Bidaya wa al-Nihaya, vol. 8, p. 41. I (the author) think that this tradition is fabricated. That is because the caliphate became a biting king during the days of 'Uthman, who changed its concept and preferred the Umayyads to others in respect of the properties and government. He prepared to them forces to make them ready to fight against the Commander of the Faithful (Imam 'Ali). The Prophet, may Allah bless him and his family, talked about the form of the government after him, saying: "Most surely the beginning of your religion is prophethood and mercy, then it would be a king and fatalism." (The tradition) has been narrated by al-Sayuti in his Tarikh al-Khulafa', p. 6. His tradition became true. That is because the begging of the religion was prophethood and mercy, and then it changed during the time of the Umayyads into kingdom, tyranny, and fatalism.
- 30. Bihar al-Anwar.
- 31. Al-Mas'udi Murujj al-Dhahab, vol. 2, p. 295.
- 32. Al-Shareef al-Murtada, is 'Ali Ibn al-Husayn. His very clear lineage reaches the Imam of the Muslims, Musa Ibn Ja'far, peace be on him. He was the head of al-Talibiyyin. He was given the nickname of al-Murtada and 'Alam al-Huda (the Flag of Guidance). He was born in the year 355 A. H. and died in the year 436. He was older than his brother al-Shareef al-Radi. Abu Ja'far al-Tusi has said: " (Al-Shareef) al-Murtada was unique in many sciences. There is an unanimous agreement on his excellence and has given precedence in many sciences such as theology, jurisprudence, the fundamentals of jurisprudence, literature, and the like. He has a collection of poems containing more than ten thousand (poetry) lines. He has many books on various sciences." This has been mentioned in (the book) Mu'jam al-Udaba', vol. 13, p. 146.

- 33. Tanzeeh al-Anbiya', p. 69.
- 34. Ibn Tawus is a great, perfect Sayyid, a worshipper, and mujahid. (His full name is) Radi al-Deen Abu al-Qasim Ibn 'Ali Ibn Musa Ibn Ja'far Ibn Tawus al-Hasani, al-Husayni. He was given the nickname of al-Tawus because he was handsome and his legs were coarse. He lived in al-Hillah (a city in Iraq). He is among the magnified Sayyids and one of the heads. He has many books. All his good qualities and sciences have been collected by al-Hujjah al-Thabt Muhammad al-Khunsari in his Roudaat al-Jinaan, vol. 3, pp.43-47. In the book al-Kuna wa al-Al-Qaab it has been mentioned: "He (al-Sayyid Ibn Tawus) undertook the union of the Talibiyyin. He used to sit in a green dome and was visited by the people who dressed in green instead of black. That was after the Battle of Baghdad." In respect of that 'Ali Ibn Hamza has said: This is 'Ali , the (grand) son of Musa Ibn Ja'far the like of 'Ali , the son of Musa Ibn Ja'far. That was dressed in green for the Imamate, and this was dressed in green for the union. By that he meant Imam al-Rida, peace be on him, when he undertook the succession (after al-Ma'mun) and was dressed in green. Al- Sayyid Ibn Tawus died on Monday, 5th Dhi al-Qu'da in the year 664 A. H.
- 35. Kashf al-Muhjah li Thamrat al-Muhjah, p. 46. It contains valuable commandments to his son.
- 36. Al-Isti'abin
- 37. The people before Islam used to delay their lamentation over their killed until they took their vengeance. When it was taken, their womenfolk lamented for them. In this respect their poet say: Whoever is delighted at the murder of Malik, then let him come to our womenfolk in broad daylight! He will find our womenfolk bare (headed). They lament for him (and) scratch their hot cheeks in the early mornings! Subh al-A'sha, vol. 1, p. 405.
- 38. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 3, p. 342.
- 39. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 3, p. 387.
- 40. Al-Tabari, Tarikh, vol. 11, p. 357. Nasr Ibn Muzahim has narrated in his Kitab Siffin, p. 247, that the Prophet, may Al-

lah bless him and his family, said: "A man will come to you from this mountain pass. When he dies, he dies in (a manner) other than my Sunna."

- 41. Al-Tabari, Tarikh, vol. 11, p. 357. Imam al-Hasan, the Prophet grandson, peace be on him, narrated the tradition from his grandfather. Nasr Ibn Muzahim has mentioned it in his Kitab Siffin, p. 247.
- 42. Nasr Ibn Muzahim, Kitab Siffin, p. 244. Imam al-Hasan also narrated it.
- 43. Ibn Sa'd, Tabaqat, vol. 8, 200. Asas al-Ghaba, vol. 5, p. 527. Tarikh al-Khamis, vol. 2, p. 29.
- 44. Abu Barzah al-Aslami is Naddlah Ibn 'Ubayd. He was a companion of Allah's Apostle. He narrated (traditions) from him and Abu Bakr. Some other traditionists reported (traditions) on his authority. Ibn Sa'd has said: "He lived in Medina, and then he (lived) in Basrah. He invaded Khurasan." Al-Khatib has said: "He witnessed (the Battle of al- Nahrawan). He fought against the Kharijites at (the Battle of) al-Nahrawan. After that he invaded Khurasan and died in it." It was said that he died in Nisabur; it was said (that he died) in Basrah; other than that was said. Tahdhib al-Tahdhib, vol. 10, p. 446.
- 45. Waqi'at Siffin, p. 246. Ahmad, Musnad, vol. 4, p. 421.
- 46. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p. 79.
- 47. The devious have narrated the tradition in another way. For example al-Khatib, in his Tarikh, has narrated on the authority of Jabir, who said: "Allah's Apostle said: 'If you see Mu'awiya make speech from on my pulpit, then accept him, for he is faithful." In his Tarikh al-Hakim has narrated on the authority of Ibn Mas'ud who said: [Allah's Apostle said:] "If you see Mu'awiya on my pulpit, then accept him, for he is faithful and trustworthy." When was the son of Hind (Mu'awiya) faithful and trustworthy? Was that through his fighting against Allah's Apostle? Or through his going too far in shedding the Muslims' blood, killing the good and righteous people, and the like from among the heavy events that

indicate that he had the beliefs of those lived before Islam, and that he paid no attention to the religion?

- 48. Waqi'at Siffin.
- 49. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 1, p. 187.
- 50. Samt al-Nujoom al-'Awali, vol. 3, p. 48.
- 51. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 2, p. 357.
- 52. Al-Nasa'i al-Kafiya, p. 97.
- 53. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 10, p. 101.
- 54. It has been differed over the name of Abu al-Darda'. It was said that his name was 'Amir or 'Uwaymir. It has also been differed over his father's name. It was said that his name was 'Amir or Malik or Abdullah. His lineage goes back to Ka'b Ibn al-Khazrajj al-Ansari. Abu al-Darda' became Muslim at the Battle of Badr. He took part in the Battle of Uhd. The Prophet, may Allah bless him and his family, said in respect of him: "Abu al-Darda' was the wise man of my community." Abu al-Darda' was a merchant before Islam. When he became a Muslims, he abandoned commerce. Mu'awiya appointed him over Damascus judgeship during the caliphate of 'Umar. He died two years before the end of 'Uthman's reign. It was said that he died in the year 32. It was said that he died at (the Battle of Siffin). This has been mentioned in (the book) al-Isaba. In (the book) al-Kuna wa al-Qaab, 72, it has been mentioned: "Most surely Abu al-Darda' narrated from Allah's Apostle that he said: 'Most surely the heaviest thing in the scale of the believer's moral traits is the good manner; and Allah detests the one who is obscene."
- 55. Al-Nasa'i, p. 94.
- 56. The two 'Ids are the Lesser Bairam (1st of Shawwal) and the Greater Bairam, Feast of Immolation.
- 57. Al-Sha'rani, Kashif al-Ghumma, vol. 1, p. 123.
- 58. Abu Dawud, Sunan, vol. 1, p. 79.
- 59. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 1, p. 470.
- 60. Abu Dawud, Sunan, vol. 1, p. 178.
- 61. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 3, p.470.
- 62. Al-Ya'qubi, Tarikh, vol. 2, p. 207.

- 63. Ihram means the state of ritual consecration during the ‘umra (minor Hajj) and Hajj.
- 64. Al-Nasa’i, p. 100.
- 65. Al-Nasa’i, p. 101.
- 66. Al-Nasa’i, p. 101.
- 67. Al-Ya‘qubi, Tarikh, vol. 2, p. 207.
- 68. Al-Kamil fi al-Tarikh, vol. 3, p. 185.
- 69. ‘Abd al-Rahman Ibn Hassan Ibn Thabit al-Ansari al-Khazraji was born during the time of the Prophet, may Allah bless him and his family. He was a poet and narrated few traditions. Ibn Ma‘een has regarded him as among the second generations in Medina. As for Ibn Hayyan, he has regarded him as among the trustworthy second generation. He (‘Abd al-Rahman Ibn Hassan Ibn Thabit) died in the year 104. This viewpoint was abolished by Ibn ‘Asakir, who said: “It was said that he (‘Abd al-Rahman Ibn Hassan Ibn Thabit) lived for forty-eight years. This means that he did not live to see his father, for he died at the age of fifty-four. It has been established that he was a grown-up during the time of his father. It has been established that his father said: So who will take care of rhymes after Hassan and his son? And who will take care of the oft-repeated (poetry lines) (al-Mathani) after Zayd Ibn Thabit?” I (the author) said that if he was born during the time of the Prophet and lived until the year 104 A.H., then he lived for 98 years. Perhaps the forty years is distorted. This has been mentioned in the (book) al-Isaba, vol. 3, p. 67. In his (book) al-Kashif, al-Zamakhshari has mentioned: “‘Abd al-Rahman composed a poem in respect of Mu‘awiya, saying: “Oh! Inform Mu‘awiya Ibn Harb, the Commander of the oppressive, of my speech. “May Allah curse Mu‘awiya son of Hind and Sakhr! He is a thief! “We suffered from death through your authority while the generous, sons of the generous passed away. “Abu al-Hasan, the Commander of the Faithful, split open your grandfather’s head with the sword. “We are patient and will respite you until the day of loss, gain, and dispute.”
- 70. Abu al-Faraj al-Isfahani, al-Aghani, vol. 13, p. 149.

- 71. His name is Wahab Ibn Zam'a Ibn Usayd. He was a good poet. He was famous for praise. This has been mentioned in Mu'jam al-Shu'ra', vol. 1, p. 117. A lot of his poetry has been mentioned in the British, Asian Magazine.
- 72. Abu al-Faraj al-Isfahani, al-Aghani, vol. 6, pp. 39-159.
- 73. Al-Bidaya wa al-Nihaya, vol. 8, p. 140.
- 74. Abdullah Ibn Mas'ada Ibn Hikma al-Fazari was still young when he was taken as a prisoner of war. Allah's Apostle (S) granted him to his daughter Fatim. She released him while still young. Then he was with (Imam) 'Ali . Then he joined Mu'awiya and was the most hostile of the people to (Imam) 'Ali . He was (a commander) over Damascus troops after the Battle of al-Hirrah. He lived until the reign of Marwan. It was said that he invaded in the year 49. 'Abd al-Rahman Ibn Khalid Ibn Waleed was (a commander) over the Army. When he died in the land of the Romans, Abdullahal-Fazari took his place. This was the first authority he undertook. The poet says in respect of him: O son of Mas'ud, set up the straight spear just as Sufyan Ibn Awf set it up. When he (Abdullah Ibn Mas'ud) came in to Mu'awiya, the latter asked him about poetry, and he said to him: "The poet added me to the one to whom I am not equal, who is Sufyan Ibn 'Awf." This has been mentioned in (the book) al-Isaba, vol. 2, p. 359.
- 75. Al-Bidaya wa al-Nihaya, vol. 8, p. 140.
- 76. Tatheer al-Jinan and al-Lisan printed on the footnote of al-Sawa'iq al-Muhriqa, p. 24.
- 77. Tatheer al-Jinan and al-Lisan, p. 26. Ibn Hajar has depended on the fabricated narrations about Mu'awiya and regarded him as above the sins and offenses he had committed and as among the companions (of the Prophet) who conformed to their religion. Allah blinded Ibn Hajar's inner sight and made him go astray from the straight path. So he lauded the enemies of Allah and the opponents of Islam, who are a page of shame and disgrace against the human community. The Muslims have been afflicted with such historians who do not look at the reality except through black Ibn oculars. They

committed crimes against Islam and Muslims through their fabrications and lies.

- 78. Al-Maqdisi, p. 126.
- 79. Al-Muntazam, p. 60.
- 80. Al-Ghadir, vol. 10, p. 138.
- 81. Al-Sabaki, Tabaqat, vol. 2, p. 84. Wafayat al-A'yan, vol. 1, p. 37.
- 82. Tahdhib al-Tahdhibin
- 83. Saleem Ibn Qays, p. 29. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 3, p.15.
- 84. The mercenaries fabricated the tradition to oppose the authentic tradition narrated from the Prophet, may Allah bless him and his family, concerning his two grandsons: "Al-Hasan and al-Husayn are the two masters of the youths of the Garden." Imam al-Jawad was asked about the fabricated tradition, and he refuted it saying: "By Allah there are no middle-aged in the Garden; rather all of them are beardless young men."
- 85. The sign of fabrication in this tradition is clear. Why were the angels ashamed of 'Uthman Ibn 'Affan? Did he pass by them and see them do ugly deeds and commit something abominable, and so they were ashamed of him? Or did he do that, and they were ashamed of him? I (the author) think that this claimed shame is meaningless!
- 86. In a narration: "To the extent that he mentioned more than two hundred traditions."
- 87. Saleem Ibn Qays, p. 45.
- 88. His name is Ibrahim Ibn Muhammad Ibn 'Arafa al-Azdi. He was born in Wasit in the year 244 A. H. He has good books. He was called Naftawayh because of his ugliness. He was likened to oil (naft). Some of his poetry are the following lines: My heart is kinder to you than your two cheeks; and my strength is weaker than the strength of your eyelids. Why do you not be gentle to him who unjustly tortures himself and makes his love sympathize with you? Abu Abdullah al-Wasiti satirized him saying: Whoever wants to be pleased not to see a dissolute one, let him do his best not to see Naft-

awayh! Allah has burnt him with the half of his name, and made the rest as crying over him! He (Naftawayh) died in the month of Safar, in the year 323 A. H. (This has been mentioned in the book) Wafayat al-A'yan, vol. 1, p. 30.

- 89. Al-Nasa'i al-Kafiya, p. 74. Other sources have mentioned that.
- 90. Al-Nasa'i al-Kafiya, p. 253. Other sources have mentioned that.
- 91. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.3, p.15.
- 92. Saleem Ibn Qays, p. 45.
- 93. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.4, p.63. Printed by Dar Ihya' al-Kutub al-'Arabiya.
- 94. His full name is Bashir Ibn Ka'b Ibn Abi al-Himyari al-'Adawi. It was said that his nickname was al-'Amiri. Ibn Sa'd has mentioned him as among the second class from among the people of Basrah. He said that he was trustworthy, if Allah willed. Al-Nisa'i has said: "He (Bashir al-'Adawi) is trustworthy." (This has been mentioned in the book) Tahthib al-Tahthib, vol. 1, p.471. I (the author) do not know how he is trustworthy while Abdullahbin 'Abbas turned away from his tradition!
- 95. Fajr al-Islam, p. 258. Other sources have mentioned that.
- 96. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 3, p.16.
- 97. The Isra'iliyat are the fables made up by the hypocrites from among the Jews who became Muslims and affected Islam to put in it things of which it is innocent. Ka'b al-Ahbar was on the top of those Jews who fabricated such fables.
- 98. Tadhkirat al-Huffaz, vol. 1, p. 5.
- 99. Taqyyid al-'Ilim, p. 50. (A speech) similar to it (speech has been mentioned) in Ibn Sa'd's Tabaqat, 3\1, p. 206.
- 100. Al-Harith Ibn Kildah Ibn 'Umar al-Thaqafi was a famous physician among the Arabs and he was a poet. This has been mentioned (in the book) Mu'jam al-Shu'ara', p. 172.
- 101. Al-Mas'udi, Murujj al-Dhahab, vol. 2, p. 310.
- 102. He refers to that which history narrates that (his mother) Hind had become pregnant before she married Abu Sufyan.

She married him to cover her crime. A group of the Bedouins were accused of that.

- 103. Al-Jahidh, al-Taj, p.103.
- 104. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.4, p.73.
- 105. Al-Bayqahi, al-Mahasin wa al-Masawi', vol. 1, p. 58.
- 106. Al-Kashi, Rijal, p. 33.
- 107. al-Mas'udi, Murujj al-Dhahab, vol. 2, p. 311.
- 108. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.4, p.71. Al-Isti'ab, vol. 1, pp. 552-554.
- 109. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p.71.
- 110. Abu Bakra's name is Nufay' Ibn al-Harith Ibn Kulidda. It was said that his father's name was Masruh. He was al-Harith's servant. So al-Harith added him, Ziyad's brother, to himself. He was given the nickname of Abu Bakra because he descended from the stronghold of al-Ta'if to the Prophet, may Allah bless him and his family, with a pulley. So he was called with this name. He and a group of his companions had committed a crime. So 'Umar Ibn al-Khattab whipped them. Then they repented, and 'Umar accepted their witness after the repentance except Abu Bakra, for he did not regard his testimony as permissible. Ibn Sa'd has said: "He (Abu Bakra) died in Basrah during the reign of Ziyad." Al-Mada'ini has said: "Abu Bakra died in the Year 50 A. H." It was said that he died in the year when al-Hasan, peace be on him, died. This has been mentioned in (the book) Tahdhib al-Tahdhib, vol. 10, p. 469. In (the book) al-Isti'ab printed on the footnote of (the book) al-Isaba, vol. 3, p. 537, it has been mentioned that he told his children when he was about to die: "Surely, my father is Masruh al-Habashi."
- 111. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.4, p.550. In Al-Isti'ab, vol. 1, p. 550, it has been mentioned in a little difference.
- 112. Nihayat al-Irab fi Funun al-'Arab, vol. 3, p. 281. In another narration: "I have never become sad at a thing severer than Ibn al-Mufarragh's speech!"
- 113. Al-Hasan al-Basri's father was Abu Yasar. He was the retainer of Zayd Ibn Thabit al-Ansari. His mother Khayyarah

was the female servant of Umm Salama, the wife of the Prophet, may Allah bless him and his family. He was born in Medina two years before the end of the caliphate of 'Umar Ibn al-Khattabin It was said that he was born as a slave. He was among the masters and the leading figures of the second generation. He died in Basrah at the beginning of the month of Rajab, in the year 110. The people overcrowded in a peerless way to escort him to his final resting -place. Hameed al-Taweel has said: "Al-Hasan died on Thursday evening. When we enter upon morning on Friday, we finished his affair. We carried him after Friday prayer and buried him. All the people followed his coffin and were busy with him, to the extent that the afternoon payer was not performed in the mosque. As far as I know that the prayer was not left from the advent of Islam to that day. That is because all of them followed his coffin. None was in mosque to perform the afternoon prayer. Ibn Sireen did not attend his funeral procession because there was a thing between them." This has been mentioned in Wafayat al-A'yan, vol. 4, p. 124. Al-Hasan (al-Basri) was among those who supported the Banu Marwan, to the extent that they said about him: "Were it not for al-Hasan's tongue and al-Hajjajj's sword, the Marwani state would be buried in its grave and was taken from its den." Al-Hafiz has mentioned that al-Hasan was fraud in his (reporting) traditions.

- 114. Al-Tabari, Tarikh, vol. 6, p. 157. Abu al-Fida', Tarikh, vol. 1, p. 196.
- 115. Muhadarat al-Awaa'il, p. 136.
- 116. Al-Nasa'i, p. 58.
- 117. Al-Tabari, Tarikh, vol. 6, p. 123.
- 118. Al-Bayan, vol. 1, p. 95.
- 119. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.1, p.363. In his book al-Faa'iq, al-Zamakhshari has said: "Surely, Allah's Apostle, may Allah bless him and his family, said to Samra: 'You are a harmful man. There is no harm and causing harm in Islam." Zarara narrated on the authority of Abu Ja'far, peace be on him, saying: "Surely, Allah's Apostle, may Allah bless him and his family, said to the Ansari: 'Go, uproot them

(the date-palms), and throw them at him. That is because there is neither harm nor causing harm.'" In his book al-Idah, Chapter on Mortgage, Fakhr al-Muhaqiqeen claimed that the tradition is ensured by many lines of transmission. The said transmission is either general or abstract. As for the literal, it is incorrect because the words of narrating the tradition are different. I (the author) have in detail mentioned the rule in the Volume Three of my book Idah al-Kifaya.

- 120. Ahmad Ibn Hanbal, Musnad, vol. 1, p. 25. In his book al-Fa'iq, al-Zamakhshari has narrated: "Allah cursed the Jews. It was forbidden for them to sell fat. But they melt and sold it."
- 121. Anas Ibn Sireen al-Ansari was born one or two years before the end of the caliphate of 'Uthman. He narrated (traditions) on the authority of some companions of the Prophet, and a group of traditionists narrated on his authority. Ibn Ma'een and the like said: "Surely he is trustworthy." Ibn Sa'd said: "He is trustworthy. He narrated few traditions." Al-'Ijjli said: "He belonged to the second generation. He is trustworthy." He died in the year 118. A. H. It was said that he died in the year 120 A. H. This has been mentioned in Tahdhib al-Tahdhib, vol. 1, p.374.
- 122. Al-Kamil, vol. 3, p. 183. Al-Tabari, vol. 6, p. 132.
- 123. It was said that the name of Sawar al-'Adawi was Hassan Ibn Hurayth; and it was said that his name was Hurayth Ibn Hassan; and it was said that it was Munqidh. He narrated traditions from Imam 'Ali , the Commander of the Faithful, peace be on him, and from Imam al-Hasan. Another group of traditionists narrated from him. Ibn Sa'd has said: "He is trustworthy." Abu Dawud has said: "He is among the reliable people." In his book al-Kuna, al-Nisaa'i has said: "Abu Sawar, Hassan Ibn Hurayth al-'Adawi is trustworthy." This has been mentioned in Tahdhib al-Tahdhib, vol. 12, p. 123.
- 124. Al-Tabari, Tarikh, vol. 6, p. 132. Others than him have also mentioned that.
- 125. Al-Kamil, vol. 3, p. 183. Imam Sharaf al-Deen has mentioned it in his book al-Fusool al-Muhimma, p. 122.
- 126. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.1, p.363.

- 127. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.1, p.363.
- 128. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.1, p.363.
- 129. Al-Nasa'i, p. 54.
- 130. Al-Nasa'i, p. 54. It is strange that al-Bukhari depended on Samra's speech and traditions in his Sahih, vol. 8, p. 138. According to these crimes mentioned by the traditionists, Samra is regarded as among those who renounced the religion. So none has the right to depend on his narrations and traditions. But may Allah fight fanaticism, for it has thrown the people into great evil and turned them away from the straight path!
- 131. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.1, p.117.
- 132. Al-Isti'ab, vol. 1, p. 165. Al-'Alam al-Shamikh, p. 570.
- 133. Al-Nasa'i, p. 54.
- 134. Al-Kamil, vol. 3, p. 194. Al-Tabari, Tarikh, vol. 6, p. 80. In his book Sharh Nahj al-Balagha, vol. 1, p. 120, Ibn Abi al-Hadid has mentioned: "Surely Bisr turned to the womenfolk of Kinana and said to them: 'By Allah, I have intended to put the sword into you.' So one of them criticized him for his tyranny: 'By Allah, it is more lovable to me to do that.' Then this criminal person headed for San'a' and there he killed one hundred old men from among the people of Persia (Iran). That is because a woman called the daughter of Bazrajj from among them had hidden 'Ubayd Allah's children in her house.
- 135. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.1, p.120.
- 136. Al-Ma'arif, vol. 1, p. 93. It has been mentioned in it: "Surely Abu Hurayra said: 'I have been given the Kunya of Abu Hurayra (the father of the kitten) because of a small cat with which I used to play." As he was so fond of the cat, he narrated a tradition from Allah's Apostle, may Allah bless him and his family: "Surely a woman entered the fire because of the cat she tied and did not leave it to eat of the things in the earth." The tradition has been mentioned by al-Bukhari in his book al-Sahih, vol. 2, p. 149.
- 137. Al-Isaba, vol. 4, p. 207. This has been mentioned by: Abu Na'eem in his book al-Hulya, and Ibn Sa'd in his book al-

Tabaqat.

- 138. Al-Sifa was a shady place of the Mosque of the Prophet, may Allah bless him and his family. The guests of Islam spent the night in it. This has been mentioned by al-Fayruzi in his al-Qamoos, entry al-Saf.
- 139. Al-Bukhari, Sahih, vol. 2, p. 1.
- 140. Al-Isaba, vol. 4, p. 204.
- 141. Abu Hurayra's mother.
- 142. Al-'Aqd al-Fareed, vol. 1, p. 25.
- 143. Al-Dhahabi has mentioned it in his Mizan al-I'tidal, in the biography of Ishaq Ibn Nujayh. He has decided that the tradition is false.
- 144. Al-Dhahabi has mentioned it in his Mizan al-I'tidal, in the biography of 'Uthman Ibn Khalid. He has regarded the tradition as among the denied traditions.
- 145. Al-Khateeb al-Baghdadi has narrated the tradition in his book Tarikh. In his book Abu Hurayra, p. 27, His Eminence Imam Sharaf al-Deen has established that the tradition is among the fabricated ones.
- 146. Al-Bukhari, Sahih, vol. 1, p. 175.
- 147. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.1, p.358.
- 148. Al-Kamil, vol. 10, p. 183.
- 149. Subh al-A'sha, vol. 1, p. 416.
- 150. Al-Tabari, Tarikh, vol. 6, p. 416.
- 151. It has been called al-battra' because he has not praised Allah in it.
- 152. Al-Kamil, vol. 3, p. 226.
- 153. Al-Tabari, Tarikh, vol. 6, p. 135.
- 154. Al-Tabari, Tarikh, vol. 6, p. 135.
- 155. Al-Tabari, Tarikh, vol. 6 p. 132.
- 156. Al-Bayqahi, al-Mahasin wa al-Masawi', vol. 1, p. 39.
- 157. Al-Ya'qubi, Tarikh, vol. 1, p. 210.
- 158. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.3, p.15.
- 159. Al-Kamil, vol. 10, p. 183.
- 160. Al-Siyada al-'Arabiya, p. 28.
- 161. Tabaqat Fuhool al-Shu'ara, pp. 439-441. Jamharat Ash'ar al-'Arab, p. 341.

- 162. Al-Jahiz, al-Bayan wa al-Tabiyin, vol. 3, p. 358.
- 163. Al-Jahiz, al-Bayan wa al-Tabiyin, vol. 3, p. 359.
- 164. Muhammad ‘Abda, Sharh Nahj al-Balagha, vol. 2, p. 18.
- 165. Usd al-Ghaba, vol. 4, p. 31.
- 166. Al-Iqd al-Fareed, vol. 1, p. 211.
- 167. Usool al-Kafi, vol. 2, p. 147.
- 168. Al-Nizam al-Siyasi fi al-Islam, p. 319.
- 169. Muhammad ‘Abda, Sharh Nahj al-Balagha, vol. 3, p. 85.
- 170. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 1, p.180.
- 171. It has been narrated by Muslim.
- 172. Jami‘ al-Sa‘dat, vol. 1, p. 202.
- 173. Nahj al-Balagha.
- 174. Nahj al-Balagha, vol. 2, p.206.
- 175. Nahj al-Balagha, vol. 1, p. 151.
- 176. Muhammad ‘Abda, Nahj al-Balagha, vol. 3, p. 78.
- 177. Muhammad ‘Abda, Nahj al-Balagha, vol. 2, p. 244.
- 178. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.1, p.182.
- 179. Al-Kamil, vol. 8, p. 173.
- 180. It was said that the name of Abu Raafi‘ was Ibrahim. It was said that it was Aslam. He was a Coptic. It was said that he was the retainer of al-‘Abbas, so he granted him to Allah’s Apostle, may Allah bless him and his family. When al-‘Abbas became Muslim, Abu Raafi‘ gave good news to Allah’s Apostle about his being Muslim. So he released him. He (Abu Raafi‘) died during the caliphate of ‘Uthman. It was said that he died during the caliphate of Imam ‘Ali , the Commander of the Faithful. Al-Isti‘ab, vol. 4, p. 70.
- 181. Al-Kamil, vol. 8, p. 173.
- 182. ‘Aasim Ibn Kulayb Ibn Shahab al-Jarmi al-Kufi narrated (traditions) on the authority of a group of the leading companions (of the Prophet). Another group narrated on his authority. Ibn Ma‘een and al-Nisaa’i have said: “He is trustworthy.” Ibn Shahab has said: “He was among the worshippers and among those best of the people of Kufa. He was accused of al-Murji’a, and them he was regarded as far above that.” Ibn Hayyan has regarded him as among the trustworthy. He

said: “Surely he is trustworthy and reliable. He died in the year 137 A. H.” Tahdhib al-Tahdhib, vol. 5, p.55.

- 183. Al-Kamil, vol. 8, p. 173.
- 184. Ansab al-Ashraf, vol. 1, Q1, p. 161.
- 185. Ansab al-Ashraf, vol. 1, Q1, p. 161.
- 186. Ansab al-Ashraf, vol. 1, p. 160.

Chapter 18: The Stipulations Of The Peace-Making

The historians have greatly differed over the one who had started making peace. Ibn Khaldun and a group of historians have maintained that it was Imam al-Hasan (‘a) who began that when he came to know that his affair became weak[1]. Another group has maintained that it was Mu’awiya who started making peace after he sent him his companions’ letters containing perfidy and assassinating him whenever he wished and wanted[2]. Al-Sibt Ibn al-Jawzi has mentioned that it was Mu’awiya who secretly corresponded with Imam al-Hasan and summoned him to make peace, but the Imam did not respond to him. Then he responded to him after that[3]. Most likely it was Mu’awiya who hurried to make peace and took the initiative to it, because he was afraid that the Iraqis might return to their reason, for they were famous for the quick change in opinion. The reason for that it was Mu’awiya who started seeking peace was the Imam al-Hasan’s speech in al-Mada’in. In his speech he has mentioned: “Most surely Mu’awiya has summoned us to an affair in which there is neither glory nor justice!”

Anyway it is not important to examine that, because there would have been no harm on Imam al-Hasan if he had hurried to the peacemaking owing to the hard ordeals that surrounded and forced him to make peace. If it was Mu’awiya who had hurried to the peacemaking, also there would not have been harm on the Imam because of what we have explained about the reasons of the peacemaking. The most important thing is examining the stipulations the Imam made against his opponent. History is greatly different in respect of them. The historian’s statements are disordered about them. The following are some of their statements.

1. A historian has mentioned that Imam al-Hasan sent two messengers to Mu'awiya. The messengers were Amr Ibn Salama al-Hamadani and Muhammad Ibn al-Ash'ath al-Kindi to be sure of Mu'awiya's situation and to know what he had. So Mu'awiya gave them the letter that reads as follows: "In the Name of Allah, the Most Gracious, the Most Merciful. This is a letter to al-Hasan Ibn 'Ali, from Mu'awiya Ibn Abi Sufyan. Surely I have made peace with you for that you shall have the authority after me. To you belong Allah's promise, His covenant, His protection, and the protection of His Apostle, Muhammad, may Allah bless him and his family, and the severest of what Allah took against any of His creatures from among the promises and covenants. I will seek against you neither a calamity nor a detested thing. I should give you a million dirhams from the public treasury every year. You shall have the land tax of Basra and Dar Abjard. You send to them your governors and to do with them asyou like. Abdullah Ibn 'Umar, Amr Ibn Salama al-Kindi, Abdurrahman Ibn Samra, and Ibn al-Ash'ath bore witness as to that. It was written in the month of Rabee' al-Aakhar, in the year 41 A. H."

The document indicates that Mu'awiya has given al-Hasan three things:

1. He appointed him as his hire apparent.

2. The Imam shall have a million dirhams from the public treasury every year.

3. He gave him two districts. The Imam had to send his governors to them and to do with them whatever he wished.

Imam al-Hasan kept Mu'awiya's letter. So he sent to him a man from the Banu 'Abd al-Muttalib. The man's name was Abdullah Ibn al-Harth Ibn Nawfal. His mother was Mu'awiya's sister. The Imam said to him: "Go to your uncle and say to him: 'If you gave security to the people, I would pledge allegiance to you."

When Abdullah reached Mu'awiya, he told him about Imam al-Hasan's task, which was seeking the general security to all the people. Mu'awiya responded to him. He stamped a parchment at the bottom. He gave the parchment to him and said: "Let al-Hasan write on it whatever he wishes." So Abdullah returned carrying this absolute authorization to the Imam. So the Imam ('a) wrote what he wanted from among the stipulations. We will mention the text of what he wrote when we deal with some of the narrations, for it does not differ from them. Dr. Taha Husayn has depended on this narration4.

2. Al-Tabari and Ibn al-Athir have narrated another copy saying that Imam al-Hasan corresponded with Mu'awiya regarding the peacemaking and made some conditions against him; if Mu'awiya conformed to the conditions, he would make peace with him; otherwise, he would not conclude it. When the Imam's letter reached Mu'awiya, he kept it. Before this letter came to him, he had sent the Imam a blank page stamped at the bottom and wrote to him: "Stipulate whatever you wish!" This document reached the Imam after he had sent Mu'awiya the document in which he wrote what he wanted. Then the Imam wrote on that blank page additional stipulations to the ones he had stipulated, and then he kept them. When he handed over the authority to him and asked him to fulfill the conditions he had stipulated, he (Mu'awiya) did not fulfill them and said to him: "You shall have what you had written and asked me to give to you. So surely I gave them to you when your letter came to me." Al-Hasan ('a) said to him: "And I stipulated when your letter came to me and gave me the covenant to fulfill that which was in it." Accordingly, they differed over that. Mu'awiya did not fulfill anything to al-Hasan.

The narration has not mentioned to us the stipulations the Imam had made nor has it mentioned what he wrote on the blank page Mu'awiya had sent to him. However in his bookTarikh, Abu al-Fida' has mentioned the conditions the Imam had made, saying: "And al-Hasan wrote to Mu'awiya and made some conditions against him and said: 'If you responded to them, I would listen

and obey.' So Mu'awiya responded to them. The thing al-Hasan demanded was that Mu'awiya had to give him what was in the public treasury of Kufa, the land taxes collected from Dar Abjard of Persia, and not to curse 'Ali. But Mu'awiya did not respond to him concerning cursing 'Ali. So al-Hasan asked him not to curse 'Ali while he heard. Mu'awiya responded to him, and then he did not fulfill that to him."[5]

I (the author) think that what Ibn al-Athir and al-Tabari have mentioned is far from correctness. That is because if the conditions Imam al-Hasan lastly made were of great importance, then why did he neglect them and did not mention them at the beginning of the affair? If we overlooked that, then what was the benefit of writing them while Mu'awiya did not come to know them and did not acknowledge them? A part from that, Mu'awiya was at that stage ready to respond to anything the Imam demanded from him.

3. Ibn 'Abd al-Birr has narrated: "Surely Imam (al-Hasan) wrote to Mu'awiya and told him that he would pass the authority to him provided that he should not pursue any of the people of Medina, al-Hijaz, and Iraq because of anything that happened during the days of his father. Mu'awiya responded to him and was about to fly because of happiness. However he said: 'I will not give security to ten people.' So al-Hasan wrote to him again regarding them, but he (Mu'awiya) wrote back to him, saying: 'Surly I have taken an oath that if I arrested Qays Ibn Sa'd, I would cut out his tongue and cut off his hand!' Al-Hasan wrote him back again (and said to him): 'I will never pay homage to you while you demand Qays and other than him because of a certain result, whether it was great or small.' So Mu'awiya sent him at that time a blank document and said: 'Write whatever you wish and I will conform to it.' So they made peace with each other. Al-Hasan stipulated that he should have the authority after him, and Mu'awiya conformed to all of that."[6]

The narration contains that the most important thing the Imam demanded is asking the general security to all his and his father's companions. Without doubt this condition is among the first and most important conditions with the Imam. As for that the peace-making happened in this manner, then I (the author) have doubt about that.

4. Some historians have mentioned that Imam al-Hasan and Mu'awiya made peace with each other and had a mutual consent about what the following document has contained. They both signed it. This is its text: "In the Name of Allah the Most Gracious, the Most Merciful. This is for which al-Hasan Ibn 'Ali Ibn Abi Talib has made peace with Mu'awiya Ibn Abi Sufyan. He has made peace with him that he should hand over the authority to him provided that he (Mu'awiya) should act according to Allah's Book and the Sunna of His Apostle and the conduct of the right-eous Caliphs. Mu'awiya Ibn Abi Sufyan has no right to entrust a covenant to anyone after him. Rather, the authority after him should be consultation among the Muslims. The people should be safe wherever they are of Allah's earth, in their Sham, their Iraq, their Hijaz, and their Yemen. 'Ali's companions and followers should be safe in respect of their souls, properties, womenfolk, and their children. Allah's promise and covenant and what He took against anyone from His creatures through fulfilling, and through what He gave of His Own Self be on Mu'awiya Ibn Abi Sufyan regarding that. He (Mu'awiya) should scheme neither se-cretly nor openly against al-Hasan Ibn 'Ali, his brother al-Husayn, and the members of the House of Allah's Apostle, may Allah bless him and his family. He should not terrorize any of them in any of the horizons (regions). So-and-so has borne witness as to that. Enough for a witness is Allah!"[7]

This document is the best of the previous ones in explaining the way of making peace. It contains some important affairs that achieved many benefits to Muslims in general. I doubt that the document contains all what Imam al-Hasan demanded and wanted. In the following we will mention all the conditions the

traditionists have mentioned even if they have not mentioned the whole of them. However some historians have mentioned some of them, and some others have mentioned another group of them. The two parties have confessed that each party has not mentioned all the conditions the Imam made. The conditions are as follows:

1. The Imam handed over the authority to Mu'awiya provided that he should act according to Allah's Book, the Sunna of His Prophet, may Allah bless him and his family8, and the conduct of the righteous Caliphs9.

2. Mu'awiya had no right to entrust the authority to anyone after him. The authority after him would be for al-Hasan10. If something happened to him, the authority would be for al-Husayn11.

3. The general security should be given to the people in general; the red and the black of them were equal in it. Mu'awiya had to stand their slips and not to pursue any of them according to the past and not to punish the people of Iraq out of a grudge12.

4. (Imam al-Hasan stipulated) that he had not to call him (Mu'awiya) the Commander of the Faithful13.

5. That he did not have to bear witness in his presence14.

6. That Mu'awiya had to refrain from cursing Imam 'Ali, the Commander of the Faithful15; he had not to mention him except with good16.

7. That he had to repay rights to their owners17.

8. Mu'awiya had to give security to the followers of Imam 'Ali, the Commander of the Faithful, and not to subject them to any detested thing18.

9. He had to divide a million dirhams among the children of those who were killed with his father (Imam 'Ali) at the Battles of al-Jamal and Siffin, and he had to appoint that from the land tax of Dar Abjard19.

10. He had to give him what was in the Public Treasury of Kufa20, to settle his debts, and to give him a hundred thousand (dirhams) a year21.

11. He should not plot secretly and openly against al-Hasan, his brother al-Husayn, and the the Prophet's progeny, may Allah bless him and his family. He should not terrorize any of them in any of the horizons (regions)22.

These are the stipulations and items of the peacemaking the traditionists have mentioned. As for that Imam al-Hasan stipulated all of them or part of them, we will mention that when we deal with studying and analyzing the stipulations. Before we end this chapter, we have to deal with the place and time of the peacemaking:

The Place Of The Peacemaking

As for the place where the peacemaking took place, it was at Maskan according to what the trustworthy sources have mentioned. At that place the peacemaking was concluded and carried out in the presence of a lot of people from among the Iraqi and Syrian armies. Some historian has mentioned that the peacemaking happened in Bayt al-Maqdis23. Another historian has mentioned that it was concluded at Adhruh of the land of Sham. These two statements are too irregular to depend on them.

The Year Of The Peacemaking

As historians have differed over the place where the peacemaking happened, they have differed over the time when it occurred. It was said that it was in the month of Rabee' al-Awwal, in the year 41 A.H. It was said that it was in the month of Rabee' al-Aakhar, and said that it was in the month of Jamadi al-Ula. According to the first date, Imam al-Hasan's caliphate was five months and a half. According to the second date it was six months and some

days. According to the third date it was seven moths and some days[24]. It was said that the peacemaking took place in the month of Rabee‘ al-Awwal, in the year 40 A.H[25]. Other than that was also said. The correct statement is that the period of his caliphate was six months according to what most historians have mentioned.

Anyway some historians have called that year, immortal in the world of sorrows, the Year of the Unity (‘Aam al-Jamaa‘a) because of that the word of the Muslims became united after the division and that unity was achieved after disagreement. However this name is contrary to the reality, for since that year the Muslims have fallen in great evil. Troubles have been poured upon them like the shadows of the dark night, to the extent that the principles of the religion have been changed. The laws of Islam have been altered.

The Islamic caliphate has come to a painful fate due to the fact that it has been handed down from father to son, from an oppressor to an oppressor, to the extent that the nation has been drowned into blood, tragedies, and sorrows. Al-Jahiz says: “Mu’awiya controlled the authority and overcame the remainder of the consultation and the community of the Muslims from among the Ansar and the Muhajreen in the year that was called the Year of Unity (‘Aam al-Jamaa’a). This was not a year of unity; rather, it was a year of division, overcoming, and compulsion; the year when the Imamate changed into Khousrowian dominion and the caliphate changed into a Caesarian office.”[26]

The door to oppression was widely opened from that year when the authority reached to the Khousrow of the Arabs (Mu’awiya). The Muslims, especially as it concerns the followers (Shi’a) of the family of Muhammad, may Allah bless him and his family, met tiredness, oppression, and exhaustion the like of which history has never witnessed. Ibn Abi al-Hadid says regarding what befell the Muslims after the year of the peacemaking: “The believers had either fear for their blood or were homeless. They sought security

but they did not find it." After this inclusive oppression and exhausting tyranny, is it right to call that year the Year of Unity and Friendliness?

Study And Analysis

It is necessary for us to pause to examine the conditions Imam al-Hasan made against Mu'awiya; likewise, it is necessary to study and understand them even if generally, because they contain affairs of great importance that they endangered Mu'awiya's victory, brought out disgrace to him, brought him out of the just rulers into unjust ones.

I (the author) believe in all the said conditions except two of them, which are that Imam al-Hasan would have the property in Kufa Public Treasury, and that Mu'awiya would give a yearly salary to him and his brother al-Husayn.

As for the first condition, it is far. That is because Imam al-Hasan was in charge of the possessions and the properties in the Kufan Public Treasury. He acted freely in respect of them. They were not veiled or withhold from him that he might make a condition on Mu'awiya to grant him an authority over them. I doubt that there were many properties in the Public Treasury. That is because the policy of Ahl al-Bayt required spending the properties on that which Islam had specified.

As for the second condition, it is incorrect, for Imam al-Hasan was in no need of Mu'awiya's properties. If we accepted that, then there would be no harm on the Imam from taking them. That is because saving the Muslims' properties from the unjust rulers is a necessary affair. We will explain that when we deal with the Imam's travel to Damascus. I think that Mu'awiya gave these two stipulations at the beginning. However, some historian has imagined that they were among the conditions Imam al-Hasan had made.

Anyhow, the stipulations aimed at seeking general security and inclusive peace for all the Muslims. In the meantime they urged the Muslims to be alert and to free themselves from the Umayyad enslavement. Moreover they indicate that the Imam was skillful in keeping his lawful right, that Mu'awiya had usurped it, and that the Imam had not disposed of his right. As for the contents of the stipulations, they are as follows:

Mu'awiya Should Act According To Allah's Book

Imam al-Hasan did not let Mu'awiya act freely in respect of the Muslims' affairs. He stipulated that Mu'awiya should act according to the Book and the Sunna in respect of his policy and that of his governors. If he had come to know that Mu'awiya had followed the light of the Qur'an and Islam, he would not have stipulated that against him, and regarded that as among the most important conditions he imposed on him.

The Succession

Imam al-Hasan treated an important point. The point is the fate of the Islamic succession after Mu'awiya's death. He stipulated on him that the caliphate after him would return to him (Imam al-Hasan) and his brother. Some sources have mentioned that the Imam stipulated that the caliphate should be consultation among the Muslims after Mu'awiya's death. According to both statements, the Imam returned the caliphate to its high entity. He stipulated that on him because he had come to know his bad trends, that he would move the Islamic caliphate from its reality to a hereditary kingdom, and place it among his progeny the deviants, the criminals. As a result the Imam intended to enlighten the people and urge them to fight against Mu'awiya if he did that.

The General Security

The most important thing from among those stipulations Imam al-Hasan sought was spreading security and wellbeing among the Muslims whether they were black or red. This indicates that he had mercy and affection on all the Muslims. This stipulation also said that he should not follow after anyone because of the past, and should not punish the people of Iraq because of the past grudge. Al-Hasan stipulated that on Mu'awiya because he had come

to know that he would exhaust them and severely punish them as a sign of vengeance on that which issued from them during the days of Siffin.

Mu'awiya Should Not Be Called The Commander Of The Faithful

Imam al-Hasan ('a) refused to call Mu'awiya the Commander of the Faithful to deprive him of the religious authority over all the Muslims. Mu'awiya was not attentive to this dangerous stipulation. If he was not a commander over al-Hasan, he had, of course, no authority and command over the Muslims. According to that Mu'awiya was among the unjust, rebellious rulers. Through that he striped him of the office of the Imamate and caliphate, and proved that he (Mu'awiya) usurped this great office.

Witness Is Not Borne In The Presence Of Mu'awiya

This stipulation exposed and disgraced Mu'awiya. It indicated that he was among the tyrannical rulers. Witness, as the jurists have mentioned, would be borne in the presence of the legal judge

as a part of his duty. If bearing witness was incorrect in the presence of Mu'awiya, then he was not a just ruler; rather, he was a tyrannical ruler; and the judgment of the tyrannical rulers was invalid and their conduct was not accepted in the viewpoint of the Islamic law. So it was incumbent of the community to remove them from this office to which sparing the blood, protecting the honor, and keeping the properties were entrusted. Through this stipulation Imam al-Hasan showed that he was the owner of a right, and that Mu'awiya usurped that right.

Mu'awiya Should Give Up Cursing Imam 'Ali

Through this condition Imam al-Hasan ('a) showed that Mu'awiya went too far in committing sin. He had come to know that Mu'awiya would not leave cursing Imam 'Ali, the Commander of the Faithful, and degrading his dignity. So he ('a) wanted to show the Islamic community that Mu'awiya was very reckless and did not take care of the Islamic affairs and teachings. Islam has made it forbidden to curse and disparage a Muslim. However Mu'awiya, Hind's son, paid no attention to Islam. He openly cursed Imam 'Ali, the Commander of the Faithful, after concluding the peacemaking. We will explain that when

we deal with Mu'awiya's violating the stipulations of the peacemaking. It is clear that Imam al-Hasan exposed Mu'awiya through this stipulation and removed from him the thin cover with which he covered himself in the name of the religion.

The General Security

Imam al-Hasan ('a) took great care of his and his father's followers (Shi'a). He made peace with Mu'awiya to spare their blood and to protect them. He stipulated that Mu'awiya should not subject them to any detested thing. With him this condition was the most

important and greatest of all other conditions. His Eminence late Aal Yaseen has said: "And he (Imam al-Hasan) sought protection with it (the agreement) to achieve security for his and his father's followers (Shi'a) and to refresh their orphans. Through that, he wanted to reward them (the followers) for their steadfastness with him and their loyalty to his father. He also wanted to keep them as loyal to his creed and as sincere supporters, that he might strengthen his position and that of his brother on the day when the truth would return to its people."[27]

Surely most of the conditions Imam al-Hasan made aimed at the interests of his followers, guaranteeing their rights, and turning them away from harm and detested things.

The Land Tax Of Dar Abjard

Imam al-Hasan stipulated on Mu'awiya special properties, that he might spend on his and his father's followers. The properties were the land taxes of Dar Abjard[28] The meaning of this specification is that some of the taxes collected to the state are called al-Fay', which is the tax imposed on the lands conquered by force. Such a kind of tax is spent on the general interests and social affairs such as improving the army, establishing foundations, and the like from among the vital projects. Some properties are called alms, which are financial taxes Islam imposed on certain properties and kinds of imports on which the trade market in the world depends. Islam has imposed such a tax on the rich. This tax is taken from the rich and given to the poor to combat against poverty and to uproot misery.

The Prophet, may Allah bless him and his family, has said: "I have been commanded to take alms from your rich and give it to your poor." As a result Imam al-Hasan hated to take such a kind of property for himself and his followers.It was forbidden for him to take such a kind of property, for it was forbidden for Aal al-Bayt to take alms. He ('a) hated to give alms to his followers and de-

cided to give them properties from Dar Abjard that was conquered by force; and that which was conquered by force was not considered as alms. Through that he chose to his followers some properties far from the suspicion. Dar Abjard belonged to the Muslims and it was obligatory on the Imam to spend its revenue on Muslims' interests.

Mu'awiya Should Not Oppress Them

Among the stipulations of the agreement was that Mu'awiya should not oppress al-Hasan and al-Husayn. He should not harbor grudge against the Prophet's progeny, may Allah bless him and his family, nor should he terrify any of them. He made such a condition due to the fact that he had come to know that Mu'awiya would plot against them through evil and cunning. Out of his grudge, Mu'awiya put poison into some food and offered it to Imam al-Hasan to eat it. We will explain that. Through this stipulation and the like from among the stipulations of the peacemaking, Imam al-Hasan wanted to remove the curtain from Mu'awiya, to show his defects and shortcomings, and to display that he had neither protection nor religiousness.

These are some of the stipulations of the peacemaking. They are full of elements of great importance. They indicate that Imam al-Hasan was skillful and had unique abilities in overcoming his opponent. In respect of this agreement, his Eminence late Aal Yaseen has said: "It is an act of truth to confess that al-Hasan Ibn 'Ali had wonderful political abilities. In the light of what transmitted from him procedures and laws that are the best things the diplomatic tact has reached, appeared clearly in his traditions. If he had assumed the authority in a condition other than this condition, he would have been on the top of the experienced politicians and the Muslim, brilliant rulers. Neither the deprivation on some day nor the failure in some field through its reasons standing on the nature of time is a proof of weakness or a way to a criticism.

Chapter 19: Imam Al-Husayn's Attitude

The attitude of Imam al-Husayn, the master of martyrs ('a) toward the affair of the peacemaking was like that of his brother Imam al-Hasan ('a). Imam al-Husayn was perplexed and astonished at his brother's attitude. However after he had studied the attitude, he came to know that the conclusion of a truce was necessary and making peace (with Mu'awiya) was a must. (He also came to know that) it was not an act of wisdom nor was it an act of logic to open a door to war against Mu'awiya, for such a war would bring about bad complications to Islam, misfortunes and disasters to the Muslims, because the army that went with them became divided. In the previous chapters we have referred to the flagrant treason of most military commanders and leaders, their joining Mu'awiya's camp, their readiness to assassinate Imam al-Hasan or hand him over as a captive. So how was it possible for Imam al-Hasan to battle against Mu'awiya through these treacherous forces who had harbored grudges against him and waited for an opportunity to kill him?

Imam al-Husayn ('a) thought that his brother had to respond to the peacemaking and not to fight against Mu'awiya because of the bitter factors that surrounded him, to the extent that it made it impossible to overcome Mu'awiya and to win a victory over him. So the peace Imam al-Hasan made was obligatory, and there was no way other than it, as we have explained in the reasons of the peacemaking. So how was it possible for Imam al-Husayn to oppose his brother in respect of that and not to agree with him on that?

Some historian claimed that al-Husayn disliked what his brother did, and that he said to him: "I adjure you before Allah that you should not believe Mu'awiya's speech and deny your father's speech!"

Imam al-Hasan answered him: "I am more knowledgeable of the matter than you are."[29]

They have also narrated that al-Hasan said to his cousin Abdullah Ibn Ja'far: "I have an opinion, and I want you to follow me in respect of it." Abdullah Ibn Ja'far asked him: "What is it?"

"I think that I have to go to Medina and reside in it," said al-Hasan, "I will leave this affair to Mu'awiya. For the trouble has lasted. Blood has been shed because of it. kinship have been cut off, and the fortified borderline cities have been closed."

Abdullah Ibn Ja'far confirmed his viewpoint saying: "May Allah reward you with good on behalf of the community of Muhammad; and I am with you."

Then he sent for al-Husayn. When he was before him, he said to him: "I have an idea and I want you to follow me in respect of it."

"What is it?" asked al-Husayn.

He mentioned to him his viewpoint in respect of that.

Al-Husayn opposed him angrily and said to him: "I seek refuge for you with Allah from that you deny 'Ali in his grave and believe Mu'awiya!"

So al-Hasan was displeased with his speech and said to him: "By Allah, when I want an affair, you oppose me (and suggest) other than it! By Allah, I have intended to throw you into a house and imprison you in it, that I may carry out my affair!"

When al-Husayn came to know that his brother was angry and serious in the affair, he withdrew from his idea and abdicated his opinion. Then he said to him with a faint voice: "You are the oldest of 'Ali's children. You are my caliph. Our command follows your command. Therefore, do whatever seems to you!"[30]

Without doubt all of that was fabricated. It was completely false, because Imam al-Husayn was knowledgeable of the factors and the reasons that forced his brother to make peace with Mu'awiya. Definitely his opinion about the peacemaking agreed with that of

his brother. He did not oppose it nor did he differ with his brother on it. When Imam al-Hasan concluded the peacemaking, a group of the leaders and the great figures came to al-Husayn. They asked him to violate what his brother had concluded with Mu'awiya and to fight against him. However he refused that and refrained (from responding to them). If his opinion had been different from that of his brother, he would have responded to them in respect of that. When Imam al-Hasan passed away, a group of the leading persons in Iraq sent al-Husayn many letters and asked him to declare the revolt against the Umayyads. But he refused to respond to them and said to them: "As long as Mu'awiya is living, I will not move through all things. When he dies, I will consider the matter."[31]

Surely his refraining from undertaking the affair as long as Mu'awiya was alive frankly indicates that he thought that concluding a truce and timely peacemaking was necessary, because the revolt would not succeed and the sacrifice would achieve nothing as long as Mu'awiya was alive, for he would clothe it in a garment that would bring it out of the frame of the reform, as we have already explained. Yes, without doubt the peacemaking left in al-Husayn's soul bitter sorrow and exhausting sadness. In the meantime it left in al-Hasan's soul agony and sadness. But what would they both, peace be on them, do as long as the circumstances were not appropriate for them to fight against Mu'awiya?

These stories were fabricated and incorrect that it has been mentioned in the second narration that Imam al-Hasan said to his brother al-Husayn: "When I want (to do) an affair, you oppose me in respect of it!"

Surely this severe speech is a proof of the fabrication, for the ideals prevented Imam al-Husayn ('a) from opposing and disobeying his brother. They both were brought up under the care of the great legislator (the Prophet), and he supplied them with his ideals, education, and guidance, to the extent that they were a true copy of him. Therefore, how was it possible for him to oppose his

brother's orders and not to obey him in respect of the affair that brought about a general interest to the Muslims in general?

Surely Imam al-Husayn magnified and respected his brother. He did not oppose him in anything. His grandson Imam al-Baqir ('a) narrated about al-Husayn's great reverence and respect toward his brother, saying: "Al-Husayn did not speak in the presence of al-Hasan as a sign of respect toward him."32

After this respect and magnification, was it right for al-Hasan to say to his brother: "When I want (to do) an affair, you oppose me in respect of the affair?"

Dr. Taha Husayn has depended on this fabricated narration, saying: "He (al-Husayn) disliked the peace his brother made and intended to oppose (him). So his brother warned him through shackling him with the iron until the peacemaking was concluded."

And he said: "And al-Husayn criticized the peacemaking, for it was a denial to his father's line of conduct."

And he also said: "He (al-Husayn) saw the loyalty to his brother as a right, so he was loyal to him and obeyed him as he had obeyed his father before. I have no doubt that, during these years he spent in Medina after the peace his brother made, he felt burning desire for the opportunity that would enable him to resume the jihad (in the place) where his father had left."33

As for Dr. Taha Husayn's saying "He (al-Husayn) disliked the peace his brother made and intended to oppose (him). So his brother warned him through shackling him with the iron…. He criticized the peacemaking. For it was a denial to his father's line of conduct." This speech is refuted by that if he had disliked that, then he would have responded to the Kufans when they intended to fight against Mu'awiya after the peacemaking had been concluded, and that he would have declared the revolt against him after his brother's death. Besides if the peacemaking had been

contrary to the line conduct of Imam ‘Ali, the Commander of the Faithful (‘a) al-Husayn would not have kept silent, for keeping silence from saying the truth is cowardliness and sin.

If (the peacemaking) had been contrary to the conduct of Imam ‘Ali, the Commander of the Faithful, which was extension to that of Allah’s Apostle, may Allah bless him and his family, al-Hasan (‘a) would not have concluded the peacemaking. Yes, al-Husayn hankered after jihad as the thirsty hankered after water. His heart harbored exhausting sorrow and sadness. Also his brother shared him all his ordeals and sorrows. They both waited for an appropriate opportunity to revolt against the Umayyad government. However the opportunity through which the victory and the conquest were hoped was not available as long as Mu’awiya was alive, because opening a door to war against him would bring about a grievous damage to Islam and the Muslims.

A thing has remained. We have not mentioned the thing in the reasons for the peacemaking. It is that why did Imam al-Hasan not open a door to the war against Mu’awiya even if he had neither supporters nor helpers and to die a martyr just as his brother, the master of the martyrs (‘a) had done? Those who criticized the peacemaking maintained this vague error. Let one of the Imams of the Muslims, who is late Aayat Allah Sayyid Abd Al-Husayn Sharafuddeen, answer the question. He has removed the cover from it in an article entitled Thawrat al-Husayn Sadaa li Sulh al-Hasan (Al-Husayn’s revolt is the echo of al-Hasan’s peacemaking”. The article was published in most of the local newspapers. We will mention the whole article, for it has an additional benefit. He, may Allah have mercy on him, said: “Since the past it has been in myself that I (have to) take care of researching this problem in a research that rebels from Abu Muhammad (al-Hasan) this vague error in the souls of those unable to understand history with a correct understanding. Many of these people do not resort to a science source as to weigh this group from among Ahl al-Bayt and to subjugate their movements in the two states of their ebb and flow to the Highest Principle (Allah), for He rendered them

obedient to serving Him and annihilate their selfness in His selfness. So they contracted when He desired the contraction to them, and they also expanded when He desired the expansion to them.

"It has been in my soul that I (have to) refute this vague error from Abu Muhammad (al-Hasan) through establishing this scientific balance that makes clear this act and remove its veil. But the incoming, heavy, endless businesses have turned me away from that which is in myself in respect of that. Now, I will summarize the hint to this vague error and refute it. It may be that this seed becomes a plant. I will take care of that which makes it grow when the opportunity comes; otherwise, one of these shiny pens dipped in the hearts of the free and the minds of the religious scholars from among the servants of facts…will make it grow. As for the vague error, it is as old as the feeble sight in those who apparently take things. As for those who are familiar with the history of al-Hasan ('a) they know that some of his companions had criticized him for his refraining from fighting against Mu'awiya. So he was then about to be the victim of that trouble, and to the extent that one of his special associates rudely greeted him, saying: 'As-salamu 'alayka O you who have abased the faithful!'"

"Perhaps they had an excuse because of their enthusiasm…

"That might be. But, now, we do not want to apologize to them; rather, we want to prove the part of this vague error from the first to see that it comes successively from him. It appears from time to time, some times on the tongue of his friends and some times on the tongue of his opponents; and it, here and there, does not appear but to indicate the ignorance of these and those.

"So when we weigh his peacemaking ('a) and his war, the scale of the peacemaking outweighs. That is when the observed criterion is taken into consideration. And be, if you wished, material or spiritual to exceed through your faith and understanding the rage of the sensible and the visible.

"In the first place, be material and discuss the war of al-Hasan. The army felt defeat before entering war. Mu'awiya invaded it. The army had resisted (Imam) 'Ali before, while 'Ali had a military morale; the earth shook out of fear of it. In addition to his other morale the like of which Imam al-Hasan did not enjoy in the souls of his contemporaries by virtue of his following his father.

"Yes, you have the right to say that it was incumbent on al-Hasan to be martyred and to die dear. However, reconsider the history of this period that you may see that martyrdom gives one of the meanings of going out (in revolt). So at that time there was no national, stable fact, nor was there a firm tentative spirit that martyrdom might be according to the decided rules; and there is nothing, in this condition, more insignificant than death that helps against its doer and cause him to die another time.

"Really the Islamic life was relapsing and changing into a hereditary monarchy. The ambitions were drafted in the king's stirrup, escaping from the borders of the caliphate. However it was still keeping the means of Islam and its apparent principle through the opportunism Mu'awiya formed through his cunning. This is by itself can be an excuse for al-Hasan through two sides:

"1. It was his excuse in respect of the peacemaking, for the world supported Mu'awiya through stripping him of his (al-Hasan's) cousin and commander of his army.

"2. Then it was his excuse in respect of refraining from martyrdom, for that itself was not the circumstance of martyrdom, for he was able to transform it.

"Then which material benefit would have been through death if al-Hasan had chosen it as these people want, except that he would help Mu'awiya against himself alive and dead?

"Surely I can see nothing more indicative of al-Hasan's greatness than this material policy that limited his attitude in this manner during the most dangerous period during which Islam passed. So

it was the nucleus of overthrowing and exposing the Umayyad government; likewise, it was the material of that great (gun) powder that exploded through the martyrdom of al-Husayn, peace be on him. That was the explosion. Had it not been for this attitude of al-Hasan, Mu'awiya would have undertaken a supreme authority whose results the people would not know; and al-Husayn would not have been able (to achieve) the immortal sacrifice for the immortal creed.

"You were material, now try to be spiritual and discuss the war of al-Hasan that all the considerations may come together for you to show you the superiority of the scale of the peacemaking.

"Al-Hasan was not among those who sought authority for authority; rather, he was among those who wanted the caliphate to be a means for reform, establishing justice and peace among the people. I do not think that this spiritual thought lacks its material proof, for his father and his grandfather proved in Islam that it was so; and he had, before Islam, inheritance rises as a proof for that he belonged to a reformative origin that did not seek influence if it was in no need of doing good.

"From here it was easy for him to abdicate the caliphate, for he lived during a period of time that was unable to show good during that suppressed generation yearning for the pleasures from which it took more than its sufficiency at Mu'awiya's dining tables. Rather it was incumbent on him to abdicate (the caliphate), for he had no ability to overcome the obstacle

of subjugating the rushing Umayyads. That is because his abdicating (the caliphate) came according to the plan his principles had made.

"Those who criticized him for his abdicating (the caliphate) were not greater than him in feeling the pain of the abdication; it was he who was injured. However it was the huge sacrifice that urged him to stand the pain of the refraining that his high ideals and good principles had written against him.

"It was a sacrifice that was not less, if it was not more, than that of al-Husayn, peace be on him. Now, be whatever you wish to be. Be material or be spiritual, for, at last, you will reach a wonderful result; it is that al-Hasan's peacemaking was among the great sources of al-Husayn's liberating revolt, and that the essence of the sacrifice was one with the two Imams even if their appearances were different.

"The truth is that the Day of al-Taff (the Battle of Karbala') was an echo to the Day of al-Mada'in. May Allah bless the two masters of the youths of the Garden and make the Muslims make use of their memories, the renewer, the new, make the Arabs and the Muslims follow their guidance in this difficult stage of theirs."[34]

The opinion of his Eminence Sayyid Sharaf al-Deen is trustworthy, confirmed by proofs, and supported by scientific speech in all its sides. The truth is that if Imam al-Hasan had sacrificed his life, then his sacrifice would have been useless, would not have established the truth nor would have it changed falsehood. That is because through his cunning and deception, Mu'awiya would regard al-Hasan as responsible and regard himself as innocent of committing the crime. He would say to the people: "Surely I summoned al-Hasan to make peace (with me), but he refused (all things) except war. I wanted him to live, but he wanted me to be killed. I wanted to spare blood, but he wanted to destroy the people between me and him…." Mu'awiya had such abilities through which he would show himself as just and fair. In this manner al-Hasan's sacrifice would be useless.

As for al-Husayn, his immortal sacrifice was suitable to its appropriate circumstance and was in harmony with the requirements of the time. That is because the sinful one, Yazid, had none with him to manage his affairs and to deter him from his recklessness and vainglory. That is because that group of people on whom Mu'awiya depended to run his affairs such as Amr Ibn al-'Aas, al-Mughira, and the like from among the crafty Arabs perished. None of them remained with him; for this reason Imam al-Husayn

(‘a) declared his successful revolt that brought about an inevitable end to the Umayyad state.

Generally speaking, al-Hasan’s peacemaking and al-Husayn’s martyrdom were based on a deep thought taken from the inspiration of their grandfather, the Apostle, may Allah bless him and his family. Had it not been for al-Hasan’s peacemaking and the martyrdom of his brother, Islam would have gone forever. This has been declared by Imam Kashif al-Ghita’ in his introduction to the book. He, may Allah have mercy on him, has said: “It was incumbent on Imam al-Husayn and his companions to revolt against the tyrannical one of his time (Yazid Ibn Mu’awiya) during those circumstances. They all were killed, and the rest of Imam al-Husayn’s family, who were the family of Allah’s Apostle, were taken as prisoners of war. This was incumbent on him according to the technique of policy, the laws of victory and prudence regardless of the divine commands and the eternal will. It was also incumbent on al-Hasan (‘a) during his conditions to make peace with the tyrannical one of his time (Mu’awiya Ibn Abi Sufyan). Had it not been for the peace treaty of al-Hasan and the martyrdom of al-Husayn, Islam would have had neither a name nor a trace, and the efforts of Muhammad, may Allah bless him and his family, the good, the blessing, the guidance, and the mercy he had brought for people would have been lost.”

Yes, had it not been for al-Hasan’s peacemaking and al-Husayn’s martyrdom, Islam would have been destroyed and its standard would have been folded, because through his peacemaking, al-Hasan (‘a) exposed Mu’awiya and showed his fragrant enmity toward Islam and the Muslims. Likewise, through his sacrifice and martyrdom, al-Husayn (‘a) destroyed the Umayyad state. He put an end to it and to all the oppressive dictators. He gave creative lessons to all the reformers who want to revolt against oppression, tyranny, and selfishness.

- 1. Ibn Khaldun, Tarikh, vol. 2, p. 186. In the book al-Isaba, it has been mentioned: “When Imam al-Hasan was stabbed

with a sword, he summoned ‘Amru Ibn Salama al-Arjahi and sent him to Mu‘awiya and stipulated against him.” In the book al-Kamil, vol. 3, p. 205, it has been mentioned: “When Imam al-Hasan came to know that his companions scattered from him, he wrote to Mu’awiya.” Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.4, p.8., has also mentioned that.

- 2. Al-Shaykh al-Mufid, al-Irshad, p. 170. Kashf al-Ghumma, p. 154. Maqatil al-Talibiyyin, p. 26.
- 3. Tadhkirat al-Khawas, p. 206. In his book Fada’il al-Ashab, p. 157, al-Hajj Ahmad Afandi has mentioned: “Surely it is possible to gather the narrations and say that it was Mu’awiya who firstly corresponded with al-Hasan concerning the peacemaking. So al-Hasan secondly wrote to him and demanded what he (Mu’awiya) had mentioned.” Some sources have briefly mentioned the affair. In his book Tarikh, vol. 2, p. 192, al-Ya‘qubi has mentioned: “When al-Hasan came to know that he had no power and that his companions had scattered from him, he made peace with Mu’awiya.” Others than him have mentioned that.
- 4. Al-Fitnah al-Kubra, vol. 2, p. 200.
- 5. Abu al-Fida, Tarikh, vol. 1, p. 192.
- 6. Al-Isti‘ab, vol. 1, p. 370.
- 7. Ibn al-Sabbagh, al-Fusool al-Muhimma, p. 145. Al-Arbali, Kashf al-Ghumma, p. 170. Bihar al-Anwar, vol. 10. p. 115. Fada’il al-Ashab, p. 157. Al-Sawa‘iq al-Muhriqa, p. 81.
- 8. This condition has been mentioned in the document we have mentioned. It has also been mentioned by Ibn Abi al-Hadid in his Sharh Nahj al-Balagha, vol.4, p. 8.
- 9. Bihar al-Anwar, vol.10 p. 115. Al-Nasa’i al-Kafiya, p. 159 (second edition). He quoted it from Fath al-Bari and Sahih al-Bukhari.
- 10. Al-Isaba, vol. 1, p. 329. Al-Sha‘rani, al-Tabaqat al-Kubra, p. 23. Al-Dimyari, Hayat al-Hayawan, vol. 1, p. 57. Tahdhib al-Tahdhib, vol.2, p.229. Al-Nawawi, Tahdhib al-Lughat wa al-Asmaa’, vol. 1, p. 171. Al-Qunduzi, Yanabee‘ al-Mawadda, p. 293. It has been mentioned in it: “The authority after him would be consultation among the Muslims.”

- 11. Jamal al-Hasani, ‘Umdat al-Talib fi Ansab Aal Abi Talib, p. 52.
- 12. Al-Dinyawari, p. 200. Maqatil al-Talibiyyin, p. 26.
- 13. Ibn al-Jawzi, Tadhkirat al-Khawas, p. 206.
- 14. A‘yan al-Shi’a, vol. 4, p. 43.
- 15. A‘yan al-Shi’a, vol. 4, p. 43.
- 16. Maqatil al-Talibiyyin, p. 26. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p. 15.
- 17. Ibn al-Sabbagh, al-Fusool al-Muhimma, p. 144. Ibn Shahrashub, al-Manaqib, vol. 2, p. 167.
- 18. A‘yan al-Shi’a, vol. 4, p. 43. Al-Tabari, Tarikh, vol. 6, p. 97. ‘Ilal al-Sharaaiya‘, p. 81.
- 19. Bihar al-Anwar, vol. 10, p. 101. Tarikh Duwal al-Islam, vol. 1, p. 52. Al-Imam wa al-Siyasa, p. 200. Ibn ‘Asakir, vol. 4, p. 221. It has been mentioned in it that Mu’awiya had to give al-Hasan the land taxes of Bisa and Dar Abjard.
- 20. Tarikh Duwal al-Islam, vol. 1, p. 53.
- 21. Jawhart al-Kalam fi Madh al-Sada al-A‘laam, p. 112.
- 22. Bihar al-Anwar, vol. 10, p. 115.
- 23. Tarikh al-Khamis, vol. 2, p. 323. Al-Bustani, Da’irat al-Ma‘rif, vol. 7, p. 38.
- 24. Abu al-Fida’, Tarikh, vol. 1, p. 193.
- 25. Tahdhib al-Tahdhib, vol. 2, p.299. In the book al-Isti‘ab it has been mentioned: “Imam (al-Hasan) handed over the authority to Mu’awiya in the half of Jamadi al-Ulaa, in the year 41. A. H. All those who said that it was in the year 40 A. H. are mistaken.” In Sina’s history: “Imam al-Hasan abdicated the caliphate on the 26th of Rabee‘ al-Thani, in the year 41 A. H.”
- 26. Al-Ghadir, vol. 10, p. 227.
- 27. Sulh al-Hasan, p. 258.
- 28. Dar Abjard is a wide land of Persia on the borders of al-Ahwaz. The Muslims conquered it by force.
- 29. Usd al-Ghaba, and the like.
- 30. Ibn ‘Asakir, Tarikh, vol. 4, p. 21.
- 31. Al-Shaykh al-Mufid, al-Irshad, p. 206. Others than him have mentioned that.

- 32. Ibn Shahrashub, al-Manaqib, vol. 2, p. 143.
- 33. Al-Fitnah al-Kubra, vol. 2, p. 213. Professor Mahmud al-ʻAqqad has depended on these fabricated narrations in his researches on the father of martyrs (Imam al-Husayn).
- 34. Al-Saaʻa Newspaper, no. 908 (concerning Imam al-Husayn, the master of martyrs, peace be on him), the third year. The article was also published in al-Ghari Magazine, no. 11 (regarding Imam al-Husayn, peace be on him), the ninth year.

Chapter 20: Imam Al-Hasan Meets With Mu'awiya

Perhaps the severest ordeal through which the soul of any man passed was that which befell Imam al-Hasan ('a) when he met with Mu'awiya Ibn Abi Sufyan, for that meeting filled his noble soul with an exhausting pain and a bitter sorrow. He came to know that Mu'awiya's falsehood became firm and his tyranny became victorious. The thing that increased his sadness was that from which the community would suffer during the reign of this tyrant of calamities and misfortunes. This left in his soul the deepest pain and sadness.

Imam al-Hasan unwillingly met with Mu'awiya. The meeting was at al-Nukhaylah[1]. It was said that it was in Kufa[2]. Many Muslims attended the meeting. They impatiently waited for what the victorious king would say in respect of security, welfare, and establishing justice among the people. What would Mu'awiya do during that terrible hour? He went up on the pulpit and showed the wickedness of his selfness and his bad intention. He declared what he had harbored against the Muslims from among evil and exhaustion. He also showed them the reason for his warring against Imam 'Ali, the Commander of the Faithful, and his son al-Hasan, saying: "O people, if the affair of a community is different after its prophet, then men of its falsehood will overcome the men of its truth."

When he started his speech through which he said the truth, he paid attention that he meant himself by it. He repented of that and made it right, saying: "Except this community!"

Then he rudely addressed the Iraqis expressing to them the reality of the war he launched against them. He told them about that and the aim he sought from that war was controlling the authority and

not avenging ‘Uthman’s blood. He said to them: “O people of Kufa! Do you think that I fought you in order that you may offer prayers or give zakat or perform the pilgrimage? I know that you do pray, pay zakat, and perform the pilgrimage. Indeed, I fought you in order to take command over you with contempt, and Allah has given me that against your wishes. Rest assured that whoever killed any of us will himself be killed. And the treaty between us of amnesty is under my feet3. Nothing will set right the people except three things: giving salaries in time, sending the troops in time, and invading the enemy in his homeland. If you do not invade them, they will invade you.”

Indeed this is the excessiveness in sin. When Abdurrahman Ibn Shurayk4 narrated that, he said: “By Allah, this is the impudence!” Abu Ishaq al-Subay‘i, among those who narrated Mu’awiya’s speech, has said: “By Allah, he (Mu’awiya) was treacherous!”

Then Mu’awiya cursed Imam ‘Ali, the Commander of the Faithful (‘a) and his son al-Hasan. He paid no attention to the sin resulted from that. In this manner he violated the stipulations of the treaty he had signed.

Imam Al-Hasan’s Speech

Mu’awiya asked Imam al-Hasan to go up on the pulpit and tell people about his abdicating the authority. It was said that it was Amr Ibn al-‘Aas who advised Mu’awiya to do that, that he might, as he claimed, show the people Imam al-Hasan’s incapability of expressing himself and of making a speech. He was mistaken in that. Imam al-Hasan addressed the people more than one time during his father’s lifetime and after his death. He was not known for incapability of expressing himself and aphasia, for he was from among Ahl al-Bayt, who were the origin of good style, eloquence, and sound judgment. The Imam went up on the pulpit. The people who were willing and unwilling listened to him. He

made a long wonderful, eloquent speech. He preached to the people and summoned them to friendliness and love. In his speech he pictured the terrible events that befell Ahl al-Bayt after the death of the Prophet, may Allah bless him and his family. He ascribed that to the early men who turned people away from the Ahl Al-Bayt (‘a). He refuted Mu’awiya at the end of his speech.

This is the text of his speech: “Praise belongs to Allah whenever a man praises him. I testify that there is no god but Allah whenever a man testifies to him. I testify that Muhammad is His servant and His apostle whom He has sent with the truth and whom He entrusted with the revelation, may Allah bless him and his family. By Allah, I hope that I shall always be with Allah’s praise and kindness. I am the sincerest of Allah’s creatures in giving advice to them. I have not become one who bears malice to any Muslim, nor one who wishes evil or misfortune to others. Indeed what you dislike in unity is better for you than what you like in division. I see what is better for you than you see for yourselves. Therefore do not oppose my commands and do not reject my judgement. May Allah forgive both me and you and may He guide me and you to that in which there is love and satisfaction.”5

Then he turned to the people and said to them: “O people, surely the pious is the cleverest of the clever, and the sinful is the most foolish of the foolish. By Allah, if you search for a man whose grandfather is Allah’s Apostle, may Allah bless him and his family, between Jabliq6 and Jabris7, you would not find him other than me and other than my brother al-Husayn. You have come to know that Allah has guided you through my grandfather Muhammad, may Allah bless him and his family. So He has saved you from misguidance through him, raised you from ignorance through him, strengthened you after the abasement through him, and made you many after the fewness through him. Mu’awiya has disputed with me about a right that belongs to me, with the exclusion of him. So I have considered that which sets right the community and puts an end to the discord. You had pledged allegiance to me provided that you should make peace with whom I

make peace with and fight him whom I fight. So I think I have to make peace with Mu'awiya and to put an end to the war between him and me. I have pledged allegiance to him. I think that sparing blood is better than shedding it. Through that I do not want anything except setting you right and your survival. I know that that may be a trial for you and a provision for a time."[8]

Then he ('a) mentioned the persecutions from which Ahl al-Bayt suffered, saying: "And that Mu'awiya has told you that I have seen him worthy of the caliphate and have not seen myself as worthy of it. We are more appropriate for the people than the people in the Book of Allah, the Great and Almighty, and on the tongue of His Prophet. We, Ahl al-Bayt, have been oppressed since Allah took His Prophet to Him. So Allah is between us and him who has wronged us, controlled us, moved the people against us, prevented us from taking our share of al-Fay', and deprived our mother of that which the Prophet (S) had apportioned to her. I swear by Allah, if the people had pledge allegiance to my father at the time when Allah's Apostle departed from them (died), the heaven would have given them its rain, the earth (would have given them) its blessing, and you, Mu'awiya, would not have craved after it. When it (the caliphate) came out of its origin, Quraysh disputed with each other about it. So the released (prisoners of war), son of the released, you and your companions, have craved after it. Allah's Apostle has said: 'When a community entrusts its affair to a man and there is among it one who is more knowledgeable than him, its affair will come to nothing until it returns to what it has left.'

The children of Israel left Harun while they had come to know that he was the vicegerent of Musa among them, and followed al-Samiri. And this community left my father and paid homage to other than him, while it had heard Allah's Apostle say to him: 'You are to me as Harun was to Musa except for prophethood.' They saw Allah's Apostle installing my father (as a caliph) on the Day of Ghadir Khum and ordering the present to inform the absent. Allah's Apostle escaped from his people while he was sum-

moning them to Allah until he came into the cave. If he had found helpers, he would not have escaped. My father withheld his hand (from them) when he summoned them and asked them for help, but none helped him. So Allah placed Harun in ease when people deemed him as weak and were about to kill him. And Allah placed the Prophet in ease when he entered the cave and did not find helpers. Likewise my father and I are in ease from Allah when this community has deserted us. The laws and examples follow each other."[9]

Then he turned to those who attended the meeting and said to them: "By Him Who sent Muhammad with the truth, when someone decreases our right, Allah decreases his deed. When the circumstance is against us, the final result belongs to us. And most certainly you will come to know of it after a time."

Then he ('a) turned to Mu'awiya and denied his cursing his father, saying to him: "O you who mention 'Ali, I am al-Hasan and 'Ali is my father. You are Mu'awiya and your father is Sakhr (Abu Sufyan). My mother is Fatim and your mother is Hind. My grandfather is the Apostle of Allah and your grandfather is Harb, My grandmother is Khadija and your grandmother is Futayla. May Allah curse him who tries to degrade our reputation and to diminish our nobility, who does evil against our antiquity and yet who has been a head in unbelief and hypocrisy."

Groups of the people in the mosque shouted out: "Amen! Amen!"

Those who heard them said: "Amen!"

And we say: "Amen! Amen!"

This is the most eloquent speech history has ever known. In it the Imam has clearly explained all things, pictured the critical situation where he was, made a comparison between the events he met and those his father had met. He has indicated that the events dated back to those who usurped the caliphate after the death of the Prophet, may Allah bless him and his family. Had it not been

for them, Mu'awiya would not have craved after the caliphate and disputed with Imam al-Hasan about it.

The Attitude Of Leader Qays

When the great leader Qays Ibn Sa'd heard of the painful news, he became astonished, a wave of cares dominated him, and clouds of sorrows covered him, to the extent that he wished that he had departed life. He repeated with himself: "How did the Commander of the truth make peace with the commander of falsehood?"

He stood with a perplexed mind. His abilities were weak. He wanted to move his feet from the ground but he could not. He shook all over with fear. Perplexity prevailed his heart. Stormy pain appeared on his face. Then he burst into tears and composed poetry, saying:

He has come to me in the land of al-'Aal from the land of Maskan (and told me) that the Imam of the truth has become peaceful. Since I saw him I have looked right and left. I have observed the stars while I am humble-hearted and silent[10]. Defeat overcame him. Impatience and astonishment prevailed over him. He turned to the troops and said to them with a faint voice and sad tones:

"Choose between two! Either you fight without an Imam or you pledge allegiance (to Mu'awiya) with pledge of misguidance!" Abasement and humiliation dominated them, so they answered him, saying: "Rather we fight without an Imam!"

Then they advanced towards the troops of the people of Sham and returned them to their ranks. As for Mu'awiya, he became very disordered. He wrote a letter to Qays to make him wish and to threaten him. However Qays answered him: "No, by Allah, you will not find me as you like. Only the sword and the spear are between me and you!"

When Mu'awiya despaired of him, he sent him a letter in which he cursed and threatened him. This is the text of the letter: "Surely you are a Jew. You are making yourself unhappy and killing yourself for that which is not yours. If the more beloved of the two parties to you overcame, he would forsake and desert you. If the more detested one of them to you overcame you, he would severely punish and kill you. Your father stringed (a bow) other than his bow and shot at other than his target. He made much cutting off and made a mistake in respect of the judgement. So his people deserted him. His day (death) reached him, and he died strange in Hawran. With Greetings"

Qays answered him: "You are an idol, and son of an idol! You unwillingly embraced Islam, timely followed it, and willingly withdrew from it. Allah has not placed for you a share in it. Your Islam is not old, and your hypocrisy is not new. You are still fighting against Allah and His Apostle. You are one of the parties of the polytheists, an enemy to Allah, to His Prophet, and to the faithful of His servants. You have mentioned my father. By my life, he stringed (no bow) but his own bow and shot at (no target) but his own target. However, those, to whom you are not like in glory, provoked against him. You have claimed that I and my father are Jews, while you and the people have come to know that I and my father are the enemies of the religion from which you withdrew (pre-Islamic beliefs) and are the supporters of the religion you followed and come to it (Islam). With Greetings."

This letter has shown Mu'awiya's fact and reality. When Mu'awiya read the letter, he became angry, and he wanted to write an answer to it, but his crafty, cunning minister (Amr Ibn al-'Aas) prevented him from doing that, saying to him: "Surely if you wrote him (a letter), he would answer you with a (letter) severer than yours. If you left him, he would follow what people have followed."

Mu'awiya regarded his viewpoint as correct so he turned away from strictness and violence11. He sent him a letter in which he

has mentioned: “According to whose obedience are you fighting? The one to whom you had pledged allegiance has pledged allegiance to me!”

Qays was not satisfied with that, and he insisted on his opinion. However Mu’awiya was afraid of the trouble and of the development of the events, so he sent him a parchment and stamped at the bottom of the parchment. He said to the messenger: “Say to him: ‘Write on it whatever you wish!’” ‘Amr Ibn al-‘Aas was displeased with that, for it contained a kind of welcome to Qays. He turned to Mu’awiya and said to him: “Do not give him that! Fight him!”

Mu’awiya came to know that Amr Ibn al-‘Aas had harbored malice against Qays and that he was not sincere in what he advised him. So he answered him: “Slowly! We do not reach killing them unless a number from the people of Sham equal to their number should be killed. So there is no good in life after that. Surely, by Allah, I will not fight him until I find no escape from fighting him.”

The messenger handed the parchment to Qays and told him about Mu’awiya’s statement. Qays carefully considered the affair. He thought of it for a long time. At last he could find no escape from following what the people had followed. He had no forces with which he had to fight against Mu’awiya. There was no powerful person to whom he had to resort to get rid of the pledge of allegiance to Mu’awiya. Accordingly, he answered the messenger through accepting Mu’awiya’s summons. He wrote in the parchment about security for him and his followers. He asked nothing other than that12. However he refrained from meeting with Mu’awiya, for he had promised Allah that he would not meet with him unless there should be a sword and a spear between them. When Mu’awiya came to know of that, he ordered a sword and a spear to be brought between them in order that Qays might fulfill his oath, and do not break it. So Qays was ready to meet with him. He came and was surrounded by groups of people. The

people looked at him while he was bowing his head, walking heavily, being unable to see his way because of sorrow and abasement, and sighing deeply. When he sat down, he turned to the groups of people and said to them: "O people, you have replaced evil by good, abasement by glory, and unbelief by belief. After the authority of (Imam 'Ali) the Commander of the Faithful, the lord of the Muslims, and cousin of the Apostle of the Lord of the worlds, you have become under the authority of (Mu'awiya) the released prisoner of war, son of the released one. He will treat you unjustly and behave toward you through the sword. So how have you failed to know that? Or has Allah set a seal upon your hearts so you do not understand?"

Abasement and defeat appeared on his face. Then he turned to Imam al-Hasan and asked him with a faint voice and shaking tones: "Am I free from the pledge of allegiance to you?"

The Imam greatly burnt with grief owing to Qays's statement, so he answered him with one word: "Yes."

Mu'awiya was not satisfied with that. Impudence urged him to ask: "Will you pledge allegiance (to me), O Qays?"

"Yes," replied Qays with a faint, sad sound.

Then he lowered his head, put his hand on his thigh, and did not stretch it out to Mu'awiya. The latter rose from his chair, walked towards the former, stooped, and rubbed his hand, but the former did not lift his hand.

With this topic we will end our speech about Imam al-Hasan's meeting with Mu'awiya. The meeting was among the most difficult and severest ordeals. After that Imam al-Hasan ('a) got ready to go to Yathrib (Medina) and to leave the Iraqis who deserted him and had deserted his father before, who did not fulfill their covenant and promise toward them (Imam 'Ali and Imam al-Hasan). The Imam decided to leave Mu'awiya and the Umayyads to act freely toward the Iraqis and according to their wishes. The

Umayyads brought Iraq out of ease, welfare, and security into strictness, severity, and torture. After the Imam's departure, the Iraqis remembered the days of their life under the Hashimite government. They grieved very much and strongly repented of their deserting (Imam 'Ali) the Commander of the Faithful and his son al-Hasan, peace be on them.

- 1. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.4, p.16. He has mentioned that the following speech of Mu'awiya was at al-Nukhaylah.
- 2. Al-Ya'qubi, Tarikh, vol. 2, p. 192. Al-Mufid, al-Irshad, p. 170.
- 3. In the narration of Abi Ishaq al-Subay'i: "All the things I had given to al-Hasan Ibn 'Ali are under these two feet of mine. I will not fulfill them." This has been mentioned by Ibn Abi al-Hadid in his book Sharh Nahj al-Balagha. A narration similar to that has been mentioned by al-Mufid in his al-Irshad.
- 4. 'Abd al-Rahman Ibn Shurayk al-Nakha'i al-Kufi narrated on the authority of his father, and al-Bukhari narrated on his authority in his Kitab al-Adabin Ibn Habban regarded him as among the trustworthy. He said: "Perhaps, he made a mistake." He ('Abd al-Rahman Ibn Shurayk) died in the year 227 A. H. This has been mentioned in (the book) Tahdhib al-Tahdhib, vol. 6, p.194.
- 5. Al-Mufid, al-Irshad, p. 169.
- 6. It has been narrated on the authority of Ibn 'Abbas that Jabliq was (a place) in the Far West, and that its inhabitants belonged to 'Ad's children. This has been mentioned in the book Mu'jam al-Buldan, vol. 3, p. 32.
- 7. Jabris was a city in the Far East. The Jews claimed that the children of their Prophet Musa, peace be on him, escaped either during the Battle of Taloot or during the Battle of Bucht Nussar. So Allah made them walk to it and made them live in this place, so none reached them. He folded the earth to them and made the night and the day similar to them until they reached Jabris and lived in it. None can account their number

but Allah. When a Jew went to them, they killed the Jew and said: "You have come to us because your law has become corrupt!" According to this consideration they regarded as lawful killing him. This has been mentioned in the book al-Mu'jam, vol. 3, p. 33.

- 8. Kashf al-Ghumma, p. 170.
- 9. Bihar al-Anwar, vol.10 p. 114.
- 10. Al-Manaqib, vol. 2, p. 167.
- 11. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.4, p.15. In his book Murujj al-Dhahab, vol. 2, p. 319, al-Mas'udi has mentioned: "This speech occurred between Mu'awiya and Qays during the lifetime of (Imam 'Ali), the Commander of the Faithful, peace be on him. That was when Qays was his governor over Egypt."
- 12. Al-Kamil, vol. 3, p. 207. Al-Tabari, Tarikh, vol. 6, p. 94.

Chapter 21: The Critics Of The Peace-Making

Imam al-Hasan's immortal ordeal and tribulation was not limited to what he met from among the hard trial and the severe ordeal resulted from his making peace with Mu'awiya and his meeting with him. His tribulation exceeded to that which was greatest in influence on him. That is the speech of the critics from among his opponents and his companions. That was when they criticized him for his making peace with Mu'awiya. They faced him with statements whose effect on him was stronger than that of a sharp sword. He met from them a coarse speech, rude talks, and strong alienation. So he ('a) was displeased with his followers (Shi'a) more than he was with his enemies, for they (his followers) knew well the black circumstances and the bitter factors that forced him to make peace with Mu'awiya and to conclude a truce with him. The following are the statements of the critics along with the Imam answers to them.

Hijr Ibn Adiy

The hero of thought, the example of faith, and the pride of Islam (Hijr Ibn 'Adi) went to Imam al-Hasan. He shook with fear, and sadness prevailed him. He said to the Imam: "Would that you and we died on that day and did not see this day. We unwillingly returned with that which we had disliked, and they happily returned with that which they had liked."

I (the author) do not know how Hijr said such a rude speech while he was the most knowledgeable of people of the Imam's position and reality. He was the most knowledgeable of them in the difficult circumstances and severe hardships that surrounded the Imam ('a) and forced him to make peace with Mu'awiya. How-

ever he is excused because the agony of the misfortune and the astonishment of the soul make man deviate from the balance of moderation and straightness. Anyway Imam al-Hasan (‘a) rose, took Hijr by the hand and was alone with him in a corner of the house. He explained to him the reason why he made peace with Mu’awiya. He said to him: “O Hijr, I heard your speech in Mu’awiya’s meeting. Not all the people like what you like, nor their opinion is like yours.

Surely I did nothing except keeping you. And Allah, the Most High, is in a state (of glory) every moment.”[1]

Imam al-Hasan (‘a) explained that he had no loyal people in the Iraqi army, that if he had had people similar to Hijr in creed, faith, opinion, and sincerity, he would not have made peace with Mu’awiya. He (‘a) explained that he made peace with his opponent to keep safe Hijr and the like of Hijr from among the faithful.

Adiy Ibn Hatim

Adiy Ibn Hatim was unique and ideal. He set a record in thought, faith, and sacrifice in the way of Allah. According to his psychological, violent excitement, this great companion (of the Prophet) hurried to criticize Imam al-Hasan for making peace with Mu’awiya. His speech was modern; the speech of someone completely polite. His soul melted out of sadness and sorrow. So he said: “O son of Allah’s Apostle, would that I died before what I had seen. You have brought out of justice into tyranny. So we have left the truth we had followed and entered the falsehood from which we had escaped. We have been given vice because of us; and we have accepted the low that is not suitable to us.”

‘Adi’s speech left in the Imam’s soul strong sorrow and sadness. So the Imam (‘a) explained to him the reason why he made peace (with Mu’awiya), saying: “O ‘Adi, surely I have come to know that most people desired for making peace and hated war. I did

not want to force them to do what they disliked. I have thought that I have to postpone this war to someday, for surely Allah is in a state (of glory) every moment."

In his answer, Imam al-Hasan has explained that his army was tired of war, inclined to well-being, and preferred peace to war, and that he was determined to battle against Mu'awiya during a suitable time that would guarantee success and victory. However 'Adi was not satisfied with the Imam's speech. Rather he walked to Imam al-Husayn ('a) with heavy steps. His heart was boiling with anger and enthusiasm. Ubaydillah Ibn 'Umar was with him. When he reached Imam al-Husayn, he said to him with tones dripping enthusiasm and determination for starting war: "O Abu Abdullah, you have bought abasement for glory. You have accepted the little and left the much. Obey us today and disobey us throughout the time! Leave al-Hasan and what he has thought of this peacemaking. Gather your followers from among the people of Kufa and the like. Appoint my companion and me over this vanguard. So Hind's son (Mu'awiya) will not feel but we fight against him with the sword."

Imam al-Husayn ('a) said to him: "Surely, we have pledged allegiance (to Mu'awiya) and promised (him) and there is no way to break our allegiance (to him)."[2]

Al-Musayyab Ibn Nujba

Al-Musayyab Ibn Nujba[3] was among the great, good, righteous believers who were known for their love and loyalty to Ahl al-Bayt, peace be on them. He was displeased with the peacemaking. He felt pain in the full sense of the word. He walked to Imam al-Hasan while he was sad and distressed. He said to him: "My astonishment at you does not come to an end. You have pledged allegiance to Mu'awiya while you have forty thousand (fighters). You have not taken a document and a manifest covenant. He gave

you an affair between you and him. Then he said what you have heard. He meant none other than you."

Imam al-Hasan asked him: "What do you think?"

"I think that you have to return to that which had been before. That is because he (Mu'awiya) has broken what is between you and him."

The Imam denied him. He explained to him that the interest required peacemaking, saying: "O Musayyab, if I wanted, through what I did, (the life in) the world, then Mu'awiya would not be more patient than I would in meeting (in war), nor would he be more steadfast than I would in war. However, I sought your righteousness and wanted to prevent you from fighting against each other."[4]

In his speech, Imam al-Hasan ('a) has expressed that if he had been among those who sought the life in this world, loved domain and authority, Mu'awiya would not have been more patient than he was, nor was he more steadfast than he was. However victory in Mu'awiya's viewpoint depended on the ways the religion did not accept such as equivocation, flattering, deception, and the like. As for Imam al-Hasan, he refused to employ such ways. He followed his father's plan aiming at clinging to the truth and justice.

Malik Ibn Dhamra

Malik Ibn Dhamra[5] came in to Imam al-Hasan. He said to him some rude words. Imam al-Hasan said to him: "Surely I feared that the Muslims would be uprooted from the face of the earth. I wanted someone to spread the religion."[6]

In his speech Imam al-Hasan has expressed that he took care of sparing the Muslims' blood, and that if he had opened a door to war against Mu'awiya, there would not have been a Muslim on

the face of the earth. As a result he made peace to spare the Muslims' blood and to keep them safe.

Sufyan Ibn Abi Layla

Sufyan Ibn Abi Layla was among those who embraced the Kharijites' thought. He came in to Imam al-Hasan and said to him some words indicating his alienation and ignorance. He said to him: "As-salamu 'alayka, O you who have abased the faithful!"

The Imam was displeased with him, so he hurried to say: "Woe unto you, O Kharijite! Do not rebuke me! The thing that made me in need of what I did was your killing my father, your stabbing me, and your plundering my possessions. When you walked to Siffin, your religion was before your life in this world, while today your present life is before your religion. Woe unto you, O Kharijite! Surely I have come to know that none has confidence in the people of Kufa. None feels strength through them but one abased. Their opinions are different. My father met from them difficult affairs and bitter hardships. Kufa is the quickest of the cities to be destroyed. Its inhabitants are those who divided their religion and became parties."

Bashir Al-Hamadani

Bashir al-Hamadani came in to Imam al-Hasan and said: "As-salamu 'alayka, O you who have abased the faithful!"

"'Alayka As-salam, sit down," said Imam al-Hasan.

When Bashir had sat down, the Imam ('a) said to him: "Through my making peace (with Mu'awiya) I wanted nothing but driving killing away from you. That was when I came to know that my companions lagged and recoiled."

Sulayman Ibn Surad

Sulayman Ibn Surad was among the sincere companions of Imam al-Hasan in his faith, creed, and obedience to Ahl al-Bayt, peace be on them. He was not present in al-Mada'in when the peacemaking occurred. When he heard of the painful news, he headed for the Imam, who was in Yathrib (Medina). When he reached him, he said to him: "As-salamu 'alayka, O you who have abased the faithful!"

"'Alayka As-salamu, sit down," said Imam al-Hasan.

After he had sat down, he rushed to say: "Surely our astonishment at your pledging allegiance to Mu'awiya does not come to an end! You have a hundred thousand fighters from among the people of Iraq. All of them take the pay. In addition to them there is (a number) equal to them from among their followers with the exception of your followers from among the people of Basra and al-Hijaz. Then you did not take certainty in respect of the covenant nor did you take luck of the affair. You did what you did and he gave you what he gave you between you and him from among the covenant and agreement. If you wrote a document against him about that, and made witnesses from among the people of the east and the west bear witness against him that the authority would come to you after him, the affair would be easier to us. But he gave you this and you were satisfied with it according to his speech. Then he said and claimed openly what you have heard: 'Surely I made some conditions to some people. I promised them with some promises, for I wanted to extinguish the fire of the war and to comply with the discord, for Allah has gathered for us our word and our unity. However all that which was there is under these feet of mine.' By Allah, he meant nothing except violating that which was between you and him. Therefore prepare a trick for the war. Allow me to go to Kufa, to remove its governor from it, and to declare his deposition.Then throw back to them on terms of equality.

"Surely Allah does not guide the device of the unfaithful" (Qur'an, 12:52).

Sulayman's speech indicates that he was obedient and loyal to Imam al-Hasan, peace be on him. He urged him to revolt against Mu'awiya's government and to break the pledge of allegiance (to him). He did not fulfill the covenant and did not conform to the stipulations of the peacemaking, just as he declared that in the presence of the people. Sulayman's speech was suitable to the desires of those who attended the Imam's meeting, so they confirmed his speech, saying: "Send Sulayman and send us with him. Then follow us when you come to know that we have dismissed Mu'awiya's governor and announced his deposition."

As the Muslims' general interest did not help deposing Mu'awiya and breaking the truce, Imam al-Hasan ('a) ordered them to keep silent and he calmed their excitement. That was impossible because the atmosphere was covered with discords and disorders, the supporters were few, those who loved the Imam deserted him, and the enemies were many and powerful.

Imam al-Hasan praised Allah and lauded him, and then he said to them: "You are our followers, the men of affection on us, and among those whom we know for loyalty, companionship, and straightness toward us. I have understood what you mentioned. If I was determined in respect of the affair of the life in this world, worked and toiled for the present life, Mu'awiya would be not braver than I am and not greater than me in the sense of honor. However my opinion is other than yours. I bear witness before you that I did not want anything through what you thought except sparing your blood and correcting discord. Therefore, fear Allah, hand over the affair to Allah, keep to your houses, and hold back your hands that the pious may get rest or you get rid of the dissolute. My father told me that Mu'awiya would undertake the authority. By Allah, if we walked to him with the mountains and the tress, I had no doubt that he would win a victory. Surely there is no repeller of Allah's judgment, and none repels His decree. As

for your statement, 'O you who have abased the faithful,' by Allah if you were abased and had wellbeing, then that would be more beloved to me than to be powerful but to be killed. If Allah returned to us our right in wellbeing, we would accept that and ask Allah for help in respect of His affair. If He turned it away from us, we would be satisfied and would ask Allah to bless turning it away from us. Therefore all of you should keep to your houses as long as Mu'awiya is alive. If he died, you and we were alive, we would ask Allah for a determination for guiding us and help with our affair and not to entrust us to ourselves.

"Surely Allah is with those who guard [against evil] and those who do good [to others]" (Qur'an, 16:128). 7

Imam al-Hasan ordered his followers to incline to patience and calmness as long as Mu'awiya was alive. He justified his making peace as we have previously explained in detail.

Abdullah Ibn Al-Zubayr

Abdullah Ibn al-Zubayr was wicked. He was famous for detest and enmity toward the Ahl Al-Bayt ('a). He criticized Imam al-Hasan for making peace with Mu'awiya. The Imam ('a) answered him, saying: "And do you claim that I have handed the authority over to Mu'awiya? How is that? Fatimah, the mistress of women, gave birth to me. Woe unto you! I did not do that out of cowardliness and weakness. But those like you had pledged allegiance to me. He (Mu'awiya) demanded revenge. He flattered me through the affection. I have no confidence in his helping me."

Abdullah Ibn al-Zubayr accused Imam al-Hasan of cowardliness, while he was far from that. From where did cowardliness come to him? Did it come to him from his father, who was the lion of Allah and of His Apostle? Or from his two grandfathers, the Prophet (S), and Abd Al-Muttalib? Or from his two uncles Hamza and Ja'far, the great masters of martyrs? Or from his brother (al-Husayn), the

father of martyrs? Or from his famous attitudes in the various fields, such as the Day (battle) of al-Daar, the Day of Basra, and at Muzlim Sabat? He was the lion who (when he walked, death walked wherever he walked), according to his enemy's expression.

Abu Sa'eed

Abu Sa'eed went to Imam al-Hasan. He admonished him for his making peace with Mu'awiya. He rebuked him saying:

-O son of Allah's Apostle, why have you concluded a truce with Mu'awiya and made peace with him, while you have come to know that the right belongs to you, and not to him, and that Mu'awiya is devious and rebellious? -O Abu Sa'eed, am I not the proof of Allah over his creatures and an Imam over them after my father? -Yes. -O Abu Sa'eed, the reason for my making peace is the reason why Allah's Apostle made peace with the Banu Damra, Banu Ashja', and the people of Mecca. That was when he went away from al-Hudaybiya. Those were infields according to the Revelation. As for Mu'awiya and his companions are infields according to the interpretation.

O Abu Sa'eed, if I was an Imam appointed by Allah, the Most High, then my opinion should not be stultified in respect of what I did from among concluding a truce or fighting, though

the meaning of what I did was vague. Did you not know that when al-Khidr tore the ship, killed the boy, and demolished the wall, Musa became displeased with his deed, for the reason was vague to him? When he told him, he became pleased. And so am I. You have become displeased with me because you are ignorant of the reason (for that). Had it not been for what I did, our followers on the face of the earth would have been killed.

Surely the Imam's position is similar to that of the Prophet. He did nothing except that which had a general interest. However the in-

terest is sometimes vague to the people; they do not understand it but after a time. Imam al-Hasan likened his peacemaking to al-Khidr's when he tore the ship, demolished the wall, and killed the boy. As his companion (Musa) did not understand the interest in that, he became displeased with him, strongly opposed, and criticized him. When Musa came to know that, he yielded to al-Khidr and obeyed him. Such was Imam al-Hasan in his making peace, because the reasons were vague to many of his followers. They hurried to express their displeasure with him and criticized him for making peace.

A Companion

One of Imam al-Hasan's companions came in to him. The companion was very excited, sad and sorrowful. He said to the Imam: "O son of Allah's Apostle, you have abased us through your handing over the authority to this tyrant (Mu'awiya)."

The Imam answered him: "By Allah, I handed over the authority to him because I did not find supporters. If I had found supporters, I would have fought him day and night until Allah would judge between him and me. However I came to know the people of Kufa and I tested them. I could not set right the corrupt from among them. They fulfilled neither their speech nor their deed. They were different and they said to us: "Our hearts are with you, and our swords are against you."

Imam al-Hasan ('a) explained that he had neither supporters nor helpers to fight Mu'awiya. He had none except the Kufans who fulfilled neither their speech nor their act. So how was it possible for him to fight Mu'awiya by them?

The Imam ('a) refuted the vague errors of the critics. He explained to them the reasons for his making peace. He answered their admonition with a skillful proof, a wonderful presentation, and an original opinion.

- 1. Ibn Shahrashub, al-Manaqib, vol. 2, p. 169.
- 2. Al-Daynwari, p. 203.
- 3. Al-Musayyab Ibn Nujba was a Kufan. He narrated traditions on the authority of Imam ‘Ali, the Commander of the Faithful, peace be on him, and Hudhayfa. A group of traditionists narrated on his authority. He and Sulayman Ibn Surad went out (in revolt) to avenge the blood of al-Husayn. He was killed in the year 65 A. H. Ibn Sa‘d has said: “Al-Musayyab Ibn Nujba Ibn Riyah belonged to the first class from among the people of Kufa. He witnessed (the Battle of) al-Qadisiya and the battles led by Imam ‘Ali. He was killed at the Battle of ‘Ayn al-Warda.” Al-‘Askari has said: “Al-Musayyab (bin Nujba) narrated incompletely transmitted (traditions) on the authority of the Prophet, may Allah bless him and his family. He had no companionship (with the Prophet).” This has been mentioned in (the book) Tahdhib al-Tahdhib, vol. 10, p. 154.
- 4. Ibn ‘Asakir, Tarikh, vol. 225.
- 5. Malik Ibn Damra al-Damri was famous for abundant knowledge and excellence. He associated Abu Dharr, the great companion of (the Prophet). He lived during the lifetime of the Prophet, may Allah bless him and his family. When he was about to die, he ordered his weapon to be given to the mujahideen from among the Banu Damra. He stipulated that they should not fight against Ahl al-Bayt, peace be on them, with it. His brother said to him: “At death you are saying that?” “It is so,” he replied. When Imam al-Husayn, the master of martyrs came to Iraq, and the people of Kufa went out to fight against him, one of Ibn Ziyad’s helpers came to Musa Ibn Malik to borrow his father’s spear to fight against the plant of sweet basil of Allah’s Apostle (Imam al-Husayn). He gave him the spear. When he (the helper) went out, a woman from among Malik’s women folks asked him (Malik): “O Musa, did you not remember your father’s will?” When he heard of that, he looked for him. He took the spear from him and broke it. This has been mentioned in (the book) al-Isaba, vol. 3, p. 460.

- 6. Bihar al-Anwar.
- 7. Al-Bayqahi, al-Mahasin wa al-Masawi', vol. 1, pp. 60-65.

Chapter 22: To Yathrib (Medina)

Imam al-Hasan remained in Kufa for some days. He was heavy-hearted. Cares and pain appeared on him. He met from his followers bitter words and rude criticism. Likewise, he met from Mu'awiya and his party making light of his high position. Nevertheless, he was patient anticipating Allah's reward. He restrained his anger and entrusted his affair to Allah. He decided to leave Iraq-the country that deserted him and had deserted his father before-for the city of his grandfather. He showed his determination and intention to his companions. When that was announced, al-Musayyab Ibn Nujba al-Fazari and Zabyan Ibn 'Ammarah al-Tamimi[1] went to see him off. He turned to them while his sacred soul was full of pain and sorrow at what the Muslims had reached. He said to them: "Praise belongs to Allah Who is Master of His affair! If all the creatures had agreed on that which was not to be, they could not (do it)."

From his speech we understand that he submitted to Allah's decree. He was sad and distressed for losing his legal right. Al-Musayyab saw that sadness appeared on the faces of al-Hasan and al-Husayn out of fear that their followers would be wronged during the time of this tyrant (Mu'awiya). So he turned to them, calmed their fear, and said to them: "By Allah, this affair is not great to us except that you will be wronged and disparaged. As for us, they will request our affection as far as possible."

Imam al-Husayn thanked him for his allegiance and loyalty, saying: "O Musayyab, we know that you love us."

Imam al-Hasan turned to him and gave him good news of his love for them, saying: "Whoever loves some people is with them."

Al-Musayyab and Zabyan asked Imam al-Hasan to stay in Kufa, but he refused to respond to them, saying: "There is no way to that."2

Imam al-Hasan ('a) got ready to travel. Then he and his household headed for the capital of his grandfather (Medina). The people of Kufa, of all classes, went out to see him off. Some of them wept, and some of them felt sorry (for his departure)3. They wept for their miserable luck and their lost happiness that they had destroyed with their own hands. The caliphate and the public treasury were moved from their country to Damascus. That deprived them of sleep, but it was too late. They were the leaders of the state. Suddenly their country, after their deserting Imam al-Hasan and refraining from supporting him, became one like any other city. The Syrian military units entered their country and controlled them. A terrorist, violent, merciless government was established in their country.

Imam al-Hasan, his household, along with Abu Rafi', the treasurer, departed Kufa. Depression and sadness dominated Kufa. Unhappiness, plague, and destruction befell it. Allah let down upon them plague after the departure of Imam al-Hasan. The plague put an end to many Kufans. Al-Mughira Ibn Shu'ba, the governor of Kufa, escaped from Kufa, and then he returned to it after a time. When he arrived in it, the plague swept him away, and he died of that4.

The Imam's caravan walked and covered the desert. When it arrived in Deir Hind5, the Imam looked at his capital with sorrow and agony. Then recited a poetry line from which we understand that he was displeased and sad. He said:

Not because of hate I have left the house of my associates, who had protected my possessions and my sacred things6.

Imam al-Hasan said farewell to Kufa with sorrow and sighs. He did not mention the desertion and treason he met from its inhabitants. Therefore, what an angelic this soul was!

He met an opposition and misfortunes from this city. Then he said farewell to it through this verse of poetry. He mentioned nothing of its long, wide history but the faithfulness of the faithful, "who protected his possessions and his sacred things," protected him from those who attacked him in al-Mada'in, and obeyed him on the hard day at Maskan. So they were truthful brothers and good supporters though they were few in number.

The procession of the Imam walked. Shortly after that Mu'awiya's messenger came and asked the Imam to come back to fight against a group of the Kharijites who revolted against Mu'awiya. However the Imam ('a) refused to return. He wrote to Mu'awiya: "If I preferred to fight against any of the men of the qibla (the Muslims), I would start with fighting you. Surely I have left you to reform the community and to spare its blood."7

Then the Imam went away and paid no attention to Mu'awiya. When his procession moved through a district or a village, its people hurried to receive him and to have the honor of meeting him. In the first place they asked him about his affair with Mu'awiya. So he ('a) told them immediately. They expressed displeasure, grumble, and dissatisfaction, for they were afraid of Mu'awiya's authority. However, what would the Imam do at the time when his army and his people were afflicted with mutiny and desertion, to the extent that they forced him to make peace with Mu'awiya?

The caravan of Imam al-Hasan arrived in Yathrib (Medina). When its people knew about his arrival, all of them hurried to receive him, for they thought that good came to them, happiness and mercy halted at them, and the good that ceased from them when Imam 'Ali, the Commander of the Faithful ('a) left them, returned to them. Imam al-Hasan came to Yathrib and resided therein for ten years. He filled its districts with his flowing mercy, gentle affection, and clemency. We will give a brief account of the Imam's works and affairs when he resided there.

His School

Imam al-Hasan established his great school in Yathrib. He worked hard to spread the Islamic culture, direct the Muslims towards the religion, and to make them understand the Islamic rulings. The great, religious scholars, the traditionists, and the narrators joined his school. He found them good helpers in delivering his immortal, reformative message that crystallized the minds of the people and awakened them from the inattentiveness and inactivity. The historians have mentioned some of his prominent students and the narrators of his traditions. They are as follows: His son al-Hasan al-Muthanna, al-Musayyab Ibn Nujba, Swayd Ibn Ghafla, al-'Alaa' Ibn Abdurrahman, al-Sha'bi, Hubayra Ibn Barkam, al-Asbagh Ibn Nabata, Jabir Ibn Khuld, Abu al-Jawza', 'Isa Ibn Ma'mun Ibn Zurara, Nufala Ibn al-Ma'mum, Abu Yahya 'Umayr Ibn Sa'eed al-Nakh'i, Abu Maryam Qays al-Thaqafi, Tuhrub al-'Ijjli, Ishaq Ibn Yasar (the father of Muhammad Ibn Ishaq), Abdurrahman Ibn 'Awf, and Amr Ibn Qays8. Yathrib flourished through this group of religious scholars and narrators. It was the richest of the Islamic cities in knowledge, literature, and culture.

Imam al-Hasan undertook spreading knowledge in Yathrib. In the meantime he summoned the people to follow noble, moral traits, good manners, and the Sunna of the Prophet, may Allah bless him and his family. He hoisted the signpost of the morals his grandfather, the Apostle, had brought to reform the people and to educate them. An example of his high moral traits is that he did favours to his enemies and his opponents. He heard that Waleed Ibn 'Aqaba was ill. He went to visit him though he had come to know that Waleed was famous for harboring malice and enmity against Ahl al-Bayt. After the Imam had sat down, Waleed turned to him and said: "I will turn to Allah in repentance of that which is between me and all the people except that which was between me and your father. I will not repent of it.9"

The Imam turned away from him and did not reply to him. Perhaps he gave him some gifts and did him some favours.

Being Kind To The Poor

Imam al-Hasan (‘a) did good and kindness to the poor and the miserable. He spent all what he had on them. He filled their hearts with delight through his charity and favours. An example of his generosity was that a needy man came to him. The Imam said to the man:

“Write down your need on a parchment and hand it over to us.” The man wrote down his need and handed it over to him. The Imam (‘a) ordered his need to be doubled. One of those who were present said to him: “How great the blessing of this parchment is, O son of Allah’s Apostle!”

The Imam (‘a) answered him: “Its blessing toward us is greater when we have been made qualified for favour. Did you not know that favour is that which is done before begging? As for him whom you give after begging, you make him lose face. Perhaps he spends his night restless and sleepless. He inclines between despair and hope. He does not know that which he would return in his need, with depression or with the delight of the success. He comes to you shaking with fear, and his heart beating. If you meet his need through that with which he may lose face, then that would be greater than that which he obtains of your favour.”

Imam al-Hasan was a refuge for the poor, the deprived, the widows, and the orphans. In the first part of the book we have mentioned some examples of his generosity and favour which were cited as an example for generosity and liberality.

Seeking Protection With Him

In the capital of his grandfather, Imam al-Hasan (‘a) was an impregnable cave for those who resorted to him, and a well-fortified shelter for those who sought refuge with him. He dedicated his time for granting the people’s needs and driving oppression way

from them. Sa'eed Ibn Abi Sarh escaped from Ziyad Ibn Abeeh. He sought protection with the Imam, and the Imam protected him. The narrators have mentioned that Sa'eed was famous for his obedience to Ahl al-Bayt, peace be on them. For this reason Ziyad summoned him. Sa'eed escaped to Yathrib and sought refuge with the Imam. When Ziyad knew that, he imprisoned his children and his wife, demolished his house, and confiscated his properties. When Imam al-Hasan heard of that, he became displeased. So he wrote a letter to Ziyad. In the letter he ordered him to give security to Sa'eed, to release his children and his wife, to rebuild his house, and to return his properties.

This is the text of his letter: "You summoned a man from among the Muslims. He (the man) has what they have and on him there is that which is on them. You have demolished his house, taken his property, and imprisoned his children and wife. When this letter of mine reaches you, rebuild his house, return his property, and accept my intercession concerning him, for I have protected him. With Greetings."

In this letter Imam al-Hasan ordered Ziyad to do good and prohibited him from practicing evil. He advised him to return to Sa'eed what he had taken from him and not to punish him, for he had made no mischief in the land in order that he might deserve torture and punishment. When Ziyad read this letter, he became angry, because the Imam did not ascribe him to Abu Sufyan. So he answered the Imam with an answer indicating his wickedness and his ignoble race.

This is the text of the letter: "From Ziyad Ibn Abi Sufyan to al-Hasan Ibn Fatimah. Your letter has reached me. In it you have started with yourself before me, while you are a seeker of a need. I am a sultan while you are from among the common people. In it you have commanded me with the command of someone obeyed and has power over his subjects. You have written to me concerning a sinner to whom you have given a residence according to your bad opinion and satisfaction with that. By Allah, you will not

precede me to him even if he is between your skin and your flesh. If I obtained some of you, I would not be gentle to you. Surely the most lovable flesh to me to eat is that in which you are. Therefore hand him over (to me) because of his guilt towards those who are more appropriate than you for him. If I pardoned him, I would not accept your intercession regarding him. If I killed him, I would not kill him but because of his love for your father, the sinner. With Greetings."

This letter indicates that Ziyad was impudent, shameless, and ungrateful. He forgot that Imam 'Ali, the Commander of the Faithful, and his son al-Hasan, peace be on them, did him a favour through appointing him a governor over Persia. However he returned the favour with an offense, and the blessing with ingratitude. Ugh be upon you, O time! Woe to you, O time! Sumayya's son (Ziyad) had the audacity to the Prophet's grandson and disparaged him. Nothing made him turn up his nose at him except the authority he enjoyed. He had neither excellence nor laudable deeds through which he had to pride himself on him. When Imam al-Hasan received Ziyad's letter, he read it and smiled. He came to know the secret for his anger and excitement. It was because he did not ascribe him to Abu Sufyan, the head of the hypocrites and leader of the parties that opposed Islam.

Imam al-Hasan wrote a letter to Mu'awiya. In the letter he made him know his task. He enclosed with it Ziyad's letter. He ('a) wrote Ziyad another letter in which he destroyed his entity, repelled his excessiveness, and spoiled his joining Abu Sufyan. We have previously mentioned the letter.

When Mu'awiya received the Imam's letter and saw Ziyad's impudence, recklessness, and his making light of the Imam's position, he immediately wrote him a letter. This is the text of the letter: "Al-Hasan Ibn 'Ali sent me your letter to him (which was) an answer to a letter he had written to you concerning (Sa'eed) Ibn Abi Sarh. I am very astonished at you. I have known that you have two opinions. One of them belongs to Abu Sufyan, and the

other belongs to Sumayya. As for the opinion belongs to Abu Sufyan, it is clemency and determination. As for that which belongs to Sumayya, it is similar to her opinion. Of that is your letter to al-Hasan (in which) you have cursed his father and accused him of sin. By my life, you are more appropriate for sin than his father is. As for that al-Hasan has started with himself to be far above you, that does not disparage you if you understand. As for that he has gained power over you, it is right for the like of al-Hasan to gain power. As for your leaving his intercession for the man whom he interceded with you, that is a luck you pushed from yourself to him who is more appropriate for it than you. When my letter reaches you, release Sa'eed Ibn Abi Sarh, rebuild his house, return his property, and do not interfere with him. I have written to al-Hasan (peace be on him) to tell him (Sa'eed): 'If he willed to reside with him (he could do), and if he willed to return to his city (he could do). You have no authority over him neither with a hand nor with a tongue. As for your letter to al-Hasan (peace be on him) in his name and his mother's name, and you have not ascribed him to his father, surely al-Hasan, woe unto you, is glorious. With which mother have you entrusted him? May you have no mother! Did you not know that she was Fatimah, daughter of Allah's Apostle, may Allah bless him and his family? That is greater to him in pride if you knew and understood it."

At the bottom of the letter Mu'awiya wrote the following poetry lines:

As for al-Hasan, he is the son of him who was before him. If he walks, death walks where he walks. Does the lion beget aught but its like. This is al-Hasan, who is his like and equal.10

In this letter Mu'awiya has confessed Imam al-Hasan's talents, honor, great position, and great clemency. Therefore woe to the time that made Ziyad dare to disparage Imam al-Hasan ('a) and aggress against him!

With Habeeb Ibn Maslama

Habeeb Ibn Maslama al-Fihri11 was among the Qurayshi rogues and one of Mu'awiya's hirelings who harbored malice against Ahl al-Bayt. Imam al-Husayn ('a) met him during circumambulating the Kaaba and said to him: "O Habeeb, you may make a journey for something other than obedience to Allah!"

Habeeb said with mockery: "As for my journey from your father is not of that!"

The Imam refuted his statement, saying: "Yes, by Allah, but you have obeyed Mu'awiya for the little, transient life in the world. If he has undertaken you in your present life, he will desert you in your next life. If you, when you did, said good, that would be as Allah, the Most High, said:

"And others have confessed their faults, they have mingled a good deed and an evil one" (Qur'an, 9:102).

But you are as Allah, glory to Him, said:

'Nay! Rather, what they used to do has become like rust upon their hearts" (Qur'an, 83:14).

Then he left him and went away.

Imam Al-Hasan Refuses To Be Related By Marriage To The Umayyads

Mu'awiya wanted to be related by marriage to the Hashimites that he might, through that, obtain honor and glory. He wrote a letter to his governor over Medina, Marwan Ibn al-Hakam, to marry Yazid to Zaynab, daughter of Abdullah Ibn Ja'far, according to her father's decision regarding dowry. He intended to pay her father's debts whatever they were, and to reconcile the two families; the Hashimites and the Umayyads. Marwan sent for Abdullah. Abdullah came, and Marwan negotiated with him about

the affair of his daughter. Abdullah answered him: "Surely the affair of our womenfolk is in the hand of al-Hasan Ibn 'Ali; therefore, go and ask him for that."

Marwan went to the Imam and asked him for Abdullah's daughter. The Imam said to him: "Gather whomever you want!"

Marwan set out and gathered the Hashimites and the Umayyads in one place. Then he addressed them, saying: "The Commander of the Faithful, Mu'awiya, has commanded me to marry Zaynab, daughter of Abdullah Ibn Ja'far, to Yazid. That is according to her father's decision regarding dowry. (He has decided) to pay his debts whatever they are, and to reconcile the two families; the Hashimites and the Umayyads. Yazid Ibn Mu'awiya is well-qualified, and none is equal to him. By my life, one envies you Yazid more than he envies Yazid for you. Yazid is among those through whom the prayer for rain is said."

In his speech, Marwan expressed his foolishness and ignorance. Imam al-Hasan refuted his false things and commented on all the paragraphs of his speech. He praised and lauded Allah, and then he said: "As for what you have mentioned about her father's decision regarding dowry, we do not turn away from the Sunna of Allah's Apostle, may Allah bless him and his family, with regard to his family and his daughters."[12]

"As for paying the debt of her father, when did our womenfolk pay the debts of their fathers through their dowries?"

"As for reconciling the two tribes, we have shown enmity toward you for Allah and in Allah; therefore, we do not make peace with you for the life in the world."

"As for your statement, 'Yazid is well-qualified, none is equal to him,' his today equals are his yesterday equals. His authority has increased him nothing."

"As for your speech, 'one envies us for Yazid more than he envies him for us,' if the caliphate led the prophethood, then we were envied. If the prophethood led the caliphate, then he was envied through us."

"As for your speech, 'surely rain is asked through Yazid's face,' that does not happen but through the family of Allah's Apostle, may Allah bless him and his family."

Through his speech Imam al-Hasan refuted Marwan's claims and slanders. Then he ('a) frustrated his efforts and destroyed his hopes, saying: "We have seen that we have to marry her (Zaynab) to her cousin al-Qasim, Muhammad Ibn Ja'far. I have married her to him. I have specified my country estate in Medina as a dowry for her. Mu'awiya has asked me to sell it to him for ten thousand dinars."

When Marwan heard of that, he lost his mind and unwillingly shouted out: "You have betrayed us, O Banu Hashim!"

Surely Marwan was more appropriate for betrayal and wickedness. Imam al-Hasan did well when he refused to be related by marriage to Yazid, the sinner, the dissolute.

Marwan immediately wrote a letter to Mu'awiya and told him about the matter. When the letter reached Mu'awiya, he said with displeasure: "We proposed to their daughter, but they did not do. If they proposed to our daughter, we would not refuse them."[13]

Imam al-Hasan had come to know Mu'awiya's objectives and what he wanted from among building his family and creating glory for it. So the Imam did his best to frustrate his means. He heard that Mu'awiya said: "The Hashimite must be generous, the Umayyad must be clement, al-Zubayri must be brave, and al-Makhzumi must be haughty."

Imam al-Hasan ('a) came to know that Mu'awiya aimed at destroying the Hashimite family and building his family. So he re-

futed his statement, saying: “May Allah fight him! He wants the Hashimites to be generous so that what is in their hands may run out. He wants the Umayyads to be clement so that they show love to the people. He wants the family of al-Zubayr to be brave so that they perish. And he wants the Banu Makhzum to be haughty so that the people detest them.”14

In this manner Imam al-Hasan exposed Mu’awiya’s wickedness and bad intention. He indicated that Mu’awiya did nothing good to the people through any of his ways.

With Mu’awiya In Yathrib

Al-Khawarizmi narrated: “Mu’awiya traveled to Yathrib. He saw the people welcome and admire Imam al-Hasan. That displeased him so he summoned Abu al-Aswad al-Du’ali and al-Dhahhak Ibn Qays al-Fihri. He consulted with them about the affair of al-Hasan and about how he could disgrace him, that he might use that as a means to degrade his position and decrease his importance before the people. Abu al-Aswad advised him to leave that, saying: ‘The opinion of the Commander of the Faithful is better. I think he has not to do so. If the Commander of the Faithful says a statement with regard to him, those who hear it from him regard it as envy, and they promote him. Al-Hasan, O Commander of the Faithful, is moderate in his youth; the most present of all things is his answer. I fear that he refutes your speech with penetrating (words) that deter your arrows. So, through that, he strikes your shinbone and shows your defects. For surely your speech about him will be an excellence for him and fatigue against you except that you know that he has a defect in (his) good manners or a slander in (his) lineage. And most surely he is well-mannered. He has become from the pure Arabs in their mighty essence, noble origin, and their good race. Therefore, do not do, O Commander of the Faithful.”

Abu al-Aswad gave him a good advice. Which shortcoming or defect did Imam al-Hasan have that Mu'awiya might disgrace him with? Imam al-Hasan was purified from all kinds of uncleanness and defect, as the Holy Qur'an says. However al-Dahhak Ibn Qays advised Mu'awiya to do something contrary to that. He urged him to disparage the Imam and to have the audacity to him. He said to him: "Use your opinion with regard to him and do not turn away from him through your malady. If you shoot him with your biting speech and your firm answer, he will yield to you as the old camel does."

Mu'awiya responded to al-Dahhak's viewpoint. On Friday he ascended the pulpit. He praised Allah and lauded him, and called down blessings upon His Prophet. He disparaged Imam 'Ali Ibn 'Abi Talib, the Commander of the Faithful and Master of the Muslims, peace be on him. Then he said: "O people, the fates have tired some Qurayshi boys with foolishness, recklessness, and troubled life. Satan has used their heads as seats and their tongues as files. He has stayed and multiplied in their hearts and walked through their throats. He has made them commit slips, made nonsense fair-seeming to them, made blind the ways to them, guided them to wrong, aggression, falsehood, and slander. Therefore they are his partners, and he is their associate; and as for him whose associate is the Shaitan, an evil associate is he! Enough for educator is He, and Allah is He Whose help is sought."

Imam al-Husayn enthusiastically refuted Mu'awiya's falsehood. He said: "O people, whoever recognizes me knows me, and whoever does not, (let me tell him who I am and to what family I belong): I am al-Hasan Ibn 'Ali Ibn Abi Talib. I am the (grand) son of Allah's Prophet. I am the son of him to whom the earth has been made as a prayer place and purity. I am the son of the light-giving torch. I am the son of the bearer of good news, the warner. I am the son of the last of the prophets, master of the apostles, Imam of the pious, the Apostle of the Lord of the worlds. I am the son of him who was sent to the jinn and men. I am the son of him who was sent to people as mercy."

Imam al-Hasan's speech was difficult to Mu'awiya, so he interrupted it, saying: "O Hasan, stick to describing ripe dates!" The Imam ('a) said: "The wind pollinates them, heat makes them ripe, night cools them and makes them good, in spite of you, O Mu'awiya!"

Then the Imam went on introducing himself, saying: "I am the son of the obeyed intercessor. I am the son of the first to shake dust off his head and to knock on the gate of the Garden. I am the son of him with whom the angels fought, and had not fought with a prophet before him. I am the son of him who was granted victory over the allies. I am the son of him to whom Quraysh yielded in spite of them."

Mu'awiya became angry and shouted out: "You are talking yourself into the caliphate!"

The Imam ('a) answered him about one who was worthy of the caliphate, saying: "As for the caliphate, it belongs to one who acts according to Allah's Book and the Sunna of His Prophet. The caliphate does not belong to him who opposes Allah's Book and stops the Sunna. That (man) is like the man who obtains a dominion and enjoys it. Then he withdraws from it, but its consequences last against him."

Mu'awiya dodged, and his pride was degraded. Then he said: "We have done favours to all the men from Quraysh."

The Imam refuted him, saying: "Yes, those through whom you have become powerful after the abasement and become many after the fewness."

"Who are those, O Hasan?" asked Mu'awiya.

"Those who divert you from knowing them," replied al-Hasan.

Then Imam al-Hasan ('a) went on introducing himself to the people, saying: "I am the son of him who ruled Quraysh when young

and middle-aged. I am the son of him who governed the people with generosity and nobility. I am the son of him who ruled the people of the world through the true munificence, the tall branch, and the preceding excellence. I am the son of him whose pleasure is Allah's pleasure, and whose displeasure is His displeasure."

"Can you compete with him for highness, O Mu'awiya?" asked the Imam.

"I say 'no' as confirmation to your speech," replied Mu'awiya.

Al-Hasan said: "The truth has shone, and the falsehood has stammered. Whoever follows the truth does not regret, and whoever follows falsehood fails. The possessors of reason know the truth."

As usual Mu'awiya dodged and said: "No welcome to him who treats you badly!"

The Political Party

Dr. Taha Husayn thought that Imam al-Hasan, during his residence in Medina, formed a political party and undertook its leadership. It is an act of good to mention his speech. He said: "I think that one day al-Hasan met the delegation from among the people of Kufa, heard from them what he heard, said to them what he said, and drew to them their plan. On that day he formed to 'Ali's followers and his children a political, organized party. The party was organized during that assembly and al-Hasan became the head of it. The noble from among the people of Kufa returned to their followers and told them about the new regulation and the drawn plan. They prepared them for this timely peacemaking and for the war which would be moved when the command of moving it came from the Imam residing in Yathrib.

"At the beginning of its formation, the program of the party was, as you see, clear and easy; there was neither difficulty nor complication in it. (It included) the obedience to the Imam from among

‘Ali’s sons and waiting in peace and ease until they would be ordered (to move) the war, and they would move it.”

Dr. Taha’s opinion is firm. Imam al-Hasan traveled to Damascus to criticize Mu’awiya and to spread his evil deeds and his defects in his capital and royal court. Among the objectives of that travel was that Imam al-Hasan propagated the party he had formed to overthrow the Umayyad government and to return the Islamic state to its just regime.

- 1. Zabyan Ibn ‘Ammarah al-Tamimi narrated traditions on the authority of Imam ‘Ali, the Commander of the Faithful, peace be on him. Al-Bukhari has mentioned him as among his companions. Ibn Hatam and Ibn Habban have regarded him as among the successors. This has been mentioned in (the book) al-Isaba, vol. 2, p. 232. In the book Lisan al-Mizan, vol.3, p. 215, it has been mentioned: “Ibn Habban has regarded Zabyan as among the trustworthy. Ibn Hatam has not criticized him.”
- 2. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p.6.
- 3. Al-Fakhuri, Tuhfat al-Anam, p. 67.
- 4. Al-Mas‘udi, vol. 6, p. 97.
- 5. Deer Hind is a place at al-Hira. Hind, daughter of al-Nu‘man Ibn al-Mundhir, became a nun at it, and it was called by her name.
- 6. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p.6.
- 7. Al-Kamil, vol. 3, p. 208.
- 8. Ibn ‘Asakir, Tarikh, vol. 12. A photograph available in the Library of Imam (‘Ali), Amir al-Mu’minin.
- 9. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.1, p.364.
- 10. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p. 72.
- 11. Habeeb Ibn Maslama Ibn Malik al-Qarashi al-Fihri was called the lover of the Romans. That is because he always went to them and obtained from them. He was the most loyal of the people to Mu’awiya. He did not part with him at the Battle of Siffin, and the like. Mu’awiya appointed him as a

governor over Armenia, and he died in it in the year 42 A. H. This has been mentioned in (the book) al-Isti'ab, vol. 1, p. 327.

- 12. The Sunna of Allah's Apostle (S) with regard to the dowry of his wives and his daughters was four hundred dirhams.
- 13. Al-Khawarizmi, Maqtal al-Husayn, vol. 1, p. 124. In the book Majjma' al-Zawa'id, vol. 4, p. 278, it has been mentioned on the authority of Mu'awiya Ibn Khudayj, who said: "Mu'awiya Ibn Abi Sufyan sent me to al-Hasan Ibn 'Ali to marry Yazid to a daughter of his or a sister of his. I went to him and mentioned Yazid to him, but he said: 'We do not marry our womenfolk unless we ask them.' So I went to her and mentioned Yazid to her, but she said: 'By Allah, that will not be until your leader leads us as Fir'awn led the children of Israel; he slaughtered their sons and let their women live.' I came back to al-Hasan and said to him: 'You sent me to a restless woman. She calls the Commander of the Faithful Fir'awn.' He, al-Hasan, peace be on him, said: 'O Mu'awiya, beware of detesting us. That is because Allah's Apostle (S) said: 'If someone detests and envies us, he will be driven away from the pond with whips of fire on the Resurrection Day.'"
- 14. Ibn Qutayba, 'Uyun al-Akhbar, vol. 1, p. 196.

Chapter 23: To Damascus

The historians have unanimously agreed that Imam al-Hasan (‘a) came to Mu’awiya in Damascus. However they have differed over whether he traveled one time or more than one time. To elaborate on this topic is useless. The most important thing is to know the reason why he traveled. I (the author) think that he traveled to propagate the principles of Ahl al-Bayt and to display the Umayyad reality to those people Mu’awiya misled and turned away from the straight path. The proof for that is the Imam’s attitudes and debates with Mu’awiya, which we will mention.

Through them he could expose him, showed his defects and shortcomings, and destroyed the thrones of his state. Suppose that he traveled to take the pay from Mu’awiya, as some people maintain. It was said that how was it permissible for him to take the pay while most of it was usurped properties? The Muslim jurists have sufficed us the burden of the research on this problem. They have mentioned that the donations and gifts of an unjust ruler are permissible unless they include usurped properties and that the one who has usurped them is definitely known. Otherwise, it is not permissible to take them. If they are taken, it is obligatory to return them to their owners1.

Most properties which were taken from Mu’awiya were from the properties of the land taxes, zakat, and the like from among the properties that the state collected. Mu’awiya unlawfully controlled them because he was among the oppressive, tyrannical rulers. However the good Muslims had the right to save them and to return them to their owners. Besides, the Imam had a general authority over the Muslims.

As for those who maintain that Imam al-Hasan traveled to take the pay, they have depended on a fabricated narration, as we think. It was narrated that he went to Mu’awiya every year, and

he gave him a hundred thousand (dirhams). One year he did not go, so Mu'awiya forgot him and did not send him the pay. The Imam intended to write to him. However he saw Allah's Apostle, may Allah bless him and his family, in his sleep (and heard him) say to him: "O Hasan, why are you going to write to a creature to ask him for your need and leave asking your Lord?"

"What shall I do?" asked al-Hasan.

Allah's Apostle, may Allah bless him and his family, taught him this supplication: "O Allah, I ask you for every affair toward which my strength is weak, to which my desire does not come, which does not come to my mind and does not run through my tongue. That is from among the things You give to any of the creatures. The first are the Muhajireeen, and the last are the Ansar."

Al-Hasan woke up and memorized the supplication. He supplicated with it. Shortly after that Mu'awiya sent him the pay after one of his special associates had reminded him that Imam al-Hasan had not come to him in that year2. None can depend on this narration because the Imam was famous for glory, sense of honor, and self-esteem. So how did he yield to Hind's son (Mu'awiya), intend to write to him to ask for the pay, and Allah's Apostle, may Allah bless him and his family, had prohibited him from that? It is worth mentioning that Imam al-Hasan was in no need of Mu'awiya's gifts. That is because he had in Yathrib many country estates that produced him enormous properties as well as the good, righteous Muslims who sent him legal dues. As for the properties he received from Mu'awiya, he did not spend them on himself or on his family. It has been mentioned that he did not take from them the amount the riding animal carried with its mouth3. Imam Musa Ibn Ja'far ('a) narrated: "Surely al-Hasan and al-Husayn refused to accept the gifts of Mu'awiya Ibn Abi Sufyan."4 Therefore, it was not permissible for Imam al-Hasan to travel to Mu'awiya to take the pay from him.

His Debates

Mu'awiya was unable to stand Imam al-Hasan when he was in Damascus. He saw the people come and welcome him. He was displeased with that. So he held meetings and filled them with the forces that deviated from Ahl al-Bayt and showed enmity toward them such as Amr Ibn al-'Aas, al-Mughira Ibn Shu'ba, Marwan Ibn al-Hakam, Waleed Ibn 'Aqaba, Ziyad Ibn Abeeh, and Abdullah Ibn al-Zubayr. He ordered them to have the audacity to Imam al-Hasan. He also ordered them to disparage him, that he might induce the people to abstain from him and to satisfy himself for revenge on the (grand) son of the one who conquered Mecca and destroyed Quraysh's idols.

These rogues met Imam al-Hasan with bitter speech and obscene words. They went too far in showing recklessness and aggression toward him. However the Imam gave them strong answers of his flowing speech. He defeated them, made shame and disgrace follow them. He made them feel their evil deeds, the deviation and corruption for which they were famous. He unwillingly answered them. He refuted their obscenity and said: "By Allah, were it not for that the Umayyads ascribed me to feebleness of speech, I would refrain from debating with them as a sign of neglecting them." Because of his wonderful speech and his strong proofs, Ibn Abbas kissed him between his two eyes and said to him: "May I die for you, O cousin! Your sea is still full, and you assault until you satisfied me (for revenge on) the children…."

In all these debates the Imam was successful and victorious. His opponents were weak. Submission, defeat, and astonishment befell them. Their leader Mu'awiya advised them to refrain from debating with him after he had seen their defeat[5].

Anyway the texts of these debates with eloquent forms and literary values are worthy of presentation as an Arabic original inheritance indicating by itself the correctness of its ascription, and give us through his style and formation a picture of the literature of the debates at his time.

The clubs and assemblies in Damascus were busy repeating the debates. They admired and respected the Imam. In the meantime they made light of his opponents and disrespected them. The following are the texts of the debates:

Mu'awiya came to Imam al-Hasan ('a) and said to him:

-O Hasan, I am better than you. -How is that, O Hind's son. -Because the people have unanimously agreed on me, and they have not unanimously agreed on you.

As authority in Islam does not bring about distinction and pride, rather piety and good deed bring them about, Imam al-Hasan ('a) refuted Mu'awiya's claim, saying: "How far! The thing through which you have become high is evil, O son of the woman who ate the (Hamza's) liver. Those who have unanimously agreed on you are two men. They are either obedient or forced. The one who is obedient to you is disobedient to Allah, and the one who is forced is excused according to Allah's Book. Allah forbids that I say that I am better than you, for you have no good. Surely Allah has cleared me from vices as He has cleared you from virtues."6

This is the speech of the free who condemn oppression and resist forbidden things; this is not the speech of the one who wants pay and properties.

2. Imam al-Hasan came in to Mu'awiya. When Amr Ibn al-'Aas saw the Imam's great veneration and dignity, he became displeased, burst with rage, and said: "The feeble one who cannot express himself has come to you!"

Abdullah Ibn Ja'far was present. He was displeased with his speech, so he shouted at him: "Stop! By Allah, you have meant a solid rock from which floodwater flows down, of which ibexes fall short, and which the arrows do not reach. Be careful of al-Hasan! For you are still reveling in the flesh of a man from Quraysh. You shot, but your arrow did not leave. You struck, but your flint did not kindle."

Imam al-Hasan heard the speech. When the assembly of Mu'awiya was full of people, the Imam ('a) addressed Mu'awiya, imposed on him the guilt of his minister Amr Ibn al-'Aas. Then he threatened him with declaring war against him if he did not refrain from his deception and error, and he mentioned to him the high qualities standing in his noble personality, saying: "O Mu'awiya, you have a servant who is still reveling in the fleshes of the people. By Allah, if you willed, there would be between us something because of which the affairs became aggravated and the hearts became narrow."

Then he recited:

O Mu'awiya, you have ordered 'Abd Sahm to curse me. The people from us are witnesses. When Quraysh take their assemblies, they will come to know what you want. You will foolishly go on cursing me because of a rancor that does not end and perish. You do not have a father like my father, that you may compete with those who compete or plot. Nor do you, O son of Harb, have a grandfather like my grandfather, Allah's Apostle, when the grandfathers are mentioned. Nor do you have a mother from Quraysh like my mother when the old ancestry occurs. So you, O son of Harb, do not mock at the like of me, nor does the threat frighten the like of me. Slowly! Do not move, from us, affairs that make the newborn child white-haired out of fear of them.7

Imam al-Hasan ('a) has showed his excellence and achievements, spread Mu'awiya's bad deeds and disgraceful acts through this wonderful speech in which appeared his eloquent, miraculous nature, marvelous brevity, quick-wittedness, and strong proof. Through it he degraded Mu'awiya's immoderation and hit the most prominent of his elements from among his known ancestry and lineage. Therefore, where is the feebleness and incapability of expressing himself, O Amr Ibn al-'Aas?

3. The Imam's affair in Sham became great. The people successively came to visit him and listen to his speech. So he ('a) possessed the hearts, the feelings, and the sentiments. The clubs and

the assemblies talked about his great excellence and talents. Mu'awiya's hirelings were Amr Ibn al-'Aas, Waleed Ibn 'Aqaba, 'Utba Ibn Abi Sufyan, and al-Mughira Ibn Shu'ba. When they saw that, they were afraid that something dangerous would happen, the authority would escape them, and the thrones of the Umayyad government would be destroyed. So they held a meeting in the royal court.

They mentioned to Mu'awiya that the people welcomed Imam al-Hasan, honored him, overcrowded to visit him, and that his (Imam al-Hasan) existence was dangerous to the Umayyad state. They thought that the best way to degrade his dignity and to make the people turn away from him was to summon him, to accuse his father of killing 'Uthman, and to curse him because of that. This is the text of their speech: "Surely al-Hasan has enlivened his father and his name. He said, and the people believed him. He commanded them, and they obeyed him. They hurried to him. That will raise him to that which is greater than he is. What displeases us still reaches us from him."

So Mu'awiya asked them: "What do you want?"

They said: "Send for him and let him come, that we may curse him, curse his father, revile and rebuke him, and tell him that his father had killed 'Uthman, and make him acknowledge that. He will change nothing of that."

It was well known to Mu'awiya that their opinion was silly and their thinking was far from correctness. That is because he had come to know that the Imam would defeat and succeed in disgracing them. So he said to them: "I do not see that and do not do it."

"We have determined, O Commander of the Faithful, to do that."

"Woe unto you!" retorted Mu'awiya, "Do not do! By Allah, whenever I see him sitting with me I am afraid of his position."

"Anyway send for him!" they demanded.

“Surely if I sent for him, I would treat him fairly,” stipulated Mu’awiya.

So Ibn al-‘Aas said: “Are you afraid that his falsehood will put an end to our right or his speech will exceed ours?”

When Mu’awiya saw that they insisted on him, he said to them: “Surely if I sent for him, I would command him to speak with the whole of his tongue.”

“Command him to do that,” they said.

Mu’awiya responded to what they wanted. He commanded them to follow a special plan during their speech with the Imam, saying: “If you disobeyed me and sent for him and refused (all things) except that, then do not be weak in speaking with him. Know that he

belongs to the members of a House with whom none can find fault or on whom can fasten shame. But throw a stone at him through saying to him: ‘Surely your father killed ‘Uthman and disliked the caliphate of the caliphs before him.’”

Then he sent for Imam al-Hasan. The Imam rose, asked for his clothes, and put them on. He knew the purpose for this summons. So he went out supplicating with this supplication: “O Allah, I seek refuge with you from their evil, repel through You in their throats, and seek help from You against them! Therefore, suffice me against them however You will and whenever You will through might and strength from You, O Most Merciful of the merciful!”

Then Imam al-Hasan (‘a) walked until he reached Mu’awiya. When Mu’awiya saw him coming towards him, he welcomed and honored him. Then he turned to him and apologized to him: “O Abu Muhammad, surely these (people) sent for you and disobeyed me.”

However the Imam explained to him that his apology was not real, saying: "Glory belongs to Allah! The house belongs to you, and asking permission to enter it belongs to you. By Allah if you responded to what they wanted and to that which was in their souls, then I feel shame for you of the obscenity. If they overcame your opinion, then I feel shame for you of weakness. Therefore which of them do you acknowledge? And which of them do you deny? If I had come to know their place, I would have brought a number equal to them from among the Banu 'Abd al-Muttalib, that I might not feel lonely because of you and them. Surely my guardian is Allah, and He befriends the good."

Mu'awiya said: "Surely I disliked summoning you. However they urged me to do that though I disliked it. They and I will treat you fairly. We have summoned you to make you confess that 'Uthman was unjustly killed, and that it was your father who had killed him. Therefore listen to and answer them. Your loneliness and their gathering should not prevent you from speaking with the whole of your tongue."

When Mu'awiya kept silent, Amr Ibn al-'Aas began speaking. He cursed Imam 'Ali, the Commander of the Faithful and accused him of cursing Abu Bakr. He said that he disliked the caliphate, took part in killing 'Umar Ibn al-Khattab and unjustly killed 'Uthman. He ascribed all bad qualities to him.

Then he turned to Imam al-Hasan and said to him: "O Banu 'Abd al-Muttalib, Allah does not give you the dominion for your killing the caliphs, your regarding as lawful what Allah prohibited from among the blood, your craving after the dominion, and your doing the unlawful. Then surely you, O Hasan, say to yourself that the caliphate will reach you while you have neither mind nor reason. How do you see that Allah, the Most High, has deprived you of your reason and made you as the most foolish of Quraysh and (made the people) mock at you? That is because of your father's bad deed. We have summoned you to curse you and your father. As for your father, Allah was alone with him and sufficed us

against him. As for you, you are in our hands, and we will choose the qualities regarding you. If we killed you, then we would commit no sin towards Allah, and the people would find no defect with us. Therefore can you refute us and accuse us of lying? If you thought that we told a lie regarding a thing, then refute us in respect of what we have said; otherwise, you should know that you and your father are unjust!"

There is nothing in this speech except slander and cursing that issued from a soul full of falsehood and enmity toward Ahl al-Bayt, peace be on them.

After him, Waleed Ibn 'Aqaba, a sinful person, said: "Surely you are 'Uthman's uncle. He was an excellent child to you. He knew your right. You are his sons-in-law. He was an excellent father-in-law to you. He honored you. However you were the first to envy him. Your father unjustly killed him; he has neither an excuse nor a proof. So how do you see that Allah avenged his blood and placed you in your position? By Allah, the Umayyads are better to the Hashimites than the Hashimites to the Umayyads, and Mu'awiya is better to you than yourself."

Then he kept silent. After him, 'Utba Ibn Abi Sufyan spoke. He showed his evil inners and enmity toward Ahl al-Bayt, saying: "O Hasan, your father was the wickedest of Quraysh to Quraysh, for he shed their blood, severed their blood relations, was long in sword and tongue, killed the living, and found fault with the dead. You were among those who killed 'Uthman, and we will kill you because of him. As for your hope for the caliphate, you have not struck its flint nor are you outweighing in its inheritance. You, the Hashimites, killed 'Uthman. It is an act of truth to kill you and your brother. As for your father, Allah sufficed us against his affair and killed him for 'Uthman. As for you, there would be against us neither sin nor enmity if we killed you because of 'Uthman."

After him, al-Mughira Ibn Shu'ba spoke. He started with cursing Imam 'Ali, the Commander of the Faithful, peace be on him. Then

he said: “By Allah, I find no fault with him regarding a matter he betrayed, but he killed ‘Uthman.”

Then they kept silent. Imam al-Hasan faced them. He debated with them. He spread their defects and their disgraceful acts. He lauded the excellence of his father Imam ‘Ali, the Commander of the Faithful, peace be on him. In the first place he addressed Mu’awiya, saying: “O Mu’awiya, these (people) have not cursed me. But you have cursed me out of obscenity with which you are familiar, a bad opinion for which you are famous, a bad moral to which you have stuck, and aggression against us because of an enmity from you toward Muhammad, may Allah bless him and his family. However, listen, O Mu’awiya, and you listen! I will say regarding you and them something less than you have. I adjure you before Allah, O people, did you know that the person you cursed today performed prayers towards both qiblas? As for you, O Mu’awiya, you disbelieved in them (the two qiblas). You thought that they were misguidance. You worshipped al-Laat and al-‘Uzzaa8 out of error. I adjure you before Allah, did you know that he pledged two allegiances-the allegiance of al-fath (the conquest), and the allegiance of al-ridwan (the good pleasure)?

As for you, O Mu’awiya, you disbelieved in one of them and broke the other. I adjure you before Allah, did you know that he was the most appropriate for faith? As for you, O Mu’awiya, and your father, you were among those whose hearts were reconciled (al-mu’alafatu qulubuhum). You concealed unbelief and showed Islam; and you were attracted with money. I adjure you before Allah, did you know that he (Imam ‘Ali) was the bearer of the standard of Allah’s Apostle, may Allah bless him and his family, at the Battle of Badr, and that the standard of the polytheists was with Mu’awiya and his father? Then he met you at the Battle of Uhud and of the Allies carrying the standard of Allah’s Apostle, may Allah bless him and his family, while the standard of the polytheists was with your father.

During all of that Allah granted him conquest, showed his proof, supported his summons, and confirmed his speech. In all those places Allah's Apostle, may Allah bless him and his family, was pleased with him and was displeased with you and your father. I adjure you before Allah, O Mu'awiya, did you remember the day when your father came riding a red camel that you drove, and your brother 'Utba led? Allah's Apostle, may Allah bless him and his family, saw you and said: 'O Allah, curse the rider, the leader, and the driver!' Did you, O Mu'awiya, forget the poetry you wrote to your father when he intended to be a Muslim and prohibit him from that? (You said:)

'O Sakhr, do not be Muslim one day lest you should expose us after those who were torn at (the Battle of) Badr. (They were) my maternal uncle, paternal uncle, granduncle, the third of them, and Hanzal of good who gifted us with sleeplessness…'

"By Allah what you have concealed from among your affair is greater than what you have manifested. I adjure you before Allah, O people, did you know that 'Ali abstained from pleasures among the companions of Allah's Apostle, may Allah bless him and his family? So it has been revealed regarding him:

"O you who believe, do not forbid (yourself) the good things which Allah has made lawful" (Qur'an, 5:87).

And that Allah's Apostle, may Allah bless him and his family, sent the leading companions to Bani Qurayza. They approached their stronghold and were defeated. So he sent 'Ali with the standard, and he made them follow Allah's judgment and that of His Apostle, and he did the like at Khaybar.

"O Mu'awiya, I think that you do not know that I know what Allah's Apostle, may Allah bless him and his family, said about you when he wanted to write a letter to Bani Khuzayma. He sent for you, and you did not come to him. So he invoked (Allah) against you with 'O Allah,' until you die.

"And you, O people, I adjure you before Allah, did you not know that Allah's Apostle, may Allah bless him and his family, cursed Abu Sufyan in seven places that you cannot refute:

"Firstly, when he met Allah's Apostle, may Allah bless him and his family, who was going out of Mecca to al-Ta'if to summon Thaqif to the religion. He (Abu Sufyan) attacked, cursed, stultified, abused, accused him of lying, and intended to assault him (the Prophet). So Allah and His Apostle cursed him and then the Prophet (S) went away.

"Secondly, on the day of the train of beasts of burden (youm al-'eer) when Allah's Apostle, may Allah bless him and his family, interfered with them while they were coming from Sham. However Abu Sufyan drove them away and made them walk by the coast. So the Muslims did not obtain them. Allah's Apostle cursed him and invoked (Allah) against him. Accordingly, the Battle of Badr took place.

"Thirdly, at the Battle of Uhud when he (Abu Sufyan) stood at the foot of the mountain and Allah's Apostle was on the top. He was calling out many times: 'Exalt Hubal!' So Allah's Apostle, may Allah bless him and his family, cursed him ten times; and the Muslims cursed him.

"Fourthly, on the day when he (Abu Sufyan) brought the allies along with Ghatafan, the Jews, so Allah's Apostle, may Allah bless him and his family, cursed him and invoked Allah against him.

"Fifthly, on the day when Abu Sufyan brought Quraysh and prevented Allah's Apostle, may Allah bless him and his family, from the Holy Mosque in Mecca, and the animals for immolation were ready to reach their place on the day of al-Hudaybiya. So Allah's Apostle cursed Abu Sufyan. He cursed the leaders and the followers and said: 'All of them are cursed. None of them will believe.' It was said: 'O Allah's Apostle, is Islam not hoped for any of them? So how is the cursing?' He said: 'The cursing will befall none of the followers. As for the leaders, none of them will succeed.'

"Sixthly, on the day of the red camel.

"Seventhly, on the day when they stood in front of Allah's Apostle, may Allah bless him and his family, to startle his she-camel. They were twelve men. Among them was Abu Sufyan. So this belongs to you, O Mu'awiya."

Through his speech, Imam al-Hasan ('a) brought down Mu'awiya from his palace to his grave, from his throne to his coffin. He made sadness hurt him. Then he turned to Amr Ibn al-'Aas and said to him: "As for you, O Ibn al-'Aas, surely your affair is common. Your mother gave birth to you (while you were) unknown because of adultery. So four (men) from Quraysh sued one another about you. Her butcher overcame you. He was the meanest of them in lineage and the wickedest of them in position. Then your father rose and said: 'I detest Muhammad, the childless.' So Allah revealed regarding him what He revealed. You fought against Allah's Apostle, may Allah bless him and his family, at all the battles. You satirized and harmed him in Mecca, and you plotted against him with all your scheme. You were the worst of all the people in accusing him of lying and enmity. Then you along with the owners of the ship went out intending (to go to) al-Nejashi (to ask him) to repatriate Ja'far and his companions to the people of Mecca. When what you hoped escaped you, Allah returned you disappointed and proved you a lying informer, and you specified your punishment against your companion 'Ammarah Ibn Waleed. So you informed al-Najashi against him as envy for what he committed with his wife. So Allah exposed you and your companion.

Therefore, you are the enemy of the Hashimites during the pre-Islamic period and Islam. Then you and all these people have come to know that you satirized Allah's Apostle, may Allah bless him and his family, with seventy verses of poetry. So Allah's Apostle, may Allah bless him and his family, said: 'O Allah, surely I do not say poetry and I should not (say it). O Allah, curse him a thousand times for each letter. Therefore, there are countless curses on

you from Allah. As for what you have mentioned regarding 'Uthman's affair, it was you who set the world with fire against him. Then you went to Palestine. When you heard of his murder, you said: 'I am Abu Abdullah. When I hurt an ulcer, I make it bleed.' Then you devoted yourself to Mu'awiya and sold your religion for your life in this world. Therefore, we do not blame you for hatred nor do we admonish you for affection. By Allah, you did not support 'Uthman when he was alive nor did you become angry for him when he was killed. Woe unto you, O Ibn al-'Aas! Did you not say regarding the Hashimites when you left Mecca for al-Najashi?

'My daughter says: To where is this departure? And my going is not condemned. I said: Leave me! Surely I am a man (who) wants (to go to) al-Najashi as to Ja'far. That I may burn him with a burning through which I set right the chivalry of the wry-necked. And my affair is Ahmad (Muhammad) from among them, and I will say as to him with the abominable. And I will run to 'Utba diligently even if he was like the red gold. And I will not turn away from the Hashimites and as far as I can in absence and presence. If he accepted my admonition to him; otherwise, I will draw my sword towards him Therefore, this is the answer to you. Have you heard it.'

Imam al-Hasan ('a) mentioned what was standing in Amr Ibn al-'Aas from among the vices, the disgraceful acts, the violent malice against Islam and the Muslims, his taking part in shedding 'Uthman's blood, and his joining Mu'awiya as craving after his world. Then the Imam ('a) turned to Waleed Ibn 'Aqaba and said to him: "As for you, O Waleed, I do not blame you for detesting 'Ali. That is because he whipped you eighty times as to (your drinking) wine and he killed your father before Allah's Apostle, may Allah bless him and his family. It is you whom Allah has called the transgressor and called 'Ali the believer. That was when you vied in glory with one another. You said to him: 'O 'Ali, keep silent! I am braver than you in heart and longer than you in tongue.' So 'Ali said to you: 'Keep silent, O Waleed! I am a be-

liever, and you are a transgressor.' So Allah revealed His speech to confirm his speech:

"Is he then who is a believer like him who is a transgressor? They are not equal" (Qur'an, 32:18).

Then He revealed to confirm his speech:

"If an evil-doer comes to you with a report, look carefully into it" (Qur'an, 49:6).

Woe unto you, O Walled! Whatever you forget, do not forget the speech of the poet as to you and him."

Then Imam al-Hasan ('a) mentioned the verses of poetry on them:

"He who is believer, may Allah prolong your life, is not like him who is transgressor, traitor. Shortly after, Waleed and 'Ali will be openly summoned to the reckoning. 'Ali will be rewarded with gardens, and Waleed will be rewarded with disgrace." There is no relationship between you and Quraysh. You are an infidel from among the people of Saforiya. I swear by Allah that you are older in birthday than what you claim."

The reason behind Waleed's detesting Imam 'Ali, the Commander of the Faithful ('a) and showing enmity toward him was that the Imam was the model of belief and Waleed was the model of unbelief. It is well known that the contradiction between belief and unbelief is self and natural. Besides, Imam 'Ali, the Commander of the Faithful, whipped him eighty times for his drinking wine. Indeed this brought about in himself hatred toward Imam 'Ali, the Commander of the Faithful. After Imam al-Hasan ('a) had disgraced Waleed, he turned to Utba Ibn Abi Sufyan and said to him: "As for you, O 'Utba, by Allah, you are not prudent to answer you nor are you sane to debate with and admonish you. You have no good to be hoped nor have you evil to be avoided. Your reason and that of your slave-girl are the same. If you openly curse 'Ali, that will not harm him. As for threatening me with killing, why

did you not kill al-Lahyani when you found him in your bed? Do you not feel shame of the saying of Nasr Ibn al-Hajjaj as to you:

'O men, occurring times, and the shame that has disgraced Abu Sufyan. I have been informed that Utba betrayed him as to his wife. (He belongs to) a race ignoble in origin from Lahyan.'

"After this I deem myself as above mentioning it because of its atrocity. So how can one fear your sword while you had not killed the one who exposed you? How can I blame you for your detesting 'Ali while he killed your uncle during a dueling at the Battle of Badr, helped Hamza in killing your grandfather Utba, and killed your brother Hanzala in one place?"

Imam al-Hasan ('a) has explained that Utba was foolish, had no reason, and void of honor, that Imam 'Ali, the Commander of the Faithful ('a) killed with his sword his grandfather, his uncle, and his brother at the Battle of Badr. For this reason he harbored malice and hatred against him. Then Imam al-Hasan ('a) turned to al-Mughira Ibn Shu'ba and said to him: "As for you, O Mughira, you are not worthy of inflicting on me this and the like of it. You are like the mosquito that said to the date-palm: 'Stand firm, for I am flying from you.' The date palm said: 'Did I feel that you had been sitting on me, that I might come to know that you were flying from me?' We do not feel your enmity toward us nor do we grieve if we come to know of it. Your speech is not difficult to us.

The punishment prescribed by Allah as to fornication is established against you. 'Umar turned away from you a right about which Allah will ask him. You asked Allah's Apostle, may Allah bless him and his family: 'Can man look at the women he wants to marry?' 'There is no harm in it, O Mughira,' he replied, 'unless he had intended to fornicate her.' That is because he had come to know that you were a fornicator. You are priding yourself on us through the authority. But Allah, the Most High, says (in this concern):

"And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction" (Qur'an, 17:16).

With this the Imam's debates with his opponents came to an end. The Imam ('a) showed them their defects, their mental and genealogical vices. He exposed their disgraceful acts. He stripped them of the garment of pride. He ('a) made sorrow and sadness hurt them. When he wanted to go away, Amr Ibn al-'Aas clung to his clothes and said (to Mu'awiya): "O Commander of the Faithful, you have witnessed his speech as to slandering my mother. I demand him of the right of slandering."

Mu'awiya shouted at him with rage: "Leave him! May Allah not reward you with good!"

Then Mu'awiya turned to his retinue. He condemned and blamed them for their disobeying and opposing him, saying: "I had told you that he was among those whose opposition was unbearable. I had prohibited you from cursing him. However you disobeyed me. By Allah, he did not rise until he made the house dark to me. Go away from me! Indeed Allah has exposed and disgraced you because of your leaving determination and turning away from the opinion of the compassionate adviser. And Allah is He Whose help is sought"9

4. Mu'awiya met with his retinue. They prided themselves on each other and had the audacity to one another. Mu'awiya wanted to mock at them. He said to them: "You have prided yourselves on each other very much. If al-Hasan Ibn 'Ali ('a) and Abdullah Ibn Abbas were present, they would shorten your long reins."

Ziyad Ibn Sumayya hurried to say: "How is that, O Commander of the Faithful? They will not challenge Marwan Ibn al-Hakam because he has a strong speech, nor will they challenge us because we are proud and audacious. So send for them tomorrow, that you may hear our speech."

Mu'awiya turned to his minister Amr Ibn al-'Aas to consult with him as to that: "What do you say?"

"Send for them (to come) tomorrow," replied Amr.

Mu'awiya sent his son Yazid to them. When they were present, Mu'awiya said to them: "Surely I magnify you and deem your position as far above the night conversation, especially as it concerns you, O Abu Muhammad (al-Hasan). For surely you are the (grand) son of Allah's Apostle, may Allah bless him and his family, and master of the youths of the Garden."

Imam al-Hasan and Ibn Abbas thanked Mu'awiya for his speech. Then Amr Ibn al-'Aas hurried to say: "O Hasan, we negotiated and said that the Umayyads were more patient in meeting (in war), stronger in war, greater in fulfilling covenant, nobler in nature, and more protective to their followers than the Banu 'Abd al-Muttalib."

Then he kept silent. After him, Marwan Ibn al-Hakam said: "How will that not be so? We came to blows with you and overcame you. We fought against you and controlled you. So if we willed, we would pardon (you), and if we willed, we would destroy (you)."

Marwan kept silent, so Ziyad said: "They should not deny the favour of the people and the good of the authority. We are the men of the campaign during wars. We have the excellence over all the people in the past and present."

Imam al-Hasan faced them like a lion. He destroyed their entity and pride, saying: "It is not an act of feebleness that man keeps silent when a proof is mentioned. However it is an act of falsehood that man says obscenity and describes the untrue as true." Then he ('a) addressed Amr Ibn al-'Aas, saying: "O Amr, you have prided yourself (on me) and showed boldness (toward me) through telling lies. I still know your defects. Sometimes I show them, and some times I refrain from (showing) them. However

you have refused (all things) except absorption in misguidance. Do you remember the lamps of darkness, the eminent men of guidance, the knights of the pursuit, the death of the companions, the children of the stabbing, the spring of the guests, the essence of Prophethood, and the place of the descent of knowledge? You have claimed that you are more protective to your followers. That appeared at the Battle of Badr when the heroes turned back, the companions rushed upon each other, the lions attacked one another, death intensified, the war broke out and smiled, and the sparks of the war flew. So we killed your men. The Prophet, may Allah bless him and his family, was kind to your children. By my life, on that day you were not protective to your followers from among the Banu ʻAbd al-Muttalib."

Then he (ʻa) turned to Marwan Ibn al-Hakam and said to him: "As for you, O Marwan, there is no relationship between you and the increase through Quraysh. You were an emancipated (captive), and your father was driven away moving from a disgrace to an atrocity. You were brought to (Imam ʻAli) the Commander of the Faithful. When you saw that the lion's claws were covered with blood and his canine teeth became interlaced, you were as the sayer said:

'A lion, if the lions hear his roaring, they wag the tails, and then they throw the camels.'

When he did you a favour through the pardoning, loosened your throat after it was tight to you, and you choked on your saliva, you were not grateful to us. But you regarded yourself as equal and similar to us. As for us, shame does not befall us nor does disgrace follow us."

Then he (ʻa) addressed Ziyad, saying to him: "O Ziyad, there is no relationship between you and Quraysh. I know that you have among them neither a right lineage nor a growing branch nor constant oldness nor a noble origin. Rather your mother was a prostitute the men from Quraysh and the dissolute from among the Arabs alternated. When you were born, the Arabs did not know

who your father was. So this (Mu'awiya) claimed you after the death of his father. You do not have pride. Sumayya suffices you. We are sufficed by Allah's Apostle, may Allah bless him and his family, my father 'Ali Ibn Abi Talib ('a) the master of the faithful, who did not turn back upon his heels, my uncle Hamza, the master of martyrs, and by Ja'far al-Tayyar. I and my brother are the two masters of the youths of the Garden."

After he had silenced his opponents with the arguments, he turned to Ibn Abbas and said to him: "O cousin, they are mere small birds upon whom a hawk has fallen!"

Ibn Abbas wanted to speak. However Mu'awiya was afraid of his speech. He adjured him before Allah to keep silent, and he kept silent. Then Imam al-Hasan and Ibn Abbas went out. So Mu'awiya turned to his retinue and mocked at them, saying: "Amr spoke well, but his proof was refuted. Marwan spoke but he recoiled."

Then he turned to Ziyad and criticized him for this interference, saying: "What made you debate with him (al-Hasan). You were (nothing) but like a partridge in the claws of a falcon."

Amr Ibn al-'Aas turned to Mu'awiya and said to him: "Oh, why did you not shoot those behind us?"

"Therefore, I would be your partner in ignorance," replied Mu'awiya, "Do I vie in glory with a man whose grandfather was Allah's Apostle. He is the master of those who passed away and those who have remained (alive), and whose mother was Fatimah az-Zahra', the mistress of the women of the world?"

Then Mu'awiya turned to Amr Ibn al-'Aas and said to him: "By Allah, if the people of Sham heard of that, it would be a deadly shortcoming."

So Amr Ibn al-'Aas said: "He kept you. However he destroyed Marwan and Ziyad."

Ziyad hurried to confirm the statement of Amr Ibn al-'Aas about that Imam al-Hasan had defeated them, saying: "By Allah, he did. However, Mu'awiya refused (all things) except exciting (enmity) between them and us. Without doubt, by Allah, if I witnessed an assembly in which they were, I would be with them against him who vied in glory with them."

Ibn Abbas was alone with Imam al-Hasan. He kissed him between his two eyes. He admired his speech and his answer to these rogues, saying: "May I be you ransom, O cousin! Your sea was still full, and you assaulted until you satisfied me (for revenge on) the children of the prostitutes."

5. Imam al-Hasan was absent from Damascus for some days. Then he came back to it and came in to Mu'awiya. In Mu'awiya's assembly there was Abdullah Ibn al-Zubayr. When Mu'awiya saw Imam al-Hasan, he rose and received him. After he had sat down, he turned to the Imam and said to him: "O Abu Muhammad, I think that you are tired, so go home and take a rest."

Imam al-Hasan left Mu'awiya. Mu'awiya turned to Abdullah Ibn al-Zubayr and urged him, saying: "Why do you not pride yourself on al-Hasan? You are the son of the disciple of Allah's Apostle (S) and his cousin. Your father had done well for Islam."

Ibn al-Zubayr was deceived by Mu'awiya's speech. He showed him his readiness for debating with Imam al-Hasan and priding himself on him. He said to him: "I will challenge him!"

Ibn al-Zubayr went away. He spent the night sleeplessly thinking about something with which he would disgrace the Imam. When he entered upon morning, he quickly came to Mu'awiya's assembly, that he might debate with the Imam and to aggress against him to satisfy Mu'awiya's feelings. Imam al-Hasan ('a) came. Mu'awiya rose and welcomed him. After the Imam had sat down, Ibn al-Zubayr hurried to say: "Were it not for that you were weak and not bold during battles, you would not hand over the authority to Mu'awiya. You are in no need of penetrating the remote

lands and covering the deserts. You seek his knowledge and stand at his door. You have not to do that, for you are the son of ‘Ali (who was famous for) bravery and help. I do not know what made you do that. Is it weakness in (your) opinion or feebleness (in your) nature? I think you have no outlet from these two qualities. By Allah, if I had what you have, you would come to know that I was Ibn al-Zubayr, and that I would not recoil from the heroes. Of course I am so, for my grandmother is Safiyya, daughter of ‘Abd al-Muttalib. My father is al-Zubayr. He was among the disciples of Allah’s Apostle, may Allah bless him and his family. He was the greatest of the people in bravery, the noblest of them in lineage in the pre-Islamic period, and the most obedient of them to Allah’s Apostle, may Allah bless him and his family?”

Imam al-Hasan hurried to refute his false accusations and slanders, saying: “By Allah, were it not for that the Umayyads ascribe me to incapability of speaking, I would refrain from you as a sign of neglecting (you). However I will explain that to you, that you may come to know I am not incapable of speech and not weak in tongue. Do you revile me and pride yourself on me? Your grandfather had neither a house nor a noble deed in the pre-Islamic period. His wife was my grandmother Safiyya, daughter of ‘Abd al-Muttalib.

So he prided himself on all the Arabs because of her and became noble through her position. So how do you vie in glory with one who is the head and master of the noble? We are the noblest of the inhabitants of the earth in origin. To us belong the clear honor and the prevailing generosity. Then you have claimed that I handed over the authority to Mu’awiya! Woe unto you! How is that so? I am the bravest of all the Arabs. I was born by Fatimah, the mistress and the best of the women of the world, peace be on her. I did that, woe unto you, not because of cowardliness and weakness. However those who are like you had paid homage to me. They want to take revenge on me and flatter me (through showing) affection. I have no confidence in their support.

That is because you are the members of a treacherous house. How is (that) not as what I say? Your father pledged allegiance to (Imam ‘Ali) the Commander of the Faithful, and then he broke his allegiance and turned back upon his heels. He used as a trick one of the cushions of Allah’s Apostle, may Allah bless him and his family, to mislead the people. When he advanced towards the reins and saw the shine of the spearheads, he was killed in vain. None supported him. You were brought as a captive. The armed men and the horses walked on you. Al-Ashtar raised (his sword over) you. So you choked with your saliva and sat upon your heels like a dog surrounded by lions. We, woe unto you, are the light of the nation and its properties. The community prides itself on us. The keys of important matters are entrusted to us.

Do you attack while you deceive the women? Then you pride yourself on the children of the prophets. Our statements are still accepted. Your and your father’s (statements) are refused. The people willingly and unwillingly followed the religion of my grandfather. Then they paid homage to (Imam ‘Ali), the Commander of the Faithful, peace be on him. He went to your father and Talha when they broke the allegiance. They (Talha and al-Zubayr) deceived the wife of Allah’s Apostle, may Allah bless him and his family10. Your father (al-Zubayr) and Talha were killed. You were brought as a captive. So you waged your tail and appealed to him through the kinship not to kill you. He pardoned you. Therefore, my father emancipated you. I am your and your father’s master. Then taste the evil result of your conduct.”

Ibn al-Zubayr was ashamed and repented of what he neglected as to his affair. So he softly and gently talked with Imam al-Hasan. He asked him for pardon. He made clear that it was Mu’awiya who had urged him to do that, saying: “Excuse me, O Abu Muhammad! This (Mu’awiya) urged me to debate with you. Why did you not refrain from me when I failed to know (you)? That is because you are the members of the House whose nature is clemency and pardon.”

Imam al-Hasan turned to Mu'awiya and said to him: "Look! Do I fall short of debating with anyone? Woe unto you! Do you know to which tree I belong? Stop before I impress you with an impression about which the travelers will talk in the cities and countries!"

Ibn al-Zubayr said: "He is worthy of that!"

Mu'awiya turned to Ibn al-Zubayr and said to him: "Surely he has satisfied the anxieties of my heart! He has shown your defects. You have become like a partridge in the claws of a falcon that plays with it however it wants. After this (debate) I do not think that you will pride yourself on anyone!"11

6. Among his valuable debates with his opponents through which he ('a) destroyed their entity was that once, he went to Mu'awiya. When Mu'awiya's chamberlain saw Imam al-Hasan, he told Mu'awiya about the Imam's coming. So Mu'awiya turned to his retinue and said to them: "If he came in to us, he would spoil that in which we were."

Marwan said to him: "Permit him in. I will ask him about that to which he has no answer."

Mu'awiya rebuked him and said: "Do not do. They are the people who were inspired with speech."

Mu'awiya permitted Imam al-Hasan. When the Imam came in, Mu'awiya rose and welcomed him. Marwan turned to the Imam and said with mockery: "O Hasan, the white hair has hurried to your mustache. It is said that it is of clumsiness."

The Imam answered him, saying: "It is not as it has come to your ears. However we, the Hashimites, have good breaths, so our wives come to us with their breaths. As for you, O Umayyads, have bad breaths. So your wives turn their mouths and their breaths away from you to your temples. The head of the virgin becomes white because of that."

Mu'awiya became angry and shouted at Marwan, saying: "I had told you, but you refused until you heard that which made your house dark to you and spoiled your assembly."

Imam al-Hasan went away and made their souls full of sorrow. He said:

This time I practiced fifty-five proofs. I delayed a sayer after a sayer. Death has hurried to me. I am sure that I am a hostage to a quick death12.

7. In Mu'awiya's assembly Imam al-Hasan ('a) talked about his great excellence and his noble lineage, saying: "All Quraysh have come to know that I belong to them through their glorious origin. I am not disposed by nature for weakness and humiliation. I am known through my match and that I belong to my father."

That displeased Amr Ibn al-'Aas, who said: "Quraysh have come to know that you are the least of them in reason, the greatest of them in ignorance, and that you have qualities that if you had none of them but one, its disgrace would include you as the whiteness included the deep blackness. By Allah, you should refrain from what I see you do; otherwise I will press for you an edge like the she-camel's skin. Through it I will throw at you something hotter in effect than that of the stones on which the cooking-pots are placed. I will rub through it your skin as I rub the commodity. You often ride something difficult in slope and stop at the sides of the rugged to search for a division and to wait for a discord, and Allah will increase you nothing but an atrocity."

Imam al-Hasan refuted his claims, saying: "By Allah, if you became high through your ancestry and worked according to your opinion, you would not follow a purpose nor would you halt at a hill of glory. By Allah, if Mu'awiya obeyed me, he would regard you as a malicious enemy. You often keep this secret and hide it in your heart. The hope has made you desirous of the utmost degree for which your branch does not leaf nor does your pasture become green. By Allah, you are about to fall into the jaws of (someone)

from Quraysh (who is like) a lion, strong, impregnable, ravenous, and with mane. He will press you as the quern presses grains. Dodging will not safe you from him when the two rings of the belt come together."13

On every occasion Amr Ibn al-'Aas tried to disparage the Prophet's Household. He openly showed enmity and hatred toward them. The reason for that is that he was wicked and impure. He saw Imam al-Hasan circumambulating the Kaaba. He quickly went to him. When he reached him, he raised his voice, saying: "O Hasan, do you claim that the religion does not become manifest except through you and your father? You have seen that Allah, the Great and Almighty, has made it manifest through Mu'awiya. Is Allah pleased with 'Uthman's murder? Or is it an act of truth that you go around the House as a camel carrying flour goes around? You are wearing clothes as white as the white of eggs. You killed 'Uthman. By Allah, it is greater (for the community) to reunite and easier (for it to get rid of) the difficult…that Mu'awiya has to lead you to the ponds of your father."

Imam al-Hasan ('a) directed to him some arrows of his speech, saying: "The inhabitants of the Hell have signs through which they are known. They disbelieve in Allah's friends and follow the enemies of Allah. By Allah, you have come to know that 'Ali ('a) did not suspect the affair nor did he doubt Allah even for a twinkle of an eye. By Allah, you, O Amr, should stop or otherwise I will knock your forehead with a speech whose reputation will last against you as long as you live. Be careful of surpassing me. For you have come to know that I am not weak in reason nor am I crisp in determination nor am I docile. I am from Quraysh like the middle of the necklace. My lineage is known, and I belong to my father. Some men from Quraysh sued one another as to you. You were overcome by the meanest of them in lineage and the most manifest of them in cursing. Therefore, go away from me. For you are dirty. As for us, we are the House of purity. Allah has driven away uncleanness from us and thoroughly purified us."14

8. Among that which happened to Imam al-Hasan when he was in Damascus was that once, he came in to Mu'awiya. When Mu'awiya saw him, he rose and welcomed him. That displeased Marwan. He burst with rage and said: "O Hasan, were it not for the clemency of the Commander of the Faithful (Mu'awiya), the glory and highness his noble grandfathers had built, he would not seat you in this seat. He would kill you, and you deserve that because of your leading the people. When you felt us and came to know that you had no ability (to face) the knights from among the people of Sham and the valiant Umayyads, you yielded through obedience, sought protection in the pledge of allegiance, and sent (a letter) asking for security. Truly, by Allah, were it not for that, your blood would be shed, you would come to know that we gave the swords their right at battle. Therefore, praise Allah when He tried you with Mu'awiya. So he pardoned you out of his clemency, and then he did to you what you see."

Imam al-Hasan answered him, saying: "Woe unto you, O Marwan! You took charge of the keys of shame during the battles when you witnessed them, and you became weak when you mixed with them. Strong proofs belong to us, may your mother lose you! To us belong, if you were grateful, the ample favours against you. We summon you to salvation, and you summon us to the fire. There is a great difference between the two positions. You pride yourself (on us) through the Umayyads. You claim that they are more patient than us in war and (that they are like) lions at meeting. May your mother lose you! The Banu 'Abd al-Muttalib are the masters having all good, masters, protectors, defenders, generous men, and leaders. Truly you have seen them and all those who belong to this House. Terrors do not terrify them. They do not swerve from the heroes. They are (like) predatory, brave, angry lions. At that time you turned back and escaped. You were taken as a captive. So you conferred shame upon your people because you were cowardly during the battles.

Do you claim that my blood is shed? Why did you not shed the blood of those who attacked 'Uthman in the house and slaugh-

tered him as a camel was slaughtered? You were bleating as if you were a ewe! You were calling with woe and destruction as if you were a mean bondmaid! Why did you not defend him with a hand or stand for him with an arrow? You shook with fear! There was a covering over your eyes. So you asked me for help as a slave asking his lord. I saved you from killing and protected you from it. Then you have urged Mu'awiya to kill me. If he wanted to do that to you, he would slay you just as he slew ('Uthman) Ibn 'Affan. You, in comparison with him, are shorter in hand, narrower in power, and more cowardly in heart than to have the audacity to do that. Then you have claimed that I have been tried with Mu'awiya's clemency. Truly, by Allah, he is more knowledgeable of his affair and more grateful (to us) for the authority over which we have appointed him. When it seemed to him, let him not lower his hand toward you. So, by Allah, I will follow the people of Sham with an army to which their space will be narrow and that will uproot their knights. Then, at that time, escape and dodging will not avail you nor will your spreading the speech repel from you the demand. We are well known. Our forefathers are old and great. Our branches are good masters. Set out if you are truthful!"

Accordingly, Amr Ibn al-'Aas mocked at Marwan, saying: "He utters with obscene language, and you utter with truthfulness!"

Then he said: "The wild ass may break wind when the hot iron takes him. The wild ass does not break wind when the hot iron is in the fire!"

He added, saying: "Then taste the evil result of your conduct, O Marwan!"

Mu'awiya shouted at Marwan, saying: "I had prohibited you form (debating with) this man (al-Hasan). However you refused (all things) except absorption in that which did not concern you. Stop! Your father is not like his father nor are you like him. You are the son of the one who was driven away and were homeless. He is the (grand) son of Allah's Apostle, may Allah bless him and his fam-

ily, the generous. However many a man searches for his death (and many a man) digs for his knife!"

Marwan became angry, so he hurried to say to Mu'awiya: "…and undertake the proof of your clan!"

Then he turned to Amr Ibn al-'Aas and said to him: "His (al-Hasan's) father stabbed you. You protected yourself with (showing) your testicles. For this reason you are cautious of him!"

Then he rose while his entity was destroyed. He was abased and degraded. Mu'awiya said to him: "Do not keep pace with the seas lest they should cover you nor (do you keep pace with) the mountains lest they should dazzle you!"15

9. Imam al-Hasan ('a) came in to Mu'awiya. There was no place, so he sat at Mu'awiya's legs. Mu'awiya talked about what he wanted, and then he said: "I wander at 'A'isha! She claims that I am in that of which I am not worthy, and that in which I am is not my right. There is no relationship between her and this. May Allah forgive her! The father of this one who is sitting-he indicated with his hand to al-Hasan- had disputed with me. Allah took hold of him (took him unto Him)."

Imam al-Hasan ('a) asked:

-Is that wonderful, O Mu'awiya? -Yes, by Allah. -Shall I tell you about something more wonderful than it? -What is it? -Your sitting in front of the assembly, while I (am sitting) at your legs!

Mu'awiya smiled and dodged as usual, and then he said:

-My nephew, I have heard that there is a debt against you. How much is it? -A hundred thousands. -I have ordered three hundred (dirhams) to be given to you. A hundred of them is for (paying) your debt. Divide a hundred among the members of your house, and take a hundred for yourself. Rise and you are honored and take your gift.'

Imam al-Hasan left Mu'awiya. Yazid was present in his father's assembly.

When those who attended the meeting left, Yazid said: "By Allah, I have never seen a man like you. He (al-Hasan) received you in what he received you. Then you ordered three hundred (dirhams) to be given to him!"

Mu'awiya replied: "O my son, surely the right belongs to them. Whoever from among them come to you, give too little to him!"

Mu'awiya acknowledged that the Islamic caliphate belonged to Ahl al-Bayt, and that he usurped it from them.

These are some of the Imam's debates with his opponents. Al-Bayqahi and al-Jahiz have narrated most of them. Historians other than them have also mentioned them. Through these debates Imam al-Hasan exposed Mu'awiya and his followers, showed their defects, displayed to the people of Sham Mu'awiya's disgraceful acts, and the shortcomings of Abu Sufyan's family. Indeed the debates were a revolt against Mu'awiya's government. For they destroyed his entity, brought him down from his throne to his grave.

Some religious scholars have doubted some of the debates. They have thought that some of them were fabricated, for they included that Imam al-Hasan reviled his opponents through a style that was impossible to come out of him. They indicated that no obscene word issued from the Imam except his speech to Marwan: "You have nothing with me except that which in spite of you." Nevertheless, how did that issue from him? This is an imaginary possibility. That is because his mean opponents had the audacity to him and faced him with rude, obscene words. As for him, he refuted their aggression against him. However he did not use lying nor did he use obscenity a means as they used it.

Anyway Mu'awiya was cautious of Imam al-Hasan and feared him in spite of the abasement and humiliation the Imam inflicted

on him. That is because the Imam had a remarkable position with the Muslims who preferred him to those other than him. The Muslims said that openly in the presence of Mu'awiya. The traditionists mentioned that Mu'awiya talked at his assembly and said: "Tell me about the best of the people in father, mother, paternal uncle, maternal aunt, maternal uncle, maternal aunt, grandfather, and grandmother."

He said that to know the Muslims' impression about Imam al-Hasan. Malik Ibn 'Ajlan rose and said to him: "This-he indicated with his hand to al-Hasan- is the best of the people. His father is 'Ali Ibn Abi Talib. His mother is Fatimah, daughter of Allah's Apostle, may Allah bless him and his family. His paternal uncle is Ja'far, the one who flies in the Garden. His paternal aunt is Umm Hani, daughter of Abi Talib. His maternal uncle is al-Kasim, son of Allah's Apostle. His maternal aunt is Zaynab, daughter of Allah's Apostle. His grandfather is Allah's Apostle, may Allah bless him and his family. And his grandmother is Khadija, daughter of Khuwaylid."

So Mu'awiya kept silent and was unable to answer. When Imam al-Hasan went away, Amr Ibn al-'Aas hurried to Malik. He criticized him for that, saying: "Did the love for the Hashimites urge you to say false things?"

Malik answered him, saying: "I said nothing but the truth. None of the people seek the good pleasure of a creature through an act of disobedience to the Creator except those who have not obtained their wish in the life in this world and those whose end will be unhappy in the next world. The Hashimites are the noblest and most generous of them."

Then he turned to Mu'awiya and asked him: "Are they not so?" Mu'awiya could not but believe his speech16.

Surely Mu'awiya was afraid of Imam al-Hasan and was cautious of his revolt against him. He remembered the memories at the Battle of Siffin and was afraid of them. He feared that they would re-

turn to him. For this reason he took care of the Imam's feelings. The historians have mentioned that Amr Ibn 'Uthman Ibn 'Affan and Usama, the retainer of Allah's Apostle, may Allah bless him and his family, sued one another before Mu'awiya regarding a land. Amr said to Usama: "It seems that you deny me!" Usama denied his speech. They disputed with each other very much. So Usama threatened him with the Hashimites. Then he rose and sat beside al-Hasan, peace be on him. The Hashimites rose and sat beside him. When the Umayyads saw that, they joined Amr Ibn 'Uthman. As for Mu'awiya, he feared that a trouble would happen. So he hurried to put an end to the dispute, saying: "Do not hurry! I was present when Allah's Apostle granted it (the land) to Usama."

Through that he decided for Usama and preferred him to Amr. When Imam al-Hasan went away, the Umayyads blamed Mu'awiya for that, saying to him: "Why did you not make peace between us?"

Mu'awiya answered them with a statement indicating his fear, saying: "Leave me! By Allah, when I remember their eyes I saw through the holes in the helmets in Siffin, I become upset. The beginning of a war is a secret conversation, its middle is a complaint, and its end is an affliction."

Then he quoted as an example the poetry of Umru' al-Qays, saying:

When a war begins, it is (like) a young woman (who) along with her ornaments ornaments approach all those ignorant. When it becomes hot and its flame shoots up, it becomes (like) an old woman without a husband, gray-haired, (who) cuts her hair, disguise unpleasantly for smelling and kissing.

Then he said: "What is in hearts stirs up wars. A great affair is moved by a small one."

Then he quoted as an example the poet's saying:

The small may be added to the great, but the stallion is of the young camel. Date palms are destroyed by palm shoots. With this we will end our talk about Imam al-Hasan's travel to Damascus and his debates in it.

- 1. Al-Shaykh al-Ansari, al-Makasibin.
- 2. Ibn 'Asakir, Tarikh. Mashariq al-Anwar. Noor al-Abbsar.
- 3. Jama' Asrar al-'Ulama'. A hand-written book available in the Public Library of Kashif al-Ghita'.
- 4. Hayat al-Imam Musa Ibn Ja'far, vol. 2, p. 332.
- 5. Al-Zarkali, A'lam, vol. 2, p. 215.
- 6. Abu 'Ali al-Nisaburi, Rawdat al-Wa'izeen.
- 7. Al-Jahiz, al-Mahasin wa al-Azdad, p. 95. Al-Bayqahi, al-Mahasin wa al-Masawi', vol. 1, p. 62. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 2, p.102. Jamharat al-Khutab, vol. 1, p. 428.
- 8. Al-Laat and al-'Uzzaa were two idols.
- 9. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 2, p.101.
- 10. By that he, peace be on him, meant 'Aa'isha, the wife of the Prophet, may Allah bless him and his family.
- 11. Al-Bayqahi, al-Mahasin wa al-Masawi', vol. 1, pp. 58-61. Al-Jahiz, al-Mahasin wa al-Azdad, pp. 92-94.
- 12. Wafayat al-A'yan, vol. 4, p. 121.
- 13. Al-Mahasin wa al-Masawi', vol. 1, p. 65.
- 14. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p.10. Al-Mahasin wa al-Masawi'.
- 15. Al-Mahasin wa al-Masawi', vol. 1, pp. 63-65.
- 16. Al-Mahasin wa al-Masawi', vol. 1, p. 62.

Chapter 24: Mu'awiya Violates The Stipulations Of The Peace-Making

Nations and peoples, irrespective of their elements and religions, observe fulfilling covenants and carry out stipulations. They do not turn away from what they observe. They comply with social relationships and keep general regulations. As for Islam, it takes great care of this affair. It emphasizes the care for covenants and the fulfilling of them. Allah, the Most High, says:

"And fulfill the promise; surely (every) promise shall be questioned about" (Qur'an, 17:34).

And He, the Exalted, says:

"And if they seek aid from you in the matter of the religion, aid is incumbent on you except against a people between whom and you there is a treaty" (Qur'an, 8:72).

In this verse Allah, the Most High, summons the Muslims to support their brothers in religion and to take part in war operations when they summon them to that. He, the Most High, has excluded the Muslims between whom and the polytheists there are a covenant and a treaty. That is because it is not permissible for them to violate that, for covenants are of great importance with Allah. The Prophet, may Allah bless him and his family, says: "The believers (should cleave to) their stipulations." He, may Allah bless him and his family, says: "If a believer promises, he should fulfill (his promise)."

In his document of instructions to Malik al-Ashtar, Imam 'Ali, the Commander of the Faithful, has said: "If you conclude an agreement between you and your enemy or enter into a pledge with

him, then fulfill your agreement and discharge your pledge faithfully. Place yourself as a shield against whatever you have pledged because among the obligations of Allah there is nothing on which people are more strongly united despite the difference of their ideas and variation of their views than respect for fulfilling pledges. Besides, Muslims, even unbelievers have abided by agreements because they realize the dangers that would come in wake of violation (thereof). Therefore, do not deceive your enemy, because none can offend Allah save the ignorant and the wicked. Allah made His agreement and pledged the sign of security which He has spread over His creatures through His mercy and an asylum in which they stay in His protection and seek the benefit of nearness to Him."

This is the attitude of Islam toward treaties and stipulations. It has made it incumbent on Muslims to fulfill them and to take care of them. It has made it unlawful to violate them. After this let us return to the truce of the peacemaking which was concluded by Imam al-Hasan and Mu'awiya, that we may see which of the parties observed it. As for the stipulations Imam al-Hasan ('a) made against Mu'awiya, there was only one stipulation which was that the Imam had not to revolt against him. The Imam fulfilled that. That was when his loyal followers hurried to him after Mu'awiya had broken the conditions he had given to the Imam. They asked him to revolt against Mu'awiya. However, the Imam ('a) refused to violate the covenant he had made. After his going out of Kufa to Yathrib, the leaders of his followers came to him. They asked him to fight against Mu'awiya. They guaranteed that they would occupy Kufa and remove Mu'awiya's governor from it. However, the Imam ('a) refused to respond to them and ordered them to incline to patience-as we have previously mentioned.

As for Mu'awiya, he violated his covenant and oath and he broke his promises though he had made it incumbent on himself through strong, sure oaths to fulfill what he had given to the Imam from among the stipulations. He has mentioned at the end of the treaty: "On Mu'awiya Ibn Abi Sufyan is Allah's promise

and covenant, what Allah took against any of His creature from among the fulfillment, and what Allah gave from among Himself." However, after a few days Mu'awiya violated the treaty he had concluded. He said before the Muslims: "Truly all the things I had given to al-Hasan Ibn 'Ali are under these two feet of mine! I will not fulfill them!" Al-Husayn Ibn Numayr said: "Mu'awiya did not fulfill any of the things he had given to al-Hasan. He killed Hijr and his companions. He pledged allegiance to his son, and poisoned al-Hasan." The Khousrow of the Arabs (Mu'awiya) violated all the conditions the treaty contained. He fulfilled nothing of them. Through that he showed his policy that raised the slogan of treachery, breaking promises, and violating covenants. The following are the stipulations Mu'awiya violated and did not fulfill.

Cursing Imam 'Ali

When man dies, hatred, spites, and all effects should die with him. People have followed that since the dawn of history. However Mu'awiya, son of Hind, turned away from that.

After the concluding of the peacemaking, Mu'awiya openly cursed Imam 'Ali, the Commander of the Faithful, and went too far in disparaging him. Imam al-Hasan had stipulated that Mu'awiya should refrain from cursing his father, but Mu'awiya paid no attention to that. Imam 'Ali passed away, but Mu'awiya went on cursing him. It was said:

Respecting the dead is a must even if they are far. Just imagine how much more it is when they are near[1].

Mu'awiya used all his abilities to disparage Imam 'Ali and to degrade his position. He employed all the organs of his government for that, to the extent that he regarded cursing the pure family (of the Prophet) as among the religious practices. So the Muslims protested when it (the cursing) was stopped, They called each

other to perform it, and felt that they committed a sin when they did not perform it.

Without doubt cursing Imam ‘Ali, the Commander of the Faithful, means cursing and disparaging the Prophet, may Allah bless him and his family. It has been narrated from the Prophet, may Allah bless him and his family, his sauying: “Whoever curses ‘Ali curses me. Whoever curses me curses Allah.”2 It has been narrated that he has said: “Whoever hurts ‘Ali hurts me.”3 He, may Allah bless him and his family, has said: “O Allah, befriend whoever befriends him, be hostile to whoever opposes him, support whoever supports him, and desert whoever deserts him.”

True traditions transmitted from the Prophet, may Allah bless him and his family, have mentioned that Imam ‘Ali was his brother, his guardian, his bosom friend, and the gate of the city of his knowledge. They have also mentioned that had it not been for his jihad and his defending the religion of Allah, no pillar of Islam would have stood, no worshipper would have worshipped Allah, and no monotheist would have professed the unity of Allah. It was said in the past:

Do you openly curse him on the pulpits while their sticks have been installed for you through his sword?

As for the reason that Mu’awiya cursed Imam ‘Ali, it was that Mu’awiya came to know that the affairs would not go well except through cursing and slandering him. Marwan Ibn al-Hakam declared that, saying: “The affair does not go well with us but through that (through cursing Imam ‘Ali).”4

Anyway when Mu’awiya returned to Damascus after concluding the peacemaking, he ordered the people to gather together. He arose among them and said: “O People, Allah’s Apostle, may Allah bless him and his family, said to me: ‘Surely you will undertake the caliphate after me. Choose the Sacred Land, for there are righteous people in it.’ I have chosen you. Therefore, curse Abu Turab (Imam ‘Ali)!”

The people began cursing and disparaging him5. Then Mu'awiya used cursing him as a constant Sunna during Friday and eid sermons. He addressed the people and said at the end of his sermon: "O Allah, Abu Turab (Imam 'Ali) disbelieved in Your religion and turned away from Your way, so curse him with a harmful cursing and punish him with a painful chastisement!" These words were mentioned on the pulpits6. Then Mu'awiya wrote to all his governors letters in which he commanded them to curse the brother of Allah's Apostle and master of this community (Imam 'Ali).

The orators disowned Imam 'Ali and cursed him in all the districts and on all the pulpits7.

Mu'awiya's governors followed that. Mu'awiya removed from office those who refused to curse Imam 'Ali. He removed from office Sa'eed Ibn al-'Aas because he refused to curse the Imam. He replaced him by Marwan Ibn al-Hakam. This wicked rogue (Marwan) went too far in cursing and disparaging Imam 'Ali, to the extent that Imam al-Hasan did not come to the mosque8. Al-Mughira Ibn Shu'ba went too far in cursing him, to the extent that none was able to count the times of his cursing him9. Ziyad provoked the people to curse him and he killed with the sword those who refused to curse him10.

The governors went too far in cursing Imam 'Ali, to the extent that they regarded his cursing as one of the parts of the Friday Prayer. One of them forgot to curse Imam 'Ali ('a) during the Friday sermon. He remembered it during his travel, so he recompensed it. They built a mosque and called the mosque Masjid al-Dhikr11. Hisham Ibn 'Abd Al-Malik made a speech at 'Arafa. So 'Abd Al-Malik Ibn Waleed criticized him for that, saying: "O Commander of the Faithful, on this day the caliphs regard cursing Abu Turab (Imam 'Ali) as desirable!" However Hisham said to him: "We have come not for this.12" When 'Abd Al-Malik Ibn Marwan became a ruler, he regarded cursing (Imam 'Ali) the Commander of the Faithful as on top of his tasks. He spread cursing him in all the Islamic countries. Khalid Ibn Abdullah al-Qasri13, an Umayyad

governor over Mecca and Iraq, openly cursed Imam ‘Ali, al-Hasna, and al-Husayn. He ascended the pulpit and said: “O Allah, curse ‘Ali Ibn Abi Talib, the son-in-law of Allah’s Apostle, may Allah bless him and his family, the husband of his daughter, the father of al-Hasan and al-Husayn.”

Then he turned to the people and said to them: “Have I used akunya?”14

Al-Hafiz al-Sayuti has mentioned that there were during the days of the Umayyads more than seventy thousand pulpits on which (‘Ali) Ibn Abi Talib (‘a) was cursed. That was because Mu’awiya had legislated that. In connection with this Allama Ahmad Hafiz al-Shafi‘i has said:

Sheikh al-Sayuti has related that among what they made as a Sunna (was) seventy thousand and ten pulpits on which they cursed Haydar (Imam ‘Ali).

The great become small beside this; rather it lays the blame on (Mu’awiya).

When the common people and the low class came to know that cursing and disparaging (Imam ‘Ali), the Commander of the Faithful (‘a) was the most lovable thing to the Umayyad authority and the best means to communicate with it, they sought nearness to the government through that. A rogue went to al-Hajjaj raising his voice, saying: “Surely my family harmed me when they named me ‘Ali. I am poor and miserable. I am in need of the gift of the Emir.”

Al-Hajjaj was pleased with that. He laughed and said: “The thing through which you have gained access is nice. I have appointed you in the place so-and-so.”15

Abusing and cursing Imam ‘Ali (‘a) spread throughout the Islamic countries except Sajistan. He was not cursed on the pulpits there except one time. When the Umayyads insisted on that, the people

of Sajistan refrained from it, to the extent that the Umayyads finally were forced to agree with them16. Through that the people of Sajistan obtained honor and glory. This laudable deed has been written down for them with a pen of honor and light.

The Umayyads insisted on cursing the hero of Islam and defender of its entity (Imam ʻAli). They spared no effort to do that till ʻUmar Ibn ʻAbd al-ʻAziz came. He abolished cursing Imam ʻAli and wrote about the abolition letters to all his governors. He ordered the cursing during the Friday and eid sermons to be replaced by these words of Him, the Exalted:

"Our Lord, forgive us and those of our brethren who had precedence over us in faith. And do not allow any spite to remain in our hearts towards those who believe; our Lord, surely You are Kind, Merciful" (Qur'an, 59:10).

It was said that he replaced that by these words of Him, the Most High:

"Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion. He admonishes you that you may be mindful" (Qur'an, 59:90).

It also was said that he replaced that by both verses17.

Through that he has recorded a laudable deed that none forgets throughout generations and epochs. Sayyid al-Shareef al-Rady, a genius poet, may Allah have mercy on him, praised ʻUmar Ibn ʻAbd al-ʻAziz and thanked him for the service he rendered to all the Muslims, saying:

O Ibn ʻAbd al-ʻAziz, if the eye wept for a man from the Umayyads, it would weep for you. I say that you were good though your house was not good and pure. It was you who deemed that we were far above cursing and slandering. If I saw your grave, I would feel shame that I saw (you) and did not greet

you. It was little that if I refined the blood of the body out of striking on the peaks and gave it to you to drink. O monastery of Sam'an, in you is the shelter of Abi Hafs, so would that I lodged you. O monastery of Sam'an, may no rain visit you. The dead one in you is the best of the dead of Marwan's family[18].

Through these wonderful poetry, Sayyid al-Shareef praised and thanked him for his abolishing this heresy indicating Mu'awiya's pre-Islamic beliefs and his apostasy from the religion.

The Deniers Of The Cursing

Cursing Imam 'Ali ('a) moved the displeasure of the good, religious people. Imam 'Ali ('a) was the very self of the Prophet, may Allah bless him and his family, his brother, father of his grandsons, and the one who toiled for Islam for a long time. In the meantime cursing a Muslim is among the ugliest forbidden things. It has been reported from the Prophet that he has said: "Cursing a Muslim is transgression."[19] And he has said: "A believer is not a curser.[20]"

Other traditions have been reported from the Prophet (S) regarding cursing and slandering a Muslim. For this reason some people hurried to declare their displeasure with Mu'awiya. They criticized him and his governors for that. We will relate the text of their statements in connection with that:

Sa'd Ibn Abi Waqqas

It was difficult for Sa'd to hear Mu'awiya curse Imam 'Ali ('a). He cared much for that and he criticized Mu'awiya for it. The historians have mentioned that Mu'awiya went to the Sacred House of Allah (Mecca) after the year of the peacemaking. After he had finished circumambulating the Kaaba, he went to Dar al-Nadwa (Assembly House). After he had sat down, he cursed Imam 'Ali ('a). So Sa'd became angry. He turned to Mu'awiya and said to him:

“O Mu’awiya, you have seated me on your chair and begun cursing ‘Ali. By Allah, if I had one of ‘Ali’s qualities, it would be more loveable to me than to have all that which the sun shines over. By Allah, if I was the son-in-law of Allah’s Apostle, may Allah bless him and his family, and had the sons ‘Ali had, it would be more loveable to me than to have all that which the sun shines on. By Allah, if Allah’s Apostle, may Allah bless him and his family, had said to me as he said to ‘Ali at the Battle of Khaybar: ‘Tomorrow I will give the standard to a man whom Allah and His Apostle love, and who loves Allah and His Apostle. He does not flee, and through his hands Allah will grant victory’ it would have been more loveable to me than to have all that which the sun shines on. By Allah, if Allah’s Apostle, may Allah bless him and his family, had said to me at the expedition to Tabuk: ‘Are you not content, ‘Ali, that you are to me as Harun (Aaron) was to Musa (Moses), except that there is no prophet after me,’ it would have been more loveable to me than to have all that which the sun shines on. By Allah, I will not enter your house as long as I remain (alive).” Then he rose with anger and excitement21.

Umm Salama

Umm Salama (the Prophet’s wife) was aware of the position of Imam ‘Ali, (‘a) and of his position to Allah’s Apostle (S). When she came to know that Mu’awiya openly cursed Imam ali, she hurried to criticize Mu’awiya for that. She wrote Mu’awiya a note in which she mentioned: “Surely you curse Allah and his Apostle on your pulpits when you curse ‘Ali Ibn Abi Talib and those who love him. I bear witness that Allah and His Apostle love him.”

However her criticism was useless because Mu’awiya insisted on his error and sin22.

Abdullah Ibn Abbas

Abdullah Ibn Abbas, the authority of the nation, passed by some people who cursed Imam ‘Ali (‘a). He said to the driver (of his camel): “Bring me nearer to them!” The driver took him nearer to them. Ibn Abbas faced them while his heart was filled with pain. He said to them with words dripping anger:

-Which one of you cursed Allah’ Apostle? -We seek refuge with Allah from cursing Allah’s Apostle. -Which one of you cursed ‘Ali Ibn Abi Talib? -As for this, it is ‘yes’. -I bear witness that I heard Allah’s Apostle, may Allah bless him and his family, saying: “Whoever curses me curses Allah. Whoever curses ‘Ali Ibn Abi Talib curses me.”

So they bowed their heads out of shame and were unable to answer. Then he left them and went away, but left regret prevailing them. He turned to the driver (of his camel) and asked him: “How did you see them?”

He answered him while he was delighted at what he had done to these criminals, saying: “They looked at you with red eyes as if they were goats looking at the knives of a butcher!”

Ibn Abbas was pleased and said: “Tell more! May my father and mother die for you!”

He said: “They looked askance at you while they were bowing their chins as the lowly looked at the mighty victor.”

“Tell more! May my father and mother die for you!” retorted Ibn Abbas.

“I have nothing more,” said the driver, “but I have: Their living wrong their dead. The dead are the scandal of the past.”23

A debate took place between Ibn Abbas and Mu’awiya. The debate shows the terrible plans Mu’awiya had followed to conceal Imam ‘Ali’s outstanding qualities, to veil his laudable deeds and his excellences. We will relate the text of the debate because it is of

great importance. The historians have mentioned that Mu'awiya performed pilgrimage to the Kaaba after the year of the peace-making. He passed by a group of people from Quraysh. They arose for him except Abdullah Ibn Abbas. So Mu'awiya hurried to say to him:

-O Ibn Abbas, the thing that has prevented you from rising for me as your companions have done is the anger against me because of my fighting you at the Battle of Siffin. O Ibn Abbas, surely my cousin 'Uthman was unjustly killed. -'Umar Ibn al-Khattab was unjustly killed. He handed over the matter to his son. This is his son. He pointed to Abdullah Ibn 'Umar. -Surely a polytheist killed 'Uthman. -So who killed 'Uthman? -The Muslims killed him. -Therefore, this is greater in refuting your proof. If the Muslims killed and deserted him, then (they did that with nothing) but with justice. -We have written books to the countries to prevent (the people there) from mentioning the outstanding qualities of 'Ali and of his household. Therefore prevent your tongue, O Ibn Abbas. -Do you forbid us from reciting the Qur'an? -No. -Do you forbid us from interpreting it? -Yes. -Shall we recite it and do not ask about what Allah has meant by it? -Yes. -Which is more obligatory on us; reciting it or doing according to it? -Doing according to it.

-How do we act according to it while we do not know what Allah has meant by what He has revealed to us? -Ask those who interpret it in a way different from the way with which you and your household interpret it. -The Qur'an was sent down to my household. Shall I ask the family of Abu Sufyan and that of Abi Mi'yat about it? -Recite the Qur'an! But do not narrate anything of what Allah has revealed concerning you and what the Prophet has said. Narrate something other than that. -Allah, the Most High, has said: "They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse." -O Ibn Abbas, suffice me yourself. Prevent your tongue from me. If you do that, let it be secret. Do not make anyone hear it openly.[24]

This debate shows the deep plans on which Mu'awiya depended to fight against Ahl al-Bayt, to conceal their outstanding merits, and to veil the Muslims from them.

Al-Ahnaf Ibn Qays

Al-Ahnaf Ibn Qays came in to Mu'awiya. After he had sat down, a sinful rogue from among the people of Sham arose and made a speech. The rogue started his speech with cursing Imam 'Ali ('a). It was difficult for al-Ahnef to hear that. He turned to Mu'awiya and sadly said to him: "If the sayer came to know that you were pleased at cursing the apostles, he would curse them. Therefore, fear Allah, O Mu'awiya. Leave 'Ali because he has met his Lord, he is alone in his grave, and is with his deeds. By Allah, he was accepted in his precedence (to Islam), pure, blessed in soul, and great."

Mu'awiya was burnt with this scolding and felt pain because of this great laudation to Imam 'Ali ('a), before the people of Sham. He turned to al-Ahnaf and said to him: "O Ahnaf, you have swallowed the bitter pill and said what you see! Surely, by Allah, you should ascend the pulpit and curse 'Ali willingly or unwillingly."

Al-Ahnaf said to him: "If you exempted me (from that), it would be better for you. If you forced me to do that, I would never say it."

Mu'awiya paid no attention to his speech and said to him violently: "Arise and ascend the pulpit!"

-Surely I will treat you with justice in word and act. -What will you say if you treat me with justice? -I will ascend the pulpit. I will praise and laud Allah. I will call down blessings upon His Prophet, Muhammad, may Allah bless him and his family. Then I will say: "O people, (Mu'awiya), the Commander of the Faithful, has commanded me to curse 'Ali. 'Ali and Mu'awiya differed with each other and fought against one another. Each one of them

claimed that the other had rebelled against him and his group. When I supplicate, you say 'amen!' May Allah have mercy on you!" Then I will say: "O Allah, You, Your angels, Your prophets, and all Your creatures curse the one who rebelled against his companion, and curse the rebellious group. O Allah, curse them very much. Say 'amen'! May Allah have mercy on you!" O Mu'awiya, I will neither increase nor decrease a word more than this even if I am killed.

Mu'awiya dodged and said: "Therefore, we exempt you (from that), O Abu Bahr!"25

Katheer Ibn Katheer

Among those who blamed Mu'awiya for cursing Imam 'Ali is the genius poet Katheer Ibn Katheer al-Sahmi26. His religious creed and his honest feelings moved him to condemn that and to declare his displeasure at it. He has displayed that in some poetry in which he has shown splendor and gentleness:

May Allah curse him who curses 'Ali and Husayn whether they are common people or an Imam. Are those, whose forefathers are pure, whose maternal and paternal uncles are noble, cursed? The birds and doves at (al-Maqam) are safe while the family of the Prophet is not safe! O House, you are good! Your men, the household of the Apostle and of Islam, are good. Allah's mercy and peace be on them whenever a riser rises with peace27.

Anees Al-Ansari

When Mu'awiya installed some orators to curse and disparage Imam 'Ali ('a), Anees al-Ansari along with his good companions hurried to censure Mu'awiya for that. He made a speech. He praised and lauded Allah, and then he said: "You have cursed this man (Imam 'Ali) very much. I swear by Allah that I heard Allah's Apostle, may Allah bless him and his family, say: 'On the Day of

Resurrection I will intercede for most people in the earth.' I swear by Allah that none is greater than him in taking care of kinship. Do you think that he will intercede for you and do not intercede for his household?"28

Zayd Ibn Arqam

Zayd Ibn Arqam, a companion of the Prophet, came to know that al-Mughira Ibn Shu'ba openly cursed (Imam 'Ali). He denied and criticized him for his cursing the Imam, saying: "O Mughira, did you not know that Allah's Apostle had forbidden from cursing the dead? So why do you curse 'Ali while he has died?"

Abu Bakra

Bisr Ibn Arta'a, a sinful criminal, made a speech in Basra. He cursed Imam 'Ali from on the pulpit. Then he turned to the people and said to them: "I adjure you before Allah that if a man came to know that I was truthful, he should believe me or if a liar, he should accuse me of lying."

Abu Bakra said: "By Allah, we do not know but that you are a liar!"

Bisr lost mind. He strangled Abu Bakra, but the people saved him29.

Anyway these people who criticized Mu'awiya took great care of the dignity of Islam standing in Imam 'Ali ('a). They came to know that Mu'awiya had intended to destroy his achievements, so they hurried to condemn him for that.

Mu'awiya and his followers spared no effort to destroy Imam 'Ali ('a), and defame his outstanding personality. However Allah, through His eternal will, retained the truth and made it immortal. In the meantime He removed falsehood. Although Mu'awiya gained a victory over the truth for time, his victory disappeared

just as smoke disappears in space. This is Imam ‘Ali (‘a). He has been mentioned in all languages in the world. The circles and clubs mention and praise him. They pride themselves on his holy personality. This is his sacred shrine. It has become a Kaaba for visitors, a refuge for the yearning, and a shelter for the believers. Millions of Muslims visit it just as they visit the House of Allah (The Kaaba). They are blessed by visiting it and seek nearness to Allah through coming to it. Indeed this is the victory and the conquest, and the good end of the pious.

This is Mu’awiya. He is not mentioned but with disrespect, scorn, evil fate, and pricking of the conscience. This is his ruined grave. It is in one of the dunghills in Sham. Disgrace has occupied it, and abasement has spread over it. Indeed this is the death. This is the disgrace and shame.

Muhammad Majdhub al-Suri, a great poet, stood by Mu’awiya’s grave. He saw the dirt of that insulted grave. He saw flies revel in it. So he composed his poem called al-‘Asma’ in which he has mentioned:

This is your grave. If you saw its misery, the black fate would make your tears flow. Blocks of insulted earth are in ruins. The flies in them has become drunk and begun to revel.

Their traces have become hidden to those who visit them as if they were in an unknown land to which none has gone. They have become old. The wall around them is uncovered and is about to bow down out of begging. The part of the high dome has shrunk. The distinction is clear in each part of it. Rain flows through the cracks in it, and the wind resounds inside it. Even the place of pray is dark as if no worshipper passed by it.

The time passed, but Imam ‘Ali (‘a), has become the giant of mankind and pioneer of the social justice in the earth. Mu’awiya has become in the Muslims’ viewpoint sinful and rebellious. Vengeance and disrespect follow him.

The Land Tax Of Dar Abjard

Among the conditions Imam al-Hasan made against Mu'awiya is that he had to give him the land tax of Dar Abjard, that he might, through that, let the poor and the needy from among his followers live in comfort. However Mu'awiya violated that and did not fulfill it, as Abu al-Fida' has mentioned. Al-Tabari has mentioned that the people of Basra came between Imam al-Hasan and the land tax of Dar Abjard. Ibn al-Atheer has mentioned that they prevented him from that according to an order issued from Mu'awiya lest Imam al-Hasan should be powerful and his affair might be great.

The Followers Of Imam 'Ali ('A)

Among the most important conditions Imam al-Hasan made against his opponent Mu'awiya is the general security for his followers (Shi'a) and those of his father. He stipulated that Mu'awiya had not to subject them to evil and detested things. However Ibn Abi Sufyan (Mu'awiya) violated his covenant and did not fulfill it. He regarded as among his most important objectives putting an end to this believing class that believed in the right of Ahl al-Bayt, peace be on them. He went too far in terrifying and exhausting them. He killed many of them and threw many others into dark prisons. The Shi'a suffered from hard tiredness, ordeals, and misfortunes. I think that no nation faced harm and persecution like that which the followers of Ahl al-Bayt had faced. The most of them in trial, harm, and unhappiness were the people of Kufa, because that Mu'awiya had appointed Ziyad as a governor over them after the death of al-Mughira. Ziyad was aware of them. So he spread among them killing and execution. He killed them everywhere. He cut off their hands and legs. He knocked out their eyes. He crucified them on the trunks of the date palms. He drove them away and made them homeless30.

Mu'awiya sent a note to all his governors. In the note he has mentioned: "Search for whoever it is proved that he loves 'Ali and his household. Omit him from the divan (register). Cancel his pay and his provision." Then he sent them another copy in which he has mentioned: "Punish severely those whom you accuse of love for these people (Ahl al-Bayt) and demolish their houses."

Imam al-Baqir ('a) talked about the persecutions and the harms which Ahl al-Bayt and their followers suffered during the time of Mu'awiya. He has said: "Our followers (Shi'a) were killed in all cities. Their hands and legs were cut off out of doubt. Those who loved and devoted themselves to us were imprisoned; their properties were plundered, and their houses were demolished."31

When Mu'awiya, Hind's son, became a ruler, a door to oppression and tyranny was opened against the followers of Imam 'Ali ('a). They faced political and social problems. They met abasement, torture, and severe punishments to the extent that none can imagine what horribleness and bitterness they faced. Showing love toward Ahl al-Bayt, peace be on them, became as disgrace, shortcoming, sin, and offense. Some Umayyads decided that showing love for Ahl al-Bayt was unbelief, and apostasy from the religion. Al-Kumayt, the poet of Islam, has related this to us, saying:

With their hands, they indicate to me and say: Truly this has become disappointed. However, the indicators are more disappointed. A group (of them) has accused me of unbelief because of the love for you. And another group has said: evil and guilty.

They say: His inclination and opinion is Turabi. By that I am called and surnamed among them32.

Abu al-Aswad al-Du'ali has said:

I love very much Muhammad, Abbas, Hamza, and the guardians33. I have been given this peerless love since the beginning of Islam. The Prophet's cousins and his relatives are the most

beloved to me. If love for them is right guidance, then I will get it. If it is error, then I am not mistaken34.

Abdullah Ibn Katheer refuted those who blamed him for his love for the family of the Prophet, may Allah bless him and his family. He said:

I am a man whose defect is because of showing love for the Prophet and not because of any guilt. The children of Abu Hasan (Imam ‘Ali) and their father were good in the wombs and the backbone. Is it a guilt that I love them? Rather, love for them is an expiatory gift35.

After Mu’awiya, the Umayyad and the Abbasid caliphs followed the same policy in oppressing and disrespecting the Shi’a. If we wanted to deal with the ordeals and misfortunes the Shi’a met, then we would be in need of a big book.

Anyway, the Shi’a did not pay attention to Mu’awiya’s terrorism, severe punishment, and torture. They sacrificed their lives for their holy religious creed. We will mention some of those whom Mu’awiya unjustly killed, who committed no sin except showing love for Ahl al-Bayt. They are as follows.

Hijr Ibn Adiy

Hijr Ibn Adiy was one the most important Muslim personalities. He was at the head of the companions of the Prophet, may Allah bless him and his family, in excellence, knowledge, sacredness, asceticism, and worship. He was so obedient to Allah that he always performed the ritual ablution and prayed. He performed one thousand rak’as a day. His supplication was accepted. When he was taken to Mu’awiya as a captive, he became impure on his way to there. He said to the man in charge of him: “Give me the water I drink to purify myself with it.” The man who was in charge of him said to him: “I fear that you would die of thirst if I gave it to you and that Mu’awiya would kill me.” It was difficult for Hijr to

be impure. He supplicated Allah to enable him to find some water. Allah responded to him. A cloud came and heavily rained.

Hijr took his need of the rain[36]. He had many virtues and glorious deeds. We have to deal with the reason for his martyrdom:

After Imam al-Hasan (‘a) had made peace with Mu’awiya, Hijr kept on his creed and set a record in criticizing the Umayyad blind policy; that policy which threatened the society with serious dangers, revived the pre-Islamic tribalism that Islam had destroyed, demolished qualifications and talents, monopolized authorities, plundered foodstuffs, terrified the people, divided them, made them poor, abased them, enslaved them, and openly committed sins and errors. Hijr and his chosen, believing companions came to know that silence and refraining from criticizing this political policy was nothing but going too far in practicing falsehood, strengthening the forbidden, and making light of the truth. They knew well that it was incumbent on the true Muslim to follow the Sunna of Allah’s Apostle, may Allah bless him and his family, that summoned Muslims to fight against the oppressive, the dictators, and the enemies of peoples.

Indeed Hijr understood Islam, knew its objectives, and was aware of it. He was a pupil in the school of the Prophet, may Allah bless him and his family. He graduated from the school of Imam ‘Ali. So he condemned Mu’awiya’s falsehood, resisted his oppression and that of his governors, and combated their heresies and their mean desires.

Hijr saw al-Mughira ascending the pulpit in the mosque of Kufa and heard him cursing Imam ‘Ali (‘a), during his speech. He was unable to keep silent. He faced him and criticized him, saying: “Be maintainers of justice, bearers of witness for Allah’s sake. I bear witness that the one you dispraise and revile is worthier of excellence, and the one you praise is worthier of dispraise.”

A group of Hijr’s companions said as he said. So al-Mughira turned to Hijr and said to him: “O Hijr, they have shot me with

your arrow (lit. You have provoked them). If I am the governor over you, O Hijr, then beware of the Sultan's anger; beware of his anger and influence. That is because the Sultan's anger destroys many people like you."

Yet Hijr enthusiastically condemned the Umayyad policy. Some mercenaries and adulators suggested to al-Mughira to kill Hijr. However he refused to respond to them, saying: "I dislike to start with the good ones of this city and shed their blood. They will be happy with that, and I shall be unhappy. Mu'awiya will be mighty in the world, and al-Mughira will be low on the Day of Resurrection."

Al-Mughira's retinue insisted on him as to the affair of Hijr, so he responded to them with the response of an experienced hypocrite, saying: "I have killed him."

"How is that?" they asked.

He replied: "A governor will come after me. The governor will imprison him as I did. He will do to him something similar to that he does to me. He will take him at first blush and kill him with an evil killing."

Al-Mughira died. After him Ziyad became a governor over Kufa. Hijr criticized him for his crooked plans and intensified his wrath against his terrorist policy. On Friday Ziyad went up on the pulpit. He made a long speech, to the extent that it was too late for prayer. Hijr blamed him for delaying the prayer, saying: "The prayer!"

Ibn Sumayya (Ziyad) did not pay attention to Hijr's statement nor did he pay attention to the prayer. He went on speaking. Hijr opposed him again raising his voice: "The prayer!" Ziyad paid no attention to Hijr's blame. He went on making his speech. So Hijr feared that the time of the prayer would pass. He took a handful of stones, and the people who were with him revolted (against Ziyad). When Ziyad saw that, he came down the pulpit and led

the people in prayer. He was very angry with Hijr. He decided to punish him severely. He said during the speech he made in the mosque: "I am nothing if I not remove Hijr from the yard of al-Kufa and make him an example for those after him! Woe unto your mother, O Hijr! The evening has made you come across a wolf!" Then he quoted as an example the poet's speech:

Inform Nusayha that the evening has made the driver of her camels come across a wolf.

Ziyad sent for some eminent, noble Kufans. He ordered them to deter Hijr from his plan. However Hijr refused to respond to them. At last Ziyad commanded the police to bring Hijr to him. The police set out to arrest him. Skirmishes happened between them and Hijr's companions. The policemen were unable to arrest him, because groups of believers surrounded them. They protected him and his companions from handing them over to Ziyad. Qays Ibn Fahdan al-Kindi provoked the Kufans. He made speeches in the assemblies and the clubs. He praised Hijr and his companions. He summoned the Muslims to protect and support him. He said to them:

O people of Hijr, defend and assault! Fight on behalf of your brother for an hour! None of you should desert Hijr. Is a spearman, a bowman, a knight, a walker, a striker with the sword not still among you?

Hijr and his companions protected themselves. So Ziyad was unable to arrest them. He was afraid of them, so he gathered the leaders and the children of the houses that the authority used as a means to achieve its aims. He said to them: "O people of Kufa, you attack with one hand and are sorry with another. Your bodies are with me, and your desires are with Hijr, the foolish. You are with me. Your brothers, your children, and your tribes are with Hijr. By Allah, this is of your corruption and deception. By Allah, you should show me your disowning him or I will bring you some people through whom I will straighten your crookedness and deviation."

They showed obedience and loyalty to him, saying: "We seek refuge in Allah. Glory belongs to Him. We have no opinion other than obedience to you and to the Commander of the Faithful (Mu'awiya) or other than pleasing you. Command us to do the things that bring about obedience to you and disobedience to Hijr."

He said to them: "All of you should rise against this group (of people) around Hijr. Each man of you should summon his brother, son, relatives, and those who obey him from among his tribe, that you may move against him all those you can move."

These rogues spoiled Hijr's affair and made the people desert him. Ziyad commanded the commander of his police, Shaddad Ibn al-Haytham al-Hilali, to arrest Hijr and his companions. Then he came to know that the commander of his police was unable to arrest them. So he summoned Muhammad Ibn al-Ash'ath al-Kindi37. He said to him: "O Abu Maytha', by Allah, you should bring me Hijr; otherwise, I will uproot your date palms, demolish your house, and cut you into pieces!"

"Give me a time of three (days) that I may arrest him," retorted Muhammad.

Muhammad Ibn al-Ash'ath and the commander of the police followed Hijr and his companions. After some violent encounters that had taken place between the two parties, Ziyad's policemen were able to arrest Hijr and his companions. They brought them to Ziyad, and he ordered them to be imprisoned.

Ziyad asked the people of Kufa to bear witness against Hijr and his companions. Some of them bore witness that they (Hijr and his companions) followed Imam 'Ali, found fault with 'Uthman, and defamed Mu'awiya. However, Ziyad was not satisfied with this testimony and said: "It is not definite." Abu Burda Ibn Abu Musa al-Ash'ari wrote a testimony whose text is as follows: "This is for which Abu Burda Ibn Abi Musa al-Ash'ari has borne witness, for the sake of Allah, the Lord of the worlds. I testify that Hijr Ibn

Adiy has broken obedience, parted with the community, cursed the Caliph, summoned (the people) to war, gathered for himself groups of people and summoned them to break the pledge of allegiance, and disbelieved in Allah with clear unbelief."

Ziyad was content with this. He ordered the people to sign this testimony. Many people signed it, to the extent that the number of the witnesses was seventy men, as the historians have said. Then he sent the document to Mu'awiya. Mu'awiya commanded Ziyad to send to him Hijr and his companions shackled with iron. Ziyad ordered Hijr and his companions to be sent to Damascus by night, and they were sent. Lamentation occurred, and painful crying rose in Hijr's house. His only daughter stood on the top of the house. She looked at the people who were walking to death. She saw them off while she was weeping and shedding bitter and sad tears. She was addressing the moon and sending it her sorrows and agony. She was composing out of her ordeal and tribulation some poetry through which one concludes that sadness melted her heart. She recited:

O bright moon, go higher that you may see Hijr walking! He is going to Mu'awiya. Mu'awiya is going to kill him as the governor has claimed. He is going to crucify him on the gate of Damascus. The birds will eat his beauties. The tyrants have become haughty after Hijr; al-Khuwarnaq and al-Sadeer have become good to them[38]. Truly, O Hijr, Hijr Ibn Adiy, safety and happiness have received you. I have fear for you of that which destroyed 'Ali and an old man with moaning in Damascus. Would that Hijr died a natural death and was not slaughtered as a camel was slaughtered! If you perish, then every head of a people will perish in the world[39].

Hijr and his companions arrived at Marjj 'Adhra'. When Hijr came to know that he was in this village, he said: "By Allah, I am the first Muslim at whom the dogs in this village bark, and I am the first Muslim to exclaim: 'Allah is great!'"[40]

The postman told Mu'awiya about them. So Mu'awiya became pleased and comfortable. He sent them a one-eyed man and commanded him to execute them if they did not disown and curse Imam 'Ali ('a). When the one-eyed man came to them, one of them saw him and predicted, saying: "If the guess was true, half of us would be killed, and the rest would be saved!"

"How is that?" they asked.

"Do you not see that the man coming to you is one-eyed?" came the answer.

The executioner came to them. He turned to Hijr and said to him: "The Commander of the Faithful (Mu'awiya) has commanded me to kill you any your companions if you do not withdraw from your unbelief, curse your leader and renounce him. You are the head of misguidance, source of unbelief and tyranny, and follower of Abu Turab (Imam 'Ali)."

Hijr along with the righteous group who believed in his faith, set an example for the creed and sacrifice in the way of Allah, said with one tongue: "Surely to be patient toward the punishment with the sword is easier for us than that to do what you say. Then going to Allah, His Prophet, and his (the Prophet's) guardian is more lovable to us than entering the Fire."

Half of Hijr's companions withdrew from their creed, and the other half maintained their creed and their following Imam 'Ali ('a), peace be on him. The guess of the one who said that half of them would be killed was true. Then their graves were dug. The executioner beheaded them. It is worth mentioning that Hijr had asked the people for a need dear to him and cheap to them. He said to them: "Let me perform the ritual ablution and pray, for when I perform the ritual ablution, I pray."

They allowed him to do that. Hijr prayed for a long time. After finishing praying, he turned to the people and said to them: "By Allah, I have never said a prayer lighter than this. Were it not for

that you would think that I was impatient toward death, I would increase it."

Then Hijr addressed his Lord complaining to Him of this community that handed him over to his cunning enemy, saying: "O Allah, I ask you for help against our community! The people of Kufa bore witness against us, and the people of Sham are going to kill us! By Allah, if you killed me in it (the village), then I would be the first Muslim knight to perish in its valley and the first Muslim at whom the dogs in it would bark."

The wicked, one-eyed person, Hudba Ibn Fayyad al-Quda'i, walked towards Hijr drawing his sword. When Hijr saw him, he shook with fear, and his strength became weak. So the executioner said to him: "You had claimed that you were not impatient with death! Therefore, renounce your leader (Imam 'Ali), and we will set you free."

Hijr said to him: "And what reason have I that I should not be impatient while I can see a dug grave, a spread shroud, and a drawn sword? By Allah, if I was impatient with death, I would not say anything to displease the Lord!"41

The last words Hijr said were: "Do not remove the iron and the blood from me, for I will meet Mu'awiya on the straight path (on the Day of Resurrection)!"42

The executioner beheaded Hijr. Hijr was placed on the ground as a motionless body and was covered with his blood. He was with six of his companions, who were righteous martyrs. O Hijr, you and your companions are in the protection of Allah! You have gone to the immortal world! You were martyred for the creed and mankind! You are the most wonderful of the unique heroes who revolted against oppression and tyranny, resisted the tyranny of the rulers and the despotism of the unjust!

Hijr's Companions Are Martyred For The Creed

Hijr was unjustly martyred. A group of his ideal companions, who sacrificed their valuable lives for their creed and sacred doctrine, was martyred with him and after him. They paid no attention to death. Beliefs are based on these people and the like of them from among the immortal heroes and the great ones in the world. Through them the truth shines, justice spreads, and injustice disappears. We will mention their names along with brief accounts on the oppression and torture they met from Mu'awiya and his governors. They are as follows:

Abdurrahman

Abdurrahman Ibn Hassaan al-'Anzi was on top of Hijr's companions. He was taken with him to Marjj 'Adhra'. He was shackled with iron. He asked the policemen to let him meet Mu'awiya that he might pardon him. They responded to his request. He was brought to him. When he stood before him, he (Mu'awiya) asked him:

-Say, O brother of Rabee'a! What do you think of 'Ali? -Leave me and do not question me. That is better for you. -By Allah, I will not leave you. -I bear witness that he mentioned Allah very much, enjoined the good, maintained justice, and pardoned men.

After this Mu'awiya could find no means through which he deemed shedding his blood as lawful. So he asked him about 'Uthman's blood, with which he afflicted the Muslims during his lifetime and after his death:

-What do you think about 'Uthman? -He was the first to open a door to oppression and to close doors to the truth. -You have killed yourself! -Rather you have killed yourself, for (the tribe of) Rabee'a is in the valley!

Abdurrahman thought that his family would intercede for him (with Mu'awiya), and set him free. However, none responded to him. Mu'awiya turned his face away from him. Then he sent to his governor Ziyad a letter in which he mentioned: "This al-'Anzi is the worst of those you sent (to me). Therefore, punish him with the punishment he deserves and kill him with the worst killing."

When Ziyad received Mu'awiya's letter, he sent Abdurrahman to Qas al-Natif43. He ordered him to be buried alive, and he was buried alive44.

Sayfi Ibn Faseel

Sayfi Ibn Faseel al-Shaybani was a genius, ideal Muslim hero. He was among Hijr's good companions. Ziyad was informed against him, and he, the bastard, sent for him. Sayfi stood before Ziyad, and he hurried to ask him about Imam 'Ali ('a) ('a) that he might use that as a means to shed his blood lawfully. He asked him with words dripping rage and anger:

-O enemy of Allah, what do you think of Abu Turab? -I do not know Abu Turab! -You know him more (than I)! -I do not know him! -Do you not know 'Ali Ibn Abi Talib? -Yes. -Then that is Abu Turab! -No, that is Abu al-Hasan and al-Husayn, peace be on them!

The commander of Ziyad's police turned to Sayfi and criticized him for his statement, that he might seek nearness to Ibn Sumayya (Ziyad). He said to him: "The governor says to you that he is Abu Turab, and you say to him: 'No'."

Sayfi rebuked him and refuted his speech. He paid no attention to him and his governor. He said to him: "The governor has lied. Do you want me to lie and bear witness falsely just as he has done?"

Ibn Sumayya (Ziyad) became excited and angry, so he said to Sayfi: "This is also of your guilt!"

Then he turned towards his policemen and angrily said to them: “Bring me the baton!” The baton was brought to him, and then he turned to Sayfi and asked him: “What do you think of (Imam ‘Ali)?”

Sayfi said to him with bravery and faith: “I have said the best statement as to one of the believing servants of Allah!”

Ziyad commanded his policemen to strike him on the shoulder so that his shoulder would reach the ground. They severely struck him until his shoulder reached the ground. Then Ziyad commanded them to stop striking him. He (Ziyad) turned to him and asked: “Say, what do you think about ‘Ali?”

The hero of the creed (Sayfi) insisted on his faith and said:

-By Allah, if you cut me into pieces with the knives, I would say nothing but that which you had heard from me! -You should curse him or I will behead you! -Therefore, strike my head off, by Allah, before that. If you refused but striking it, then I would be satisfied with Allah, and you would be unhappy! -Push him in the neck!

Ziyad ordered Sayfi to be shackled with iron and to be thrown into a dark prison45. Then he sent him with Hijr to Marjj ‘Adhra’, and he was martyred with him there.

Qubaysa Ibn Rabee‘a

Among Hijr’s companions whom Ziyad exhausted was Qubaysa Ibn Rabee‘a al-‘Absi. Ziyad sent the commander of his police, Shaddad Ibn al-Haytham, to arrest Qubaysa. Shaddad secretly attacked Qubaysa. When the latter came to know of that, he took his sword and defended himself. A group of his people helped him. So the commander of the police said to him with deception: “You are safe as to your blood and your property. So why are you going to kill yourself?”

When his companions heard of that, they were deceived. So they did not defend nor did they save him. That is because their fear of Ziyad's authority was greater in effect in themselves than the danger of death. They said to him: "You are safe! So why do you want to kill yourself and us with you?"

Qubaysa did not yield to his companions' statement. He had come to know that the Umayyads were treacherous, that they fulfilled neither a covenant nor a promise. He said to them: "Woe unto you! By Allah, if fell into the hands of this bastard, son of the prostitute (Ziyad), I would not escape from his hand, he would kill me!"

"No!" they retorted.

When Qubaysa found no escape from that, he put his hand in their hands, and they took him as a captive to Ziyad. Qubaysa stood before Ziyad, and he said to him: "By Allah, I will distract you from making troubles and attacking the commanders!"

"I have not come to you but according to that you have given me security!" said Qubaysa "Take him to prison!" commanded Ziyad[46].

Ziyad violated the security and broke the covenant. Then he ordered him to be taken with Hijr and his companions to Marjj 'Adhra'. So Qubaysa was taken with them. When he arrived in his house at Jabana ('Urzum), he looked at it. He saw his daughters standing on the top of the house and looking at him. They were scratching their faces, weeping and supplicating. The misfortune controlled them, and sorrow tore their hearts. When Qubaysa saw that terrible scene, he asked the policemen in charge of him to let him approach his daughters to advice them to follow what he wanted. They allowed him to do that. When he approached them, they cried loudly. He ordered them to keep silent and be patient. He gave them a piece of advice that represented faith and satisfaction with Allah's decree. He said to them: "Fear Allah, the Great and Almighty. Be patient. During this departure of mine I hope

that my Lord will grant me one of two most excellent things; either martyrdom or the return to you safely. The One Who provides me and suffices me your provision is Allah, the Most High. He is living and does not die. I hope that He will not lose you and that He will protect me for you."

Then he said farewell to them and went away. When those with him saw that his daughters were sad and terrified, they felt pity for him. Then they raised their hands to invoke Allah, the Exalted, for him. They asked Allah to grant Qubaysa wellbeing and safety. Qubaysa said to them: "The condition in which I am is equal in danger to the destruction of my people who did not support me."[47]

By that he meant that his people did not support him, they desert him, and that was greater in effect on him than his death. Qubaysa went with Hijr to Marjj 'Adhra and was martyred with him there. As for the rest of Hijr's companions who were martyred with him, we have found no enough information about them. However we will mention their names as follows:

Shurayk Ibn Shaddad al-Hadrami.

Kaddam Ibn Hayyan al-'Anzi.

Muhriz Ibn Shihab al-Tamimi.

These protectors, who sacrificed their lives for the creed and the truth, were good, righteous Muslims. The Umayyad authorities drove them to the field of execution. They regarded shedding their blood as lawful not because of a guilt they had committed, but because of their love for the pure family (of the Prophet), who is equal to the Holy Qur'an in that it is obligatory to take care of them and to show love to them.

The Echo Of The Disaster

The Muslims were terrified by this dangerous incidence, and displeasure spread throughout the country, for Hijr was one of the eminent, Muslim figures and among the good companions of the Prophet, may Allah bless him and his family. Through his murder the sacredness of Islam was violated, for he made no mischief in the land; rather, he saw something forbidden, and he combated it. He saw injustice, and he resisted it. He saw that Ziyad delay the prayer, and he demanded him to perform it. He saw him curse Imam ‘Ali (‘a), and he demanded him to refrain from that. He was martyred for that. So the remarkable personalities in the Islamic world hurried to announce their displeasure with Mu’awiya and to condemn him for that. It is good to mention some of them and listen to their criticisms. They are as follows:

Imam Al-Husayn

From Yathrib Imam al-Husayn wrote Mu’awiya a letter in which he condemned him severely for his killing Hijr and his pious companions. This is the text of the letter: “Are you not the one who killed Hijr, brother (a member of the tribe) of Kinda, (and his companions) those who prayed, the worshipers who condemned oppression, regarded as great the heresies, and did not fear, in Allah, the censure of any censurer? You unjustly killed them out of aggression after your giving them a strong oath and sure covenants that you would not punish them according to an incident (that had happened) between you and them nor according to malice you had harbored against them.”[48]

In his letter Imam al-Husayn condemned Mu’awiya for his regarding as lawful shedding the blood of Hijr and his ideal companions, who condemned oppression, combated tyranny, and regarded as great the heresies. He unjustly killed them out of aggression after putting himself under obligation and giving covenants to them that he would not punish them because of an incident and past malice. However Mu’awiya, son of Hind, broke that promise and did not fulfill it.

A'isha

'A'isha, the Prophet's wife, was among those who condemned Mu'awiya for killing Hijr. That was when Mu'awiya came in to here after his performing the Hajj. She said to him: "Do you feel secure that I have not hidden anyone to kill you?"

He said to her with cunning: "I have entered the house of security!"

"Did you not fear Allah as to (the murder of) Hijr and his companions?" asked A'isha.49

She always talked about the murder of Hijr. She narrated what she had heard from Allah's Apostle, may Allah bless him and his family, regarding Hijr's excellence, saying: "I heard Allah's Apostle, may Allah bless him and his family, say: 'Some people will be killed in (Marj) 'Adhra'. Allah and the inhabitants of the heaven will be angry for them.'"50 She condemned the people of Kufa, saying: "By Allah, if Mu'awiya had come to know that the people had strength, he would not have dared to take Hijr and his companions from among them to kill them in Sham. However, Mu'awiya son of the woman who ate Hamza's liver, came to know that the people passed away. By Allah, they (Hijr and his companions) were glory, power, and jurisprudence for the Arabs. How good Labeed was when he said:

'Those under whose wings I lived passed away. I have remained among the successors who are like the skin of the mangy.

They do not benefit (me) nor do I hope for their good. Their sayer is blamed even if he makes no trouble.'51

Al-Rabee' Ibn Ziyad

Among those who condemned Mu'awiya was al-Rabee' Ibn Ziyad al-Basri52, his governor over Khurasan. When he heard of the painful news, he lost his mind. He deeply sighed and said with sadness: "The Arabs are still killed unjustly after him (after the murder of Hijr). If they had revolted when he was killed, none of them would have been killed unjustly. They kept silent, so they became abased."

If the Kufans had prevented the Umayyad authorities from killing Hijr and his companions, the Umayyads would not have been able to kill their free, good ones. But, they were satisfied with inactivity and abasement and they disliked the death in the way of Allah, so their affair was low and they became humble, and the Umayyads did to them what they wanted such as subjugating them to abasement and humiliation.

Al-Rabee' remained astonished and weak. Sorrow tore his heart. On Friday he led the people in Friday Prayer. After he had finished the prayer, he addressed the people, saying: "O people, I am tired of life. I am going to supplicate, so say: amen!" Allah responded to his supplication. He died before he left the assembly53.

Al-Hasan Al-Basri

Al-Hasan al-Basri regarded the murder of Hijr as one of the four major sins Mu'awiya had committed. He said regarding Hijr: "Woe unto him (Mu'awiya) from Hijr and his companions." He said that twice54.

Abdullah Ibn Umar

Abdullah Ibn 'Umar was terrified when he heard of the murder of Hijr. He was told about his murder when he was in the market.

He was sitting. He got up and went away weeping with bitterly[55].

Mu'awiya Ibn Khudayj

Mu'awiya Ibn Khudayj[56], who was in the army in Africa, heard of the painful news. He said to his people from Kinda who were with him: "Do you not see that we fight on behalf of Quraysh and sacrifice our lives to make firm their authority while they attack and kill our cousins?"

Indeed the murder of Hijr was among the grave incidents, a crack in Islam, and an affliction against all the Arabs. Mu'awiya himself had no doubt about that. He regarded him as a fearful person. He mentioned him frequently during his privacy. He remembered him very much during his illness of which he died. He said: "Woe unto me because of you, O Hijr!" And he said: " (I will face) a long day (because of) Ibn al-Addbar (Hijr)." He said that three times[57].

Yes, Mu'awiya will face a long day (before Allah) because of his killing Hijr and the like of Hijr from among the righteous believers whose blood he shed because of nothing except their love for Ahl al-Bayt. With this we end our speech about the murder of Hijr and his companions, that we may meet his other companions.

Rasheed Al-Hijri

Rasheed al-Hijri is regarded as on top of the men of Islam in piety, fear of Allah, knowledge, and excellence. He was a pupil in the school of Imam 'Ali ('a). He acquired a great deal of his knowledge and sciences. Imam 'Ali ('a) named him Rasheed al-Balaya (Rasheed of the tribulations). Rasheed's daughter, Qanu, narrated: "I heard my father say: '(Imam 'Ali), the Commander of the Faithful, said to me: 'O Rasheed, how will your endurance be when the bastard of the Umayyads (Ziyad) will send for you and cut off

your hands, your feet, and your tongue?' 'O Commander of the Faithful, will (I go to the) Garden at the end of that?' asked Rasheed. 'O Rasheed, you are with me in this world and the next world,' retorted Imam 'Ali."

Rasheed went with Imam 'Ali ('a), to a garden. They sat in the shadow of a date palm. The owner of the garden ascended a date palm. He took some dates from the date palm and offered them to Imam 'Ali ('a). The Imam ate some of them. Rasheed turned to the Imam and said to him: "How delicious these dates are!"

"You will be crucified on its trunk," said the Imam.

After this speech Rasheed took care of the date palm of whose dates he ate. He gave it water and served Allah beside it. One day he passed by it and saw that its leaves had been cut off, so he felt that his appointed time was close at hand. He passed by it again and saw that a half of it was put over a small river, that the people might sit on it and take water. He was sure that his inevitable appointed time approached58. During that terrible period of time, (Ziyad), son of Sumayya, sent for him. Rasheed stood before Ziyad, and he said to him:

-What did your bosom friend (Imam 'Ali) say as to that we would do to you? - (He said that) you would cut off my hands and my feet, and that you would crucify me.

-By Allah, I will confute his statement. Set him free.

The police set Rasheed free. When he went out, Ziyad said to his policemen: "Bring him back!" They brought him back to him. Ziyad turned to him and said: "We can find for you nothing better than what your leader (Imam 'Ali) said. You will bring about evil to us if you remain alive. Cut off his hands and his feet." The police cut off Rasheed's hands and feet. However Rasheed went on speaking. His speech enraged Ziyad, and he said to his policemen: "Crucify him until death!" Rasheed said to them: "I have something with you. I can see that you have not done it -he meant that

they did not cut out his tongue." So (Ziyad), son of Sumayya, ordered his tongue to be cut out. When they wanted to cut out his tongue, he said to them: "Give me a time that I may say a statement." They gave him time, and he said: "By Allah, this is the confirmation of the prediction of the Commander of the Faithful (Imam 'Ali), peace be on him. He told me that you would cut out my tongue." Then the policemen cut out his tongue59.

What a sin did this great worshiper commit that he might deserve this punishment and this horrible maiming? However (Ziyad), son of Sumayya, and Mu'awiya wanted through that to destroy the Shi'a and to put an end to Shi'ism.

Amr Ibn Al-Hamaq Al-Khuza'iy

Amr Ibn al-Hamaq had living, strong, religious feelings. He was among the good companions (of the Prophet) in piety and fear of Allah. It was he who gave the Prophet yogurt to drink. So the Prophet, may Allah bless him and his family, invoked Allah for him to make him enjoy his youth. Allah responded to the supplication of His Prophet. Amr became eighty years old but none saw even a white hair in his beard60.

Amr was among the choice, loyal companions of Imam 'Ali ('a). Imam 'Ali ('a) invoked Allah for him, saying: "O Allah, enlighten his heart with piety and guide him to Your straight path!"61 He ('a) respected, magnified, and preferred him to others. He said to him: "Would that I had a hundred (fighters) like you among my troops!" Amr expressed his obedience and loyalty to Imam 'Ali ('a), saying: "O Commander of the Faithful, by Allah, I have not loved you for the life in this world nor for a position I have in it. Rather I have loved you because of five qualities: You are the first to believe (in Allah). You are the cousin of Allah's Apostle, may Allah bless him and his family. You are the greatest of the Muhajirin and the Ansar. You are the husband of the mistress of the women of the world (Fatimah), peace be on her. And you are the

father of the survival progeny of Allah's Apostle, may Allah bless him and his family. If I covered the firm mountains and crossed the seas full of water to undermine your enemy and make successful your proof, I would see that this was little in comparison with your great right on me."62

His speech indicates his creed, faith, and great obedience to Imam 'Ali, peace be on him. Through his speech he sought Allah's pleasure and the hereafter.

When Ziyad (bin Abeeh) became a governor over Kufa and pursued the Shi'a (Imam 'Ali's followers), Amr Ibn al-Hamaq al-Khuza'iy was afraid of his oppressive authority. So he and Rifa'a Ibn Shaddad fled to al-Mada'in. They stayed their for a period of time. Then they fled to Musil. Before they reached it, they had stayed in a mountain to rest. Balta'a Ibn Abi Abdullah, Mu'awiya's governor, heard that two men had hidden themselves in a mountain.

He condemned their affair. He and a group of his companions went to them. When they reached the mountain, Amr and Rifa'a went out to them. As for Amr, he was ill, for he had been given poison to drink. So he had no ability to save himself from them. For this reason he stopped and did not escape. As for Rifa'a, he was a young man. He rode his horse. He turned to Amr and said to him: "I will fight on behalf of you!"

Amr prohibited him from that, saying: "That you fight (on my behalf) does not benefit me. Save yourself if you can."

Rifa'a attacked the people, and they withdrew from him. Then the people went out to search for him. They were unable to arrest him because he was an archer. Then they took Amr as a captive. They asked him to introduce himself, but he refused and said to them: "I am the one whom if you left, it would be safer to you, and if you killed, it would be more harmful to you."

They insisted on him to introduce himself, but he refused. Accordingly, they doubted his affair and sent him guarded to Abdurrahman Ibn Abdullah al-Thaqafi, the governor of Musil. When Abdurrahman saw him, he recognized him and immediately sent Mu'awiya a letter in which he informed him of the affair. Mu'awiya answered Abdurrahman, saying: "He (Amr) claimed that he stabbed 'Uthman Ibn 'Affan nine times with the spearheads he had. We do not want to aggress against him. Therefore, stab him nine times just as he stabbed 'Uthman Ibn 'Affan."

Accordingly, Abdurrahman ordered Amr to be taken out and be stabbed nine times. Amr was stabbed, and he died during the first or the second stab[63]. Then Abdurrahman ordered his head to be cut off and be sent to Mu'awiya. Mu'awiya ordered the head to be taken from place to another, so it was the first head to be taken from one place to another in Islam[64]. Then Mu'awiya ordered the head to be sent to Amr's wife, Amina, daughter of al-Shareed. Amina was in one of Mu'awiya's prisons. The head was brought and put into her lap while she was inattentive and had no information about her husband's affair. When she saw the head, she became disordered, to the extent that she was about to die. Then she said while her tears were flowing down her face: "Oh! I will mourn over his abasement in the abode of humiliation and narrowness due to the oppression of the Sultan! He banished him from me for a long time! You have sent him to me while he is killed! Welcome today to him whom I did not hate and whom I do not forget!"

Then she turned to the guard and said to him: "Take the head back to Mu'awiya and do not wrap it (when you put it) before him. Say to him: 'May Allah orphan your children, make your family feel lonely (for losing you), and may He not forgive you your sin!"

The messenger returned to Mu'awiya and told him what she said. Mu'awiya became angry, and her speech enraged him. So he ordered her to be brought to him in his assembly. She was brought

to him, and he asked her: “Are you, O enemy of Allah, the owner of the speech I have heard?”

She answered without paying attention to him or showing fear of his authority, saying: “Yes. I will not refrain from it (the speech) nor do I apologize (to you) for it nor do I deny it. By my life, I am diligent in invoking (Allah against you) if diligence benefited (me). And that Allah is behind the servants. You have obtained nothing of your reward, and that Allah will punish you!”

Iyas Ibn Hisl turned to Mu’awiya and said: “Shall I kill this (woman), O Commander of the Faithful? By Allah, her husband was not worthier of killing than her!”

She said to him: “Fie on you! Woe unto you! There is (something) like the body of a frog between your beard! Then you are asking him to kill me as he killed my husband yesterday! You desire nothing but that you should be a tyrant in the land, and you do not desire to be of those who act aright.”

Mu’awiya smiled and said with astonishment: “How good you are! Go out! Then I do not want to hear you (say) anything in Sham!”

She said to him: “I am going to leave Sham. Then you will not hear that I am in any part of Sham. I do not love Sham nor do I have a bosom friend in it. It is not my homeland nor do I yearn for a residence in it. My religion has become great in it but I am not delighted in it. I will not come to you in it nor will I praise you wherever I am.”

Her speech was difficult to Mu’awiya, so he indicated to her with his own finger to go out. She went out while she was saying: “I wonder at Mu’awiya! He withheld his tongue from me and indicated to me with his own finger to go out! By Allah, Amr will oppose him with a confirmed, strong speech more painful than the piercing swords; otherwise, I am not the daughter of al-Shareed!” Then she left his assembly65.

Indeed the murder of Amr was among the dangerous incidents in Islam. That is because he was among the companions of the Prophet, may Allah bless him and his family. Mu'awiya intentionally shed his blood, so, through that, he opposed what Allah commanded as to that it was forbidden to shed the blood of the Muslims but with justice. The murder of Amr did not satisfy Mu'awiya's thirst (for revenge). For this reason he ordered his head to be taken from one place to another. Then he ordered the head to be sent to Amr's wife, who was about to die because of the painful misfortune. From Yathrib Imam al-Husayn ('a) sent Mu'awiya a letter in which he condemned him for his committing this dangerous crime. This is the text of the letter: "Are you not the one who killed Amr Ibn al-Hamaq, the companion of Allah's Apostle, may Allah bless him and his family, the righteous servant (of Allah)? Worship exhausted him, and so his body became weak and his face yellow. That was after you had given him security, and given to him some of Allah's promises and covenants, to the extent that if you gave them to a bird, it would come to you from a peak of a mountain. Then you killed him showing audacity to your Lord and making light of that covenant."[66]

Imam al-Husayn lauded Amr's excellence. He mentioned that Amr was the companion of Allah's Apostle, may Allah bless him and his family, and that prayer exhausted his body. He also mentioned that Mu'awiya concluded as to his affair a covenant that included giving security to him and refraining from aggressing him. However Mu'awiya violated his covenant and did not fulfill it.

Awfa Ibn Hisn

Awfa Ibn Hisn was among those who condemned the Umayyad policy and one of those who criticized the Umayyads for their dictatorship. He spread the Umayyads' shortcomings among the Kufans. Ziyad heard of that and sent for Awfa. The latter disappeared. Ziyad reviewed the people. Awfa passed by Ziyad, and he doubted his affair, so he asked those with him:

-Who is that? -Awfa Ibn Hisn. -Bring him to me.

Awfa was brought to Ziyad, and he haughtily said: "The fool's legs have brought him to you!" Then he turned to him and asked him:

-What do you think of 'Uthman? -He is the son-in-law of Allah's Apostle, may Allah bless him and his family. -What do you think of Mu'awiya? -He is generous and clement. -What do you think of me? -I have heard that you said in Basra: "By Allah, I will punish the sound because of the sick, those who come because of those who turn away." -I have said that. -You said it at random. -The blower is not the wickedest of the group.

Then Ziyad ordered Awfa to be killed67. Awfa criticized Ziyad for his policy during that critical condition. That was the greatest of the deeds he performed and the best kind of jihad that the Prophet (S) meant when he said: "The best kind of jihad is a word of truth in the presence of a tyrannical sultan. The best of martyrs is Hamza Ibn 'Abd al-Muttalib, and a man who talks in the presence of a tyrannical sultan, and he ordered him to be killed."68

Juwayriyya Ibn Mus'hir Al-Abdi

Juwayriyya was one of the sincere companions of Imam 'Ali ('a). He narrated his traditions, and was close to him. One day Imam 'Ali looked at Juwayriyya and said: "O Juwayriyya follow me. When I see you, I like you." Then he told him about some secrets of the Imamate. He said to him: "O Juwayriyya, love those who love us. If they detest us, then detest them. Detest those who detest us. If they love us, then love them."69

One day Imam 'Ali ('a), was sleeping. Juwayriyya came in to him and said: "You who are sleeping, wake up! A blow will be struck on your head from which your beard will be colored with blood."

Imam ‘Ali (‘a) (‘a) smiled at him. Then he told him about what he would meet from the tyrannical governors, saying: “O Juwayriyya, I will tell you about your affair. By Him in Whose hand is my soul, you will be pulled before a rough, harsh man. He will cut off your hand and leg. Then you will be crucified below the short trunk (of a date palm).”

Time passed after that until when in the days of Mu’awiya, Ziyad, son of Sumayya, became a governor. He summoned Juwayriyya. He ordered his hand and leg to be cut off. Then he ordered him to be crucified on a short trunk70. Hisham Ibn Muhammad al-Sa’ib has written a book about the tragedy of Juwayriyya, Rasheed, and Maytham al-Tammar71.

Abdullah Ibn Yahya Al-Hadhrami

Abdullah Ibn Yahya was among the choice companions of Imam ‘Ali (‘a). He was among the police of al-Khamees72. Imam ‘Ali (‘a) said to him at the Battle of al-Jamal: “O Abdullah, receive good news of that you and your father will be of al-Khamees Police. Indeed Allah’s Apostle, may Allah bless him and his family, told me that your name and that of your father would be among al-Khamees Police.”73

When Imam ‘Ali (‘a) (‘a) was martyred, Abdullah showed exhausting sadness at his death. He left Kufa and built a cell. He and his believing companions served Allah in that cell. When Mu’awiya came to know of their impatience and sadness at the death of Imam ‘Ali (‘a), he ordered them to be brought to him. When they were brought to him, he ordered them to be killed, and they were unjustly killed74.

In the protection of Allah are these righteous, good people. Their blood was shed and their limbs were cut off. They committed no sin and made no incident in Islam except their following Imam ‘Ali (‘a). They yielded to Allah’s Apostle, may Allah bless him and his family, who made it incumbent on Muslims to show love for

Imam ‘Ali (‘a), saying: “O Allah, befriend whoever befriends him, and be hostile to whoever opposes him.”

Mu’awiya not only showed enmity toward the Shi’a through killing their leaders but also made dangerous things of which are the following:

Demolishing The Shi’a’s Houses

Mu’awiya spared no effort to destroy the followers of Imam ‘Ali (‘a). He commanded his governors to demolish their houses. So his police demolished their houses75 and made them without shelters to which they returned. Mu’awiya did that to put an end to Shi’ism and to efface the name of the Prophet’s Household, peace be on them.

The Shi’a’s Witness Is Not Accepted

Mu’awiya did his best to abase and exhaust the Shi’a. He wrote to all his governors and commanded them not to accept the witness of the followers of Imam ‘Ali (‘a), and that of his household76. The governors yielded to his command. They did not accept the testimony of the Shi’a while they were trustworthy, just, and good Muslims.

Terrorism And Arresting

Mu’awiya spread fear and terrorism among the Shi’a. He imprisoned some of them for life and terrorized some of them, to the extent that they left their homelands and wandered aimlessly in the lands; fear and terror pursued them. His police arrested many of them. They brought them guarded to him, and he mocked at them, made light of, and disrespected them. We will mention their names along with the persecutions they met. They are as follows.

1. Muhammad Ibn Abi Hudhayfa

Muhammad Ibn Abi Hudhayfa was on the top of the trustworthy, righteous Muslims. He was among those who enjoined the good and forbade the evil. Regarding him Imam ‘Ali (‘a) said: “The Muhammads (persons whose names are Muhammad) refuse that Allah is disobeyed.” Then he numbered him as one of them. Muhammad accompanied and served Imam ‘Ali (‘a). When Imam ‘Ali was martyred, Mu’awiya wanted to kill Muhammad. Then it seemed to him that he had to imprison him, and he imprisoned him for a long time. One day he turned to his companions and said to them: “Shall I send for this foolish (person), Muhammad Ibn Abi Hudhayfa to rebuke him, to tell him about his error, and to command him to curse ‘Ali?” They agreed with him on that. Then he ordered him to be brought. Muhammad stood before Mu’awiya, and he said to him: “O Muhammad, has not the time yet come for you that you may see the error you follow through your supporting ‘Ali Ibn Abi Talib? Did you not know that ‘Uthman was unjustly killed, that ‘A’isha, Talha, and al-Zubayr revolted (against ‘Ali) to avenge his blood, that it was ‘Ali who urged the people to kill him, and that we will avenge his blood today?”

Muhammad answered him: “Surely you know that I am the closest of the people to you in kinship and the most aware about you?”

“Yes,” Mu’awiya answered.

Muhammad Said: “By Allah other than Whom there is no god, I do not know anyone other than you that took part in shedding ‘Uthman’s blood and provoked the people against him. That was when ‘Uthman appointed you and those who were like you as governors. The Muhajirin and the Ansar asked him to remove you from office. However he refused that. So they did to him that which reached you. By Allah, none took part in killing him at the beginning and end except Talha, al-Zubayr, and ‘A’isha, for it was

they who bore witness against him and provoked the people against him. Abdurrahman Ibn ‘Awf, Ibn Mas‘ud, ‘Ammar, and all the Ansar shared them in that.”

Mu’awiya became frightened, so he criticized Muhammad for that, saying: “Did that happen?”

“Yes, by Allah,” replied Muhammad, “surely I bear witness that you have only one manner since I have known you in the pre-Islamic period and Islam. Islam has increased you nothing. The sign of that in you is clear. It is that you blame me for the love for ‘Ali. All those who prayed and fasted, the Muhajirin, and the Ansar went out with (Imam) ‘Ali (to fight against you). The children of the hypocrites, the released (prisoners of war), and the emancipated went out with you (to fight against them). You deceived them as to their religion, and they deceived you as to your present life. By Allah, O Mu’awiya, what you did is not hidden to you, and what they did is not hidden to them. They displeased Allah through obeying you. By Allah, I still love ‘Ali for Allah and His Apostle. I hate you for Allah and His Apostle forever, as long as I remain alive.”

Mu’awiya became afraid, so he said: “I see that you are still in your (old) error. Send him back to prison!” The police sent Muhammad back to prison, and he remained there until he died77.

Muhammad died while he was terrified in the dark prisons, just because he did not accept Mu’awiya’s evil deeds. Such was the fate of those free and noble who opposed Mu’awiya’s government. They met torture, exemplary punishments, and life imprisonment.

2. Abdullah Ibn Hashim Al-Mirqal

Among the leaders of the Shi’a and their great figures whom Mu’awiya terrorized was the ideal leader Abdullah Ibn Hashim

al-Mirqal. Mu'awiya harbored malice against him because of his obedience and loyalty to Imam 'Ali ('a) and because of his father's attitude at the Battle of Siffin; that immortal attitude which feared and terrified Mu'awiya to the extent that he decided to escape. For this reason Mu'awiya wanted to quench his thirst for revenge on him. He wrote his governor Ziyad a letter in which he commanded him to arrest Abdullah and punish him severely. This is the text of his letter: "Search for Abdullah Ibn Hashim Ibn 'Uttba. Tie his hands to his neck, and then send him to me."

When Ziyad received Mu'awiya's letter, he looked for Abdullah. However when Abdullah came to know of that, he escaped and hid. A rogue knew his place of hiding and went to Mu'awiya to seek nearness to him through that. The rogue told Mu'awiya that Abdullah had hidden in the house of a woman called al-Makhzumiyya. Accordingly, Mu'awiya wrote Ziyad the following: "When this letter of mine comes to you, go to the district of Banu Makhzum. Search it house by house until you reach the house of the woman called al-Makhzumiya. Take Abdullah Ibn Hashim al-Mirqal out of it. Have his hair cut, clothe him in a hair jubbah, shackle him, tie his hands to his neck, carry him on a camel without a cover, and send him to me."

Ziyad searched the district of Banu Makhzum until he found Abdullah. He sent him to Mu'awiya in the manner he wanted. Abdullah arrived in Damascus on Friday, the day of reception Mu'awiya had appointed to receive the Qurayshi noblemen and the Iraqi dignitaries. Hashim suddenly came in to Mu'awiya. The latter recognized the former. However Amr Ibn al-'Aas did not recognize him. Mu'awiya turned to him and said: "O Abu Abdullah, do you know this young man?" "No," replied Amr.
Mu'awiya said: "This is the person whose father said at the Battle of Siffin:

'Surely I sacrificed my life when he claimed and blamed much.

(He is) one-eyed and he seeks a position for his people. He treated the life until he became tired.

There was no escape from that he would defeat (them) or would be defeated. I will fully undermine them with a spear. The noble man who turns away is not good in my opinion.'

Amr Ibn al-'Aas was astonished, so he quoted as an example:

"The pasture may grow in the dung of soil, and the spites of souls last as they are!"

Amr Ibn al-'Aas remembered the attitude of Abdullah's father at the Battle of Siffin. He said to Mu'awiya: "O Commander of the Faithful, take this malicious (person) who shed blood. Cut his jugular veins and make his blood flow on the upper parts of his back. Do not repatriate him to the people of Iraq, for he is not patient toward hypocrisy. They (the Iraqis) are men of treachery and discord. They are the party that Iblis has prepared for the day of his excitement. He (Abdullah) has an inclination that will ruin him, an opinion that will make him a tyrant, and retinue that will make him powerful. And an evil deed is for an evil deed!"

Abdullah opposed him as if he was an angry lion. He aimed at him an arrow of speech. He paid no attention to him, saying: "O Amr, if I was killed, then I would be a man whose people deserted him and whose death came. Why did you not show that when you swerved from fighting (against us)? We summoned you to fight against us while you resorted to the north…as if you were a black bondmaid and a led ewe! You did not push the hand of a toucher!"

Amr Ibn al-'Aas burnt with grief. He could not say anything except that he threatened him, saying: "By Allah, you have fallen in the canine teeth of the one who is like a lion with mane toward his equals! I think that you will not escape from the hands of the Commander of the Faithful!"

As for Hashim, he paid no attention to Amr's threat. He answered him, saying: "By Allah, O (Amr) Ibn al-'Aas, you are ingratitude during welfare, cowardly during meeting (in war), unjust when

you are appointed as governor, and fearful when you meet (the heroes). You roar as does the stick upside-down, limited in the path of thorns, to which none in the period (of time) hurries and for which none hopes in hardship. Why did you not show that when you was fought by the people who were not rebuked when young nor were they defamed when old, who had strong hands and sharp tongues, who straightened the crookedness, took away the criticality, increased the little, satisfied the thirst (for revenge), and supported the weak?"

Amr Ibn al-'Aas was unable to answer. He looked for a defect in the bag of his cunning to brand Abdullah with it. He found nothing except fabricating lies, saying: "Verily, by Allah, I saw then your father's bowels beat, his intestines gurgle, and the middle of his back shake."

Abdullah refuted his slander and lying, saying to him: "O Amr, we have tried you and your statement. So we have found that your tongue is lying and treacherous, that you have been alone with the people who do not know you and with the troops who do not bargain with you. If you wanted to talk with (some people) other than the people of Sham, you would come to know that you had a bad opinion, your tongue would stammer, and your two thighs would shake as if you were a young camel whose load burdened."

Mu'awiya turned to them and interrupted their speech, saying: "Stop!" Then he ordered Abdullah to be released. Amr Ibn al-'Aas became displeased with this pardon. He provoked Mu'awiya to kill Abdullah. He reminded him of the attitude of Abdullah's father at the Battle of Siffin. Then he recited some poetry about that:

I commanded you with a strict command, but you disobeyed me. It was an act of success to kill (Abdullah) Ibn Hashim. O Mu'awiya, did his father not help 'Ali on the day when he cut the throats? He did not turn away (from us) until our blood flowed in Siffin as if it was seas full of water. This is his son, and man resem-

bles his father. The tooth of a repentant is about to be knocked by him.

Abdullah answered him:

O Mu'awiya, surely the man 'Amr, who has harbored malice, is not sleeping. He sees that you, O Hind's son, have to kill me. He only sees what Amr and the kings of the non-Arabs see. But they do not kill their captive when the covenants of the peaceful protect him.

Some of those events passed. What passed and what happened were nothing but confused dreams. If you pardoned me, then you would pardon your relative. If you thought that you had to kill me, then you would regard the forbidden as to me as something lawful.

Mu'awiya said:

I think that 'Ali's pardon toward Quraysh is a means to Allah on the critical, distressful day. I do not think that the murder of the enemy (Abdullah) Ibn Hashim takes my revenge (on him) as to Lu'ay and Amir. Rather I pardon him after that his guilt has become manifest and one of the bad lucks has caused him to slip. His father was violent to us at the Battle of Siffin. So some long spears ruined him78.

Mu'awiya terrorized Abdullah while he had committed no sin except his obedience to Imam 'Ali ('a). He regarded such an act of obedience as among the major sins. Some books have mentioned that Mu'awiya did not pardon Abdullah; rather he imprisoned him in a dark prison.

3. Abdullah Ibn Khalifa Al-Ta'iy

Abdullah Ibn Khalifa al-Ta'iy was among those who were famous for their obedience and loyalty to Imam 'Ali ('a). He came to the Imam when he ('a) headed for Basra and said to him: "Praise be-

longs to Allah, Who has returned the right to its men and placed it in its place. If some people hated that, they, by Allah, hated Muhammad, may Allah bless him and his family, opposed him, and fought against him. Allah averted their strategy against them and placed the evil calamity on them. By Allah, I will struggle with you in all the places to keep the right of Allah's Apostle, may Allah bless him and his family."[79]

His speech indicates that he fully understood his religion, and indicates that his origin was good, his opinion was excellent, his faith was great, his reason was abundant, that he was among the close companions of the Imam, and one of those the Imam consulted as to his important affairs.[80]

During Hijr's ordeal, Abdullah Ibn Khalifa was on top of his companions and among those who opposed the Umayyad policy and one of those who took part in his revolt (against the Umayyads). When Ziyad captured Hijr and his companions, he commanded his police to bring Abdullah to him. The policemen searched for him and found him. However Abdullah fought against them. After the battle that took place between them, Abdullah was unable to save himself from them. They captured him. His sister al-Nawar sought the help of her people and her family. She asked them to help her brother, saying: "O People of Tay, will you hand over your spearhead and your tongue, Abdullah Ibn Khalifa, (to the Umayyads)?"

Banu Tay revolted against the policemen. They fought against them until they saved Abdullah from them. The policemen returned to Ziyad and told him about what happened. Ziyad summoned Adiy Ibn Hatim, the leader of the Banu Tay. He said to him: "Bring me Abdullah Ibn Khalifa!"

After a speech had occurred between them, Adiy answered him with the speech of the free, saying: "No! By Allah, I will never bring him to you! Shall I bring my cousin to you to kill him? By Allah, if he was under these feet of mine, I would not raise them from him!"

Accordingly, Ziyad burnt with grief. He ordered Adiy to be imprisoned. The people from Yemen and Rabee'a in Kufa came to Ziyad and talked to him as to the affair of Adiy. They told him about his great position and honor. Ziyad was forced to release him. However he stipulated that he had to take away his cousin from Kufa. Adiy accepted that and ordered Abdullah to leave Kufa. Abdullah felt severe pain because of that he would be far from his homeland and would leave his companions and family. After he had been exiled, he sent Adiy his poem called al-'Asma in which he elegized Hijr and his companions and in which he mentioned his painful separation. He elegized Hijr, saying:

In it[81] Hijr met mercy from Allah. Hijr had pleased Allah and apologized (to Him). It still heavily and lightly rains on Hijr's grave…

Abdullah went on elegizing Hijr. He mentioned his qualities and talents. He wept for him. Then he ended his poem with a description of his ordeal, his misfortune, pain, and sadness he met in his exile. He said:

As for me, I live in the mountains of Tay as one driven away. If Allah willed, He would change that. My enemy unjustly banished me from my homeland. I am satisfied with what Allah has willed and decreed. My people have deserted me as if they were not my tribe and people.

Al-Tabari and Ibn al-Athir have mentioned the rest of the poem in which he expressed his sorrows and sadness. Anyway Abdullah remained exiled until he died between the two mountains before the death of Ziyad[82].

4. Sa'sa'a Ibn Souhan

Sa'sa'a Ibn Souhan was among the masters of the Arabs, their discerning ones, and eloquent orators. He was one of the men of virtue and religion. He became Muslim when he was still young

at the time of Allah's Apostle, may Allah bless him and his family. He came to 'Umar while he was dividing among the Muslims booties estimated at a million dirhams. 'Umar divided the booty among the Muslims and there was a remainder. The Prophet's companions differed over the remainder. Umar stood up among them and said: "O people, you still have a remainder after (we have appointed) the people's rights. What is your view as to it?"

Sa'sa'a criticized Umar for his perplexity in this simple problem. He said to him: "O Commander of the Faithful, you should consult the people only about that which Allah has revealed a verse. As for that which Allah has revealed a verse and which He has placed in its places, then put it in its places where Allah, the Most High, has placed."

'Umar approved his viewpoint and said to him: "You are right! You belong to me and I belong to you!" Then he divided the property among the Muslims83.

Sa'sa'a was among the choice companions of Imam 'Ali ('a), and among those who associated with him. About him Imam al-Sadiq ('a) said: "None of those who knew the right of the Commander of the Faithful, (Imam 'Ali), was with him except Sa'sa'a and his companions. Sa'sa'a fell ill, so Imam 'Ali ('a) visited him and said:

-O Sa'sa'a, do not regard my visit to you as pomp over your people.

-Rather, by Allah, I regard it as kindness and favour from Allah toward me.

-If you were as I knew you, then you were light in provisions and good in help84.

As Sa'sa'a was prudent in opinion and correct in speech, Imam 'Ali ('a), sent him to carry out his tasks. One day he sent him with a letter to Mu'awiya.

Sa‘sa‘a reached Mu’awiya, who he praised himself and justified his acts, saying: “The earth belongs to Allah. I am the vicegerent of Allah. Therefore, if I take something of Allah’s wealth, then it belongs to me. If I leave it, then it is permissible for me (to leave it).”

This crooked speech was difficult to Sa‘sa‘a, so he denied it, saying:

Your self makes you desire for that which does not belong to you out of ignorance. O Mu’awiya, you do not shun sin.

Mu’awiya felt pain, so he censured him, saying:

-Have you learned to speek? -Knowledge is (acquired) through learning. Whoever does not learn is ignorant. -You are in deed of that I have to make you taste the evil result of your conduct! -That is not through your hand. That is through the hand of Him Who dose not delay a soul when its appointed time comes. -Who intervenes between you and me? -He Who intervenes between man and his heart. -Is your belly wide enough for speaking as the camel’s belly is wide enough for barely?

-Is the belly of the one who does not become full wide enough, and he who does not gather invokes (Allah) against him?85

This debate indicates that Sa‘sa‘a had a strong heart, and that he was neither cowardly nor fearful. He refuted Mu’awiya’s statement and made light of him. He was not afraid of his authority.

When Mu’awiya became a ruler, he made a speech. Sa‘sa‘a stood up and commented on each sentence of his speech. The following is Mu’awiya’s speech along with Sa‘sa‘a’s answers to it:

Mu’awiya said:

-If Abu Sufyan begot all the people, they would be sane. -Adam, who was better than Abu Sufyan, begot all people. Yet some of them are foolish, and some are sane. -Surely our land is close to the pace of gathering together. -Surely the pace of gathering to-

gether is not far from the believer nor is it close to the unbeliever. -Surely our land is sacred. -Surely nothing makes the earth sacred and nothing makes it impure; but deeds make it sacred. -Allah's servants have taken Allah as a guardian and His vicegerents as a shield to protect themselves with it. -How is that while you have canceled the Sunna, violated the covenant, and it has become random, intense, and gloomy, that the events have encompassed it, and the perfidious are capable of it?

Mu'awiya became excited, so he shouted at him:

-O Sa'sa'a, if you fell on your rib, it would be better for you than justifying your opinions and showing your weakness. You hinted at al-Hasan while I intended to send for him.

Sa'sa'a answered him, saying:

-Yes, by Allah, I have found that they are the noblest of you in grandfathers, greatest of you in giving life to the laws (stipulated in the Qur'an), and greatest of you in fulfilling covenants. If you sent for him (al-Hasan), you would find that he was polite in opinion, firm in command, an excellent in generosity, that he would hurt you with his sharp tongue, and knock you with that which you could not deny.

Sa'sa'a hurt Mu'awiya with his words, and he threatened him, saying:

-I will make you find no sleep and make you homeless in the country. -By Allah, there is an ease in the earth and comfort in parting with you. -By Allah, I will seize your pay. -If that was in your hand, then do it. Surely giving and favours are in the Kingdom of Him Whose treasures do not run out, Whose giving does not end, and Who does not wrong as to His affair. -You have risked your life! -Slowly! I have said nothing with ignorance nor have I regarded killing as lawful.

"And do not kill the soul which Allah has forbidden except for the requirements of justice" (Qur'an, 6:151).

He who is unjustly killed, Allah will be permanent to his murderer; He will painfully exhaust him, make him drink boiling water, and make him enter hell86.

Sa'sa'a went away. He made Mu'awiya burst with rage and grief. After that Mu'awiya imprisoned Sa'sa'a along with a group of his companions. They were in prison for a long time. Then Mu'awiya came to them and said: "I adjure you before Allah to say truly. Which of the caliphs you have seen me?"

Abdullah Ibn al-Kawwa' answered him, saying: "Were it not for that you adjured us before Allah, we would not say (anything). That is because you are a stubborn tyrant. You do not fear Allah as to killing the good people. However we say: 'We have come to know that you are wide in the world, narrow in the hereafter, close to the earth, and far from the pasture. You change darkness into light, and light into darkness.'"

So Mu'awiya said to him: "Surely Allah has honored this affair through the people of Sham, who defend His entity, refrain from the things made forbidden by Him. They are not like the people of Iraq, who violate the things made forbidden by Allah, make lawful what Allah has forbidden, and make unlawful what Allah has made lawful."

Ibn Al-Kawwa' answered him: "Surely there is an answer to each speech. We are afraid of your tyranny. If you set free our tongues, we would defend the people of Iraq with sharp tongues that do not fear, in Allah, the censure of any censurer. Otherwise, we will be patient until Allah judges and relieves us."

Mu'awiya said to him: "No, by Allah, I will not set free your tongue!"

Abdullah kept silent, and then Sa'sa'a said: "O son of Abi Sufyan, you spoke and exaggerated. You did not fall short of what you wanted. The affair is not as you have mentioned. The caliph is not the one who controls the people by force, makes them follow him with arrogance, seizes power through false means (using) lying and cunning. By Allah, at the Battle of Badr you had neither a large tent nor a target. You were not at it … You and your father were in war and among those who fought against Allah's Apostle, may Allah bless him and his family. You are a released, (prisoner of war) son of a released one that Allah's Apostle, may Allah bless him and his family, had released you. Therefore, how is it appropriate for a released (prisoner of war) to be a caliph?"

Mu'awiya's heart was full of rage and anger, so he turned to them and said:

Where it not for that I resort to the speech of Abi Talib, who said:

"I return their ignorance with clemency and forgiveness. Pardon out of power is a kind of generosity," I would kill you87.

Sa'sa'a was among the persons for whom Imam al-Hasan asked Mu'awiya to give security and to subject to neither evil nor detested things88. However Mu'awiya did not fulfill that. He terrified and terrorized him and imprisoned him in his prison just as he terrorized and imprisoned other Shi'ite leaders. Some books have mentioned that al-Mughira banished Sa'sa'a to al-Jazirah or to Bahrain or to the Island of Ibn Kafan according to Mu'awiya's command. Sa'sa'a died there while he was imprisoned and banished from his homeland and country.

5. Adiy Ibn Hatim

Adiy Ibn Hatim was among the most important, remarkable, unique personalities in Iraq. Before Islam he enjoyed original glory and deep-rooted honor. He was the son of Hatim al-Ta'iy, who was cited as an example for generosity and munificence. In

addition to his inherited glory, he was, in Islam, among the heroes of the creed, the eminent believers and the prominent men of Islam. In the footnote of the book we have mentioned an outline of his biography. The most important thing is that we have to deal with the humiliation and scorn he met from Mu'awiya, just because he was obedient and loyal to Imam 'Ali ('a), peace be on him. One day Adiy came in to Mu'awiya, and he gloated over him, saying:

-What did al-Turufat89 do? -They were killed with 'Ali. -'Ali did not treat you with justice. He killed your sons and kept his sons. -'Ali did not treat you with justice. That is because he was killed, and you have remained alive after him.

Mu'awiya felt pain because of Adiy's statement. He threatened him, saying: "A drop of 'Uthman's blood has remained. Nothing will remove it except the blood of a noble one from among the nobles of Yemen." By that he meant Adiy.

Adiy denied him. He paid no attention to his threat. He said to him: "By Allah, our hearts through which we have detest you are still in our chests, and our swords with which we fought you are still on our shoulders. If you approached to us a small span of treachery, we would approach to you a span of the hand, and that the cutting of the throat and the rattle in the middle of the chest is easier to us than that we hear you wrong (Imam) 'Ali. Therefore, O Mu'awiya, hand over the sword to the one who sent the sword."

Mu'awiya dodged as usual and said: "These are the words of judgment; therefore, write them down."

Then he turned to him to talk with him as if he had not addressed him with anything90. Then he said to him:

-Describe 'Ali to me. -I think you have to exempt me from that. -I will not exempt you.

So Adiy began describing Imam ‘Ali saying: “By Allah, he (Imam ‘Ali) was far in range and strong in abilities. He said justly and gave definite judgments. Wisdom gushed out of his sides and knowledge gushed out of his directions. He felt an aversion for the world and liked night and its calmness. By Allah, he was ample in tear and long in thinking. He reckoned himself when he was alone with himself. He turned his palms of the hand for the past. Short clothes and coarse life appealed to him. He was among us as if he was like one of us. He answered us when we questioned him. He approached us to him when we came to him. We, in spite of his approaching us to him and his closeness to us, do not speak to him because of his veneration nor did we raise our eyes towards him because of his greatness. If he smiled, his teeth were like well-organized pearls. He magnified the men of religion and showed love to the miserable. The strong did not fear his oppression nor did the weak despair of his justice. I swear that I saw him standing in his mihrab, when the dawn rose and the stars sank, and his tears flowing down his face. He was restless as if he was a sick person. He was weeping with the weeping of someone sad. It is as if I hear him say now: ‘O world, have you interfered with me or have you come to me? Deceive someone other than me! May your time not come! I have divorced you three times! I will not return to you! The life in you is insignificant! Your importance is slight! I moan because of the paucity of the provisions, the farness of the travel, and the fewness of the bosom friends.’”

So Mu’awiya’s eyes were full of tears. He dried them with his sleeve. Then he said:

-May Allah have mercy on Abu al-Hasan (Imam ‘Ali). He was just so. How is your patience toward him? -Just like the patience of the women whose son was slain in her lap. So her tears do not cease nor does her crying calm down. -How about your remembering him? -Does the time make me forget him?91

This debate indicates that Adiy was obedient and loyal to Imam ‘Ali (‘a). Because of his obedience and loyalty to him, he was

chased and terrorized. We have already mentioned that Ziyad imprisoned him for some days because of Abdullah Ibn Khalifa al-Ta'i. He paid no attention to his noble personality, his social position, and great rank. He did that to him to put an end to the followers (Shi'a) of Imam 'Ali ('a).

6. Jariya Ibn Qudama

Jariya Ibn Qudama al-Sa'di came to Mu'awiya. The latter said to the former:

-Are you the one who strove with 'Ali, stirred up the discord, made troubles in some Arab villages, and shed the blood (of the people) therein? -O Mu'awiya, leave 'Ali. We have not detested 'Ali since we loved him nor have we cheated him since we followed him. -Woe unto you, O Jariya! How easy you were with your family when they named you Jariya! -You, O Mu'awiya, were easier (than I) with your family when they named you Mu'awiya! -You do not have a mother. -My mother is she who gave birth to me92. The swords with which we met you at the Battle of Siffin are still in our hands. -Surely, you are threatening me! -You have not ruled over us by force nor have you conquered us by force. But you had given us promises and covenants. If you were loyal to us, we would be loyal to you. If you wish something other than that, then we have left behind us many men, strong arms, and sharp spearheads. If you approached us through a small span of treachery, we would approach you through a span of the outstretched arms of betrayal.

-May Allah not increase the like of you among the people!

Jariya went away while he made Mu'awiya's heart full of sorrow93. He met this humiliation and rebuke because of his allegiance to the Prophet's pure family for whose love Allah has made obligatory on all Muslims.

Terrorizing The Wives Of The Shi'a Men

Mu'awiya terrorized and persecuted the Shi'ite men and their leaders. In the meantime he searched their wives. When a woman with an important position was mentioned in his presence, he sent for her to make light of her, terrorize, abase, and show her that he harbored violent malice and hatred against Imam 'Ali ('a) and his followers. We will mention to readers some names of the ladies for whom Mu'awiya sent, and who came to him, along with the speeches that took place between him and them. They are as follows:

Al-Zarqa', Daughter of Adiy

Al-Zarqa', daughter of Adiy, was among those ladies who were famous for their obedience and loyalty to Imam 'Ali ('a). She was one of the eloquent ladies who had correct opinions. At the Battle of Siffin she urged the people to support Imam 'Ali ('a) ('a) and to fight against his opponents. When Islam suffered the loss of Imam 'Ali ('a), Mu'awiya became the ruler. He wrote his governor over Kufa a letter in which he commanded him to send him al-Zarqa', daughter of Adiy. He sent her to him. When she came in to him, he welcomed her. Then he asked her:

-Did you know why I sent for you? -Glory belongs to Allah! How do I know what I do not know? None knows what is in hearts except Allah! -I have sent for you to question you: Were you not the rider of the red camel at the Battle of Siffin between the two ranks stirring up the battle and urging (the people) to fight? What made you do that? -O Commander of the Faithful, the head died, the tail was cut off, and the time has changed. Whoever thinks comes to know (the results). Events follow each other. -You have said the truth! Have you memorized the speech you said at the Battle of

Siffin? -I have not memorized it. -But I, by Allah to Whom your father belongs, have memorized it.

I heard you saying: "O people, you are in a discord. The gowns of oppression have covered you and turned you away from the straight path. How blind and deaf the discord is! It listens to its crier but is not obedient to its leader. Surely the lamp does not shine in the sun nor do the stars shine with the moon. The mule is not ahead of the horse nor is a small feather equal to a stone. Nothing cuts iron except iron. Verily, whoever asks us to show him the right way, we shall guide him, and whoever asks us (about something), we shall tell him. So be patient, O people of Ansar and Muhajirin. The gap of the division has healed. The word of justice has gathered. And the truth had defeated falsehood. Therefore, none of you should hurry to say: 'How and when is justice?'

"But, in order that Allah might bring about a matter which was to be done" (Qur'an, 8:42).

Surely the dye of women is henna, and the dye of men is blood. Patience is the best of final results. Get ready for war! Do not shrink and do not quarrel with each other, for this day has that which will be after it."

After Mu'awiya had mentioned her speech, he was displeased with it. He became angry and said to her:

-By Allah, O Zarqa', you took part in every blood 'Ali shed! -May Allah make good your good news and make permanent your safety. The like of you gives good news and delights his associate.

-Has that pleased you? -Yes, by Allah, your speech has pleased me. How can I believe your act?

Mu'awiya was astonished at her loyalty to Imam 'Ali ('a). He said to her:

-By Allah, your loyalty to him after his death is more lovable to me than your love for him during his lifetime. Mention your need. -I have bound myself that I will never ask a governor against whom I had helped others. The like of you gives generously without being asked or demanded. -You have said the truth.

Then he granted her a country estate with other gifts, and returned her to her homeland94. Although he honored and gave her generously at last, he terrified and terrorized her and showed her that he had gained a victory over her.

Umm Al-Khayr Al-Bariqiyya

Umm al-Khayr al-Bariqiya, daughter of al-Huraysh, was among the eloquent, skillful ladies. She was famous for her allegiance and loyalty to Imam ʻAli (ʻa), peace be on him. At the Battle of Siffin she urged the people to battle against Mu'awiya. She also urged them to defend and support Imam ʻAli (ʻa). Mu'awiya felt pain because of her attitudes. He harbored malice and enmity against her. When the spirit of Islam abated through his taking the reins of government, he wrote to his governor over Kufa to send him Umm al-Khayr that he might take vengeance on her. When the letter reached his governor, he sent her to him. When Umm al-Khayr came in to Mu'awiya, she said:

-As-salamu ʻalayka, O Commander of the Faithful! -Wa ʻalayki as-salam! By Allah, you have unwillingly greeted me with this title! -Stop, fellow! Surely, the intuition of the supreme ruler (Sultan) refutes that which should be known. -You have said the truth, O aunt! How have you seen your journey? -I was still in well-being and safety until I reached a generous, openhanded king. Therefore, I am in an elegant life with a kind king. -Through my good intention I gained a victory over you and helped (others) against you. -Stop, fellow! By Allah, you shall have the refutation of the statement whose final result will ruin (you)! -We want you not for this. -I only do in your field. If I do something, I will do it. Therefore, ask as you like. -How was your speech on the day when

'Ammar Ibn Yasir was killed? -By Allah, I had not narrated it before nor had I forged it after. It was only some words my tongue said at the time of the shock. If you wished to narrate you something other than that, I would do? -I do not want that.

Then Mu'awiya turned to his companions and asked them: "Which of you has memorized the speech of Umm al-Khayr?"

"I have memorized it just as I have memorized the Sura of al-Hamd," one of them retorted.

"Say it," demanded Mu'awiya.

He said: "It is as if that I see her wearing a Zubadi garment with a thick hem and ridding a gray camel. There was in her hand and around her a whip with spread out plaits. She was roaring as if she was a stallion growling in it's shaqshaqa95, and (I hear her) say:

"O people, guard against (the punishment from) your Lord; surely the violence of the hour is a grievous thing" (Qur'an, 22:1).

Surely Allah has made clear the truth, showed the evidence, lighted the path, and hoisted the flag. He has neither left you in a vague error nor in gloomy days. So where do you want (to go)? May Allah have mercy on you! Do you want to escape from the Commander of the Faithful, (Imam 'Ali)? Or (do you want) to escape from the battle? Or (do you want to) turn away from Islam? Or (do you want to) renounce the truth? Have you not heard Allah, the Great and Almighty, say:

"And most certainly We will try you until We have known these among you who exert themselves hard, and the patient, and made your case manifest" (Qur'an, 47:31).

Then she raised her head towards the heaven and said: 'O Allah, I have lost patience! Certainty has become weak. Terror has spread. In your hands, O Lord, are the reins of hearts. Therefore, gather

the word on piety, unite the hearts on guidance, and return the right to its owners. Come, may Allah have mercy on you, to the just Imam, the faithful guardian (of authority), and the greatest testifier of the truth. Surely the Battle of Badr has brought about these grudges. These spites date back to the pre-Islamic period. The Battle of Uhud has brought about this malice. Mu'awiya employed them at the time of the inattentiveness, that he may take vengeance (on us) for the Banu 'Abd Shams.'" "Then she said:

"Then fight the leaders of unbelief - surely their oaths are nothing-so that they may desist" (Qur'an, 9:12).

Be patient, O people of the Muhajirin and the Ansar! Fight according to certainty from your Lord! You have come to know that the people of Sham as if they were asses taking flight, that had fled from a lion, that they do not know in which way of the ways in the earth they are driven. They have sold the hereafter for the life in this world, bought misguidance for guidance, and sold certainty for blindness. Shortly after that they will become repentant. When regret occurs, they will ask for forgiveness. Surely, by Allah, whoever deviates from the truth falls into falsehood, and whoever does not dwell in the Garden dwells in the Fire. O People, surely the sane regard the lifetime in the world as short, so they refuse it. They find slow the period of the hereafter, so they strive for it. By Allah, O people, were it not for that the rights became invalid, the criminal punishments were cancelled, the oppressive appeared, Satan's word became strong, we would not prefer coming to death to the easy, agreeable life. So where do you want (to go)? May Allah have mercy on you! (Do you want to turn away) from the cousin of Allah's Apostle, may Allah bless him and his family, his son-in-law, and father of his grandsons?

He (Imam 'Ali) was created from his (the Prophet) clay and branched from his plant. He (the Prophet) singled him (Imam 'Ali) with his secret, regarded him as the gate of the city of his knowledge, informed the Muslims of love for him, showed the hypocrites through their detesting him. He (Imam 'Ali) still sup-

ported him (the Prophet) through helping him and followed the Sunna of his straightness. He did not resort to the pleasure of the self while he split the tops of the heads, broke the idols, prayed when people were polytheists and obeyed when people were doubters. He was so until he killed those who fought him in single combat at the battle of Badr, destroyed the people (who took part at the battle) of Uhud, and defeated the gathering of Hawazin. I wonder at those events that planted in the hearts of the people hypocrisy, apostasy, and division. I have exerted myself in speaking (to you) and gone too far in advising (you). Success is with Allah. Peace, Allah's mercy, and His blessings be on you!'

Mu'awiya became angry. He said to her some words dripping anger and rage: "By Allah, O Umm al-Khayr, you, through that, wanted nothing but killing me. By Allah, if I killed you, I would not commit a sin as to that."

She answered him while she was not afraid of him:

-By Allah, O Hind's son, the thing that depresses me is that Allah does that through the hands of one through whose unhappiness Allah makes me happy. -How far! O one plentiful in curiosity! What do you think of 'Uthman Ibn 'Affan? -What could I possibly say as to him? The people unwillingly appointed him as a caliph and killed him while they were satisfied.

After a speech had taken place between them, Mu'awiya released and pardoned her96.

Souda, Daughter of Imarah

Souda, daughter of Imarah Ibn al-Ashtar al-Hamadani, was one of the Iraqi eloquent ladies. She inherited the love for Imam 'Ali ('a), from her noble forefathers, who were famous for their love and loyalty to him. She came to Mu'awiya to complain to him of the tyranny of his governor. When she came in to him, he recognized her and said to her:

-Are you not the one who said (the following poetry lines) at the Battle of Siffin?

O Ibn Imarah, get ready (for battle) just as your father did on the day of stabbing and the meeting place of the companions.

Surely the Imam is the brother of the Prophet Muhammad, the flag of guidance and minaret of faith.

Lead the troops and walk in front of his standard with a white, cutting (sword) and a spearhead.

She said:

-The like of me does not turn away from the truth or apologize with lying. -What made you do that? -The love for 'Ali and following the truth. -By Allah, I can see none of 'Ali's qualities on your face. -O Commander of the Faithful, the head died, and the tail was cut off. So leave that which has been forgotten and that which passed. -How far! The like of your brother's attitude can not be forgotten. I have not met from anyone as I met from your people and your brother. -You have said the truth. My brother was not dispraised in position nor was he hidden in place. By Allah, he was just as al-Khansa' said:

Surely the guides follow Sakhr's example as if he was a flag on whose top was a fire.

-You have said the truth. He was so. -The head died, and the tail was cut off. By Allah I ask you, O Commander of the Faithful, to pardon me from that for which I apologize (to you).

-I have done. What is your need? -Surely you have become a master over the people and undertaken their affairs. Allah will ask you about our affairs and about our rights He has imposed on you. The one who wrongs us through your might and attacks us through your authority still comes to us. He reaps us as he reaps spikes. He treads on us as cows tread on (spikes). He humiliates

and deprives us of the great (things). This (person) is Bisr Ibn Arta'a. He came to us from you. He killed my men folk and took my property. Were it not for the obedience (to you), then we would have might and protection. If you removed him from us, we would be grateful to you; otherwise, we would make you know.

Her speech depressed Mu'awiya, and he said to her: "You are threatening me with your people. I have decided to carry you on a coarse saddle (of a camel) and to return you to him, that he may carry out his judgment on you."

She bowed her head and wept. She became broken-hearted, so she said:

'Allah blessed a body that a grave contained, so justice has been buried in it.

He allied the truth and he wanted nothing other than it. So he has been coupled with the truth and faith.'

-Who is that? -'Ali Ibn Abi Talib. -What did he do to you so that he has become so to you? -I came to him regarding a man he had appointed (as a governor) over our alms. There was between him and me that which was between the thin and the fat. So I came to 'Ali ('a) to complain to him of what the man had done. I found him standing and praying. When he looked at me, he ended his prayer. Then he said to me with mercy and kindness: "Do you have a need?" I told him about the story. He wept, and then he said: "O Allah, You are the witness against me and them that I have not commanded them to wrong Your creatures nor have I commanded them to leave Your right." Then he took out of his pocket a piece like the edge of a sheath. He wrote on it: "In the name of Allah, the Most gracious, the Most merciful. Clear proof indeed has come to you from your Lord; therefore, give full measure and weight and do not diminish to men their things, and do not make mischief in the land. What remains with Allah is better for you if you are believers, and I am not a keeper over you. When

you read my letter, then keep our work that is in your hands until the one who will take it from you come to you. With Greetings." I took the letter from him. By Allah, he did not stamp it with clay nor did he tie it with a belt.

Mu'awiya was astonished at such a kind of justice. So he said: "Write to him to treat her with justice and fairness."

However, she said:

-For me in particular or for my people in general? -What is the relationship between you and other than you? -Therefore, by Allah, that is lewdness and meanness if it is not exclusive justice. Otherwise, I am just like the rest of my people. -How far! 'Ali Ibn Abi Talib, who listened to your complaints, had boldness. He has deceived you through his (following) speech:

If I was a gatekeeper at the gate of a garden, I would say to (the people of) Hamadan: "Come into it with peace!"

Then Mu'awiya said: "Write (a letter) about her need as to her and her people."[97]

Umm Al-Bara', Daughter of Safwan

Umm al-Bara', daughter of Safwan Ibn Hilal, was among the famous women in chastity and purity. She was famous for her allegiance and sincerity to Imam 'Ali ('a). She had a noble attitude at the Battle of Siffin. That was when she urged the crowded people to fight against Mu'awiya. When Mu'awiya became a ruler, she came to him, and he said to her:

-How are you, O daughter of Safwan? -Fine, O Commander of the Faithful! -How are you? -I have become weak after endurance and become lazy after activity. -There is a great difference between what you say today and what you said at that time:

O Amr, take a beautiful, cutting (sword)! (Be) angry in movement, and do not be cowardly. Saddle your horse quickly and be ready for the battle. Do not think of flight. Respond to the Imam, follow his standard, and make the enemy escape with a cutting sword. Would that I was not crippled so that I might protect him from the transgressors' troops.

-Indeed it was so, O Commander of the Faithful! One like you pardons. Allah, the Most High, says: "Allah has pardoned what is gone by." -How far! Verily, if he returned, you would return. But he died before you. How was your speech at the time when he was killed? -I have forgotten it.

One of those who were sitting with him said: "She said:"

O men, how great the terror of the misfortune is! The misfortune has oppressed us. Its influence is not weak. The sun is eclipsed because of the loss of our Imam, the best of the creatures, the just Imam. He was the best of those who rode the riding animals and those who walked on the earth, whether they were unshod or shod. Except the Prophet, the misfortune has threatened our deserts. So the truth has become submissive to the falsehood.

Mu'awiya felt pain, so he said to her: "May Allah fight you, O daughter of Safwan. You have not let any sayer to say his statement! Mention your need!"

When Umm al-Bara' came to know that Mu'awiya made light of and disrespected her, she refused to mention her need. She said to him: "How far! By Allah, I will not ask you for a thing after this (attitude)."

When she left his assembly, she stumbled. So she said: "May the enemies of 'Ali be miserable!"[98]

Mu'awiya made light of this noble, highborn lady because of her love for Imam 'Ali ('a).

Bekara Al-Hilaliya

Bakara al-Hilaliya was from the great women who were famous for bravery, boldness, and eloquence. She was among the supporters of Imam ‘Ali (‘a), at the Battle of Siffin. At the battle she made an enthusiastic speech in which she urged the fighters of the truth to defend Imam ‘Ali, the master of the Muslims and Commander of the Faithful (‘a) and to fight against his enemies.

Bakara came to Mu’awiya after he had become a ruler. She was an old woman and her bones were weak. There were two servants with her. She leant on them, and there was a walking stick in her hand. She greeted Mu’awiya with the title of the Commander of the Faithful. Mu’awiya greeted her well and permitted her to sit down. Marwan Ibn al-Hakam and Amr Ibn al-‘Aas were with Mu’awiya. Marwan recognized her. So he turned to Mu’awiya and asked him:

-Have you not recognized this woman, O Commander of the Faithful? -Who is she? -It was she who helped ‘Ali against us at the Battle of Siffin. It was she who said:

O Zayd, take from our house the cutting sword which is buried in the earth. It has been stored for every calamity. Today the time has shown it well-protected.

Amr Ibn al-‘Aas said: “O Commander of the Faithful, it was she who said:”

Do you think that Hind’s son (Mu’awiya), will undertake the caliphate? That is far! And what he wants is far! Your soul made you in privacy desire for misguidance. Amr and Sa‘eed seduced you (to follow) misguidance. So come back with the most ill-tempered bird, with its bad luck. It (the caliphate) met ‘Ali, who was happier, with good luck.

After them Sa‘eed hurried to say: “O Commander of the Faithful, it was she who said:”

I hoped that I would die and not see an orator from Umayya on the pulpits.

But Allah has delayed my period and it has lasted for a long time until I have seen some wonders of the time.

Every day, their orator disparages Ahmad's family among the crowds.

The people kept silent. Bakara turned to Mu'awiya and said to him: "O Commander of the Faithful, your dogs barked at me and alternated (in speech). So my goal has become short, my amazement has become much, and there is a covering over my eyes. By Allah, I said what they said. I do not refute that with lying. Therefore go on your affair. That is because the life is not good after the Commander of the Faithful."[99]

She went away while she was sad, because Mu'awiya's associates rudely talked with her as if they were dogs, and his mean companions surrounded her.

Arwa, Daughter of Al-Harith

Arwa, daughter of al-Harith Ibn 'Abd al-Muttalib was among the great women who were famous for boldness, bravery, and good speech. She was famous for her allegiance and love for Imam 'Ali ('a). She came to Mu'awiya and aimed at him some arrows of speech. In her speech she mentioned the ordeal of the Prophet's Household, peace be on them and what they met from among the ordeals and misfortunes after the Prophet. This is the text of her speech: "O my nephew, you was ungrateful for the blessing, you accompanied your cousin (Imam 'Ali) badly, named yourself with a name other than your name, took other than your right without bravery from you and your forefathers in Islam.

You disbelieved in that which Muhammad, may Allah bless him and his family, brought. So Allah made your grandfathers miser-

able and humiliated you until Allah returned the right to its owners; and the Word of Allah was the highest, and our Prophet Muhammad was victorious over his opponents, though the unbelievers were averse. So we, the (Prophet's) household, were the greatest of the people in luck, portion, and position in religion. Allah took His Prophet, may Allah bless him and his family, unto Him (while) his sin was forgiven, his degree was high, and he was honorable with him and well-pleasing. But we, the Prophet's household, were in the same position with respect to you as the people of Moses were to the Pharaoh, who killed their sons and spared their women. The cousin of the master of the messengers was in the same position with respect to you, after our Prophet, as Aaron was to Moses when he said: Son of my mother, surely the people reckoned me weak and had well-nigh slain me. After Allah's Apostle, may Allah bless him and his family, we were not united nor were the difficulties made easy for us. Our objective is the Garden, and your objective is the Fire!"

Her speech hurt 'Amr Ibn al-'Aas, who was present, so he said:

-O devious old woman, shorten your speech and lower your eyes! -Who are you, may you have no mother! -Amr Ibn al-'Aas. -O son of the stinking prostitute, you speak with me? By Allah, you do not belong to the genuine ancestry of Quraysh nor do you belong to their noble position. Six (men) from Quraysh claimed you. Each one of them claimed that he was your father. In Mecca, during the days of Mina, I saw your mother with a black fornicator. Therefore, follow their examples, for you resemble them!

Marwan Ibn al-Hakam turned to her and said: "O devious old woman, your eyes have sunk and your reason is over! Therefore, your witness is not permissible!"

She opposed him, saying: "O my little son, you are speaking? By Allah, you look like Sufyan Ibn al-Harith Ibn Killida more than you look like al-Hakam. You resemble him in your blue eyes, your red hair, along with his short figure and manifest ugliness. I have seen al-Hakam. He was tall and had straight hair. There is no re-

semblance between you except that which is between the lean horse and the female ass! Therefore, ask your mother about what she had mentioned to you. She will tell you about the affair of your father if she says the truth."

Then she turned to Mu'awiya and said to him: "By Allah, none has subjected me to these (persons) except you. At the Battle of Uhud, your mother Hind said concerning the murder of Hamza, may Allah have mercy on him:

'We punished you because of the Battle of Badr. War, at the day of war, has a blaze.

I had no patience toward 'Uttba, my father, my paternal uncle, my brother, and my son-in-law.

You, O Wahshi, satisfied my thirst for revenge, healed my soul, and fulfilled my vow.

So I will thank Wahshi throughout my lifetime until my bones will be hidden in my grave.'

So I answered her:

O daughter of the one great in unbelief, you were disgraced at (the Battle of) Badr and other than Badr.

Before the dawn rose, Allah had made you meet (in battle) the tall, brilliant Hashimites (who fought against you) with every cutting sword. Hamza is my lion, and 'Ali is my hawk.

When Shabeeb and your father wanted to act treacherously, you gave (a spear) to Wahshi, who had a lean chest.

Wahshi unveiled (you). After it the prostitutes shall have no pride.

Mu'awiya became excited. He turned to Amr Ibn al-'Aas and Marwan and said to them: "Woe unto you! You have subjected me to her and made me hear what I dislike!"

Then he turned to her and said:

-O aunt, mention your need and leave women's fables. -You ordered me to be given two thousand dinars, two thousand dinars, and two thousand dinars. -What will you do with the (first) two thousand dinars? -I will buy a spring with much flowing water in a soft land, that the children of al-Harth Ibn 'Abd al-Muttalib may inherit it. -You have placed it in the best place. What will you do with the (second) two thousand dinars? -With it I will marry the young men of 'Abd al-Muttalib to (young ladies) equal to them. -You have placed it in the best place. What will you do with the (third) two thousand dinars? -I will make use of it when I face hardships in Medina, and I will make the pilgrimage to the Sacred House of Allah (the Kaaba). -You have placed it in the best place. Yes, you shall have it.

After Mu'awiya had given her this plentiful amount of money, he turned to her to test the extent of her loyalty to Imam 'Ali ('a), saying:

-By Allah, if 'Ali was alive, he would not ordered it to be given to you. -You have said the truth! Surely 'Ali returned the things deposited with him. He acted according to Allah's command and followed it. As for you, you have lost the things deposited with you and betrayed Allah as to His wealth. That is because you give Allah's wealth to those who do not deserve it. In His Book, Allah has made it incumbent on you to give the rights to their owners, but you have not followed that. As for 'Ali, he summoned us to take the rights Allah had specified to us. However your war (against him) distracted him from placing the affairs in their places. I have not asked you for anything of your wealth lest you should remind me of it. Rather I have asked you for something of our right. I do not want to take anything other than my right. Do you remember 'Ali? May Allah scatter your teeth and overexert your affliction!

She wept, and then she elegized Imam 'Ali ('a), saying:

Indeed, O my eye, woe unto you, make us happy and weep for the Commander of the Faithful. We have suffered the loss of the one who was the best of those who rode the riding animals, their knight, those who embarked on the ship, and those shod and unshod. When I turn in the direction of the face of Abu al-Hasan, I see that the full moon appeals to the onlookers. No, by Allah, I shall not forget ‘Ali and his good prayer before those who bow. In the Sacred Month (of Ramadan) you made us suffer the loss of the one who was the best of the people.

Mu’awiya ordered six thousand dinars to be given to her. She took them and went away100.

Mu’awiya honored her because he wanted to attract her heart and to turn her away from the love for Imam ‘Ali (‘a). However his effort failed, because money did not change those who were disposed by nature for the love for Imam ‘Ali (‘a), nor did material pleasures change their creed. The daughter of Abu al-Aswad al-Du’ali mentioned this good feeling. That was when Mu’awiya sent some candy to her father to turn him away from the love for Imam ‘Ali (‘a). She took some of that candy and put it into her mouth. Her father said to her: “Spit it out, for it is poison. Mu’awiya sent us this candy to turn us away from the love for the Commander of the Faithful (Imam ‘Ali), and from the love for (the Prophet’s) household.”

When his daughter heard that, she expressed her good feeling and great love for Imam ‘Ali (‘a), saying: “May Allah make him (Mu’awiya) ugly. He wants to turn us away from the purified Sayyid (Imam ‘Ali) through some candy mixed with saffron. Woe unto the one who sent the candy! And woe unto the one who eats it!”

She vomited what she ate, and then she said:

O Hind’s son, do you want us to sell you ancestries and religion for honey mixed with saffron? We seek refuge with Allah (from

that)! How is that while our guardian is the Commander of the Faithful (Imam ʻAli)?101

Ukrisha, Daughter of Al-Atrash

Ukrisha, daughter of al-Atrash, was a great lady. She was regarded as on top of the Arab women in bravery and eloquence. At the Battle of Siffin she urged the people to support Imam ʻAli and to fight against his enemies. She came to Mu'awiya when he became a ruler. She greeted him with the title of the Commander of the Faithful. Mu'awiya remembered her attitude at the Battle of Siffin, so he said to her: "O Ukrisha, now have I become the Commander of the Faithful?"

She answered him: "Yes, for ʻAli is no longer alive!"

However, Mu'awiya was not satisfied with that. He reminded her of her attitude and speech at the Battle of Siffin, saying: "Were you not the owner of the lowered saddle and tied rope? Were you not girding yourself with a sword, standing at Siffin, and saying:

"O you who believe, take care of your souls; he who errs cannot hurt you when you are on the right way" (Qur'an, 5:105).

Surely the Garden is an abode. Whoever dwells in it does not leave it, and whoever lives in it does not become sad. Therefore buy it for the abode in which comfort does not last and cares do not expire. Be discerning people! Surely Mu'awiya has advanced towards you along with some Arabs speaking incorrectly, whose hearts are covered, do not understand faith, and do not know what wisdom is. He summoned them to the present life, and they responded to him. He invited them (to follow) the falsehood, and they answered him. So, Allah's servants, fear Allah and keep Allah (in view in the matter of) Allah's religion! Beware of relying on each other! That is because, through that, the pillar of Islam is broken, the light of faith is extinguished, the Sunna are cancelled, and falsehood appears. This is Minor Badr and other Aqaba! O

people of the Ansar and Muhajirin fight and be certain of your religion! Be patient toward your determination! It is as if that I can see that you will tomorrow meet the people of Sham, who are like braying asses….'"

After Mu'awiya had reminded her of her speech, he angrily said to her: "By Allah, had it not been for Allah's decree and for that He liked to entrust us with this authority, the two armies would not have retreated. What made you say that?"

She gave him a soft answer, saying: "Surely if the wise one dislikes something, he does not like to repeat it."

-You have said the truth. Mention your need!

-Surely Allah had returned our endowments and properties to us. But we have lost that. So our condition does not refresh the poor nor does it set the broken. If that was according to your viewpoint, then the like of you does not get help from the traitors, nor does he employ the oppressive.

However Mu'awiya paid no attention to her asking for mercy. He said to her:

-O this (lady), surely affairs befall us. They are more appropriate for us than you, than seas that gush out, and than the fortified borderline cities that have become ripped open. -Glory belongs to Allah. Allah has not imposed for us a right in which He has placed damage against other than us. He is the Knower of the unseen.

Mu'awiya found no escape from responding to her, saying:

-How far! O people of Iraq, ('Ali) Ibn Abi Talib had enlightened you, and you have become unbearable.

Then he ordered her need to be granted and allowed her to go back home[102].

Al-Darimiyya Al-Hajuniya

Al-Darimiyya al-Hajuniya was a notable lady. She was famous for righteousness, asceticism, strong proof, and intense opposition. She pledged allegiance to Imam ‘Ali (‘a). When Mu’awiya became a ruler, he sent for her. He was then in al-Hijaz. When she stood before him, he said to her:

-How are you, O daughter of Ham? -Fine. I do not belong to Ham. Rather I am a woman from Quraysh, from the Banu Kinana. Therefore, I belong to the children of your father. -You have said the truth. Did you know why I sent for you? -No. Glory belongs to Allah! How do I know that which I do not know! -I sent for you to ask you about the reason why you loved ‘Ali, and hated me, why you followed him and was hostile to me. -Exempt me from that! -I will not exempt you. For this reason I have summoned you. -If you not exempt me, then I say. I loved ‘Ali because he treated the subjects with justice and he equally divided (the properties among them). I hate you because you fought those who were worthier of the authority than you and you claimed that which did not belong to you. I followed ‘Ali because Allah’s Apostle, may Allah bless him and his family, entrusted him with authority, (and because ‘Ali) loved the miserable and magnified the men of religion. I was hostile to you because you shed blood and mutinied (against ‘Ali).

Mu’awiya was displeased with her speech. He said obscene words to her and made light of her, saying:

-You have said the truth. For this reason your belly has become swollen, your breasts have become big, and your buttocks have become great. -O fellow, by Allah, (your mother) Hind, and not I, is quoted as an example (for that). -Do not be angry. I have said nothing except good. When the women’s belly is swollen, the creation of her baby is perfect. When her breasts are big, the food of her baby is good. When her buttocks are great, her sitting becomes balanced.

He calmed her fear and quietened her anger. Then he said to her:

-Have you seen ‘Ali? -Yes, by Allah, I have seen him. -How did you see him? -The authority did not make him proud nor did the blessing polish him[103]. -Have you heard his speech? -By Allah, his speech removed blindness from hearts just as oil removes rust from washbasin. -You have said the truth. Do you have a need? -Will you do that when I ask you? -Yes. -Give me a hundred she-camels, some stallions, and a camel driver. -What will you do with them? -I will give their milk to the young. Through them I will give life to the old (help them), earn noble deeds, and make peace between the clans. -If I gave you that, would I take the place of ‘Ali Ibn Abi Talib from you? -Glory belongs to Allah! You are inferior to him!

Mu’awiya was amazed at her, so he said:

If I do not be clement toward you, then who will be hoped for clemency after me?

Take them and remember the deed of someone glorious, who has rewarded you at the time of peace for the war against the enemies.

-By Allah, if ‘Ali was alive, he would give you nothing of them. -No, by Allah, (he would not give me) anything of the Muslims’ public treasury![104]

With this we will end our speech about what the followers of Imam ‘Ali (‘a) met of severe punishments, torture, execution, oppression, terrorism, abasement, and insult by Mu’awiya and his governor Ziyad. Through these acts Mu’awiya violated the most important stipulation, which is that he should not subject the followers of the Prophet’s household to evil and detested things out of previous malice.

Imam Al-Husayn Holds A Meeting

When Imam al-Husayn, the master of martyrs, came to know about the decisive measures Mu'awiya had taken against the pure family of the Prophet, he ('a) held a meeting in Mecca. He summoned a large gathering from among those who attended the season of Hajj from among the Muhajirin, the Ansar, the successors, and other Muslims. He informed them of that which befell the Prophet's household and their followers. He told them that they would meet ordeals and misfortunes from the then government that used all means to scheme against the family of the Prophet, may Allah bless him and his family, to hide their virtues and to conceal what was narrated from the Prophet, concerning them. He made it incumbent on those who attended the meeting to announce that among the Muslims.

We will mention what Sulaym Ibn Qays has narrated regarding that. He has said: "One year before the death of Mu'awiya, al-Husayn Ibn 'Ali, Abdullah Ibn Abbas, and Abdullah Ibn Ja'far made the pilgrimage to Mecca. Al-Husayn gathered the Banu Hashim, their men, their women, their retainers, and the Ansar who performed the Hajj, and whom al-Husayn ('a) and his household had known. Then he sent some messengers and said to them: 'Gather for me the companions of Allah's Apostle, who have performed the Hajj this year, and who are famous for righteousness and asceticism.' Over seven hundred men most of whom were of the successors, and about two hundred men of the companions of the Prophet (S) gathered in Mina. He arose and addressed them. He praised Allah and glorified Him. Then he said: 'This tyrant (Mu'awiya) has done to us and our followers what you have seen, known, and witnessed. I want to ask you about something. If you believe me, then believe me.

If you accuse me of lying, then accuse me of lying. Listen to my statement and write down my speech, and then go back to your cities and your tribes. If you came to know that some people were reliable and trustworthy, then summon them to our right you have come to know, for, surely, I am afraid that this affair will be

effaced and overcome. But Allah will perfect his light, though the unbelievers may be averse.'

"And he did not leave anything of that which Allah had revealed concerning them but he recited and explained, nor did he leave anything of what Allah's Apostle (S) had said concerning his father, his brother, his mother, him, and his household but he narrated it. So his companions said: 'O Allah, yes! We have heard and borne witness!' The successor said: 'O Allah, he whom I believe and regards as reliable from among the companions has related it to me.' So he said: 'I implore you before Allah to relate it to him in whose religion you have confidence.'"[105]

This meeting Imam al-Husayn held was the first meeting the Islamic world knew at that time. At the meeting Imam al-Husayn condemned Mu'awiya's policy and summoned the Muslims to resist his government and to overthrow his authority.

The Pledge Of Allegiance To Yazid

One of the most important stipulations of the peacemaking is that the Islamic caliphate had to be handed over to Imam al-Hasan, and after him to his brother al-Husayn after the death of Mu'awiya. This was among the most important conditions Mu'awiya had signed. However when he became a ruler and the authority went well with him, he decided to violate this condition and not to fulfill it. He did his best to make his family inherit the caliphate. He, through this act, was as Professor Sayyid Qutub has said: "He (Mu'awiya) was moved by a motive Islam had not known; (he was moved by) the family and tribal fanaticism. It was not much to Mu'awiya nor was it strange to him. That is because Mu'awiya was the son of Abi Sufyan and the son of Hind, daughter of Utba. He was the inheritor of his people and was the most similar of all things to them in that his soul was far from the reality of Islam."[106]

Through this act, Mu'awiya was moved by the motive of the blind pre-Islamic beliefs (Jahiliya) and by the tribal fanaticism Islam has condemned. Islam has stipulated that whoever undertakes the affairs of government should have talents, qualifications, knowledge, and merits. Islam has cancelled all the considerations that have nothing to do with its high values. In an authentic tradition, Allah's Apostle, may Allah bless him and his family, has said: "Whoever undertakes some affairs of the Muslims and appoints someone as a commander over them out of partiality, then Allah's curse be on him. Neither pure (thing) nor justice is accepted from him until he enters the Hellfire."[107] However Mu'awiya, who renounced Islam, acted according to his pre-Islamic beliefs to take vengeance on Islam and to divide the ranks of the Muslims. That was when he intentionally entrusted the caliphate to his sinful son Yazid. Prof. Polis Salama, a poet, has described Yazid's dissoluteness, saying:

Do gently to the owner of the throne who is distracted from Allah by the beautiful female singers. A thousand "Allah is greater!" is not equal to a drink of wine in Yazid's palms of the hand. A virgin burns in the vats while neither kissing nor pure water has defiled her.[108]

Concerning Yazid, Abdullah Ibn Hanzala, a great companion, called the monk, and was killed at the Battle of al- Hurra, has said: "By Allah, we did not revolt against Yazid until we feared that we would be shot with stones from the heaven. He was a man who married mothers, daughters, and sisters. He drank wine and left the prayer. By Allah, if there was none of the people with me, I would show extreme courage toward him."[109]

When al-Zubayr Ibn al-Munthir came to Medina, he said concerning Yazid: "He has given me a hundred thousand (dinars). What he has done to me does not prevent me from telling you: 'By Allah, he drank wine. By Allah, he became drunk and left the prayer.'"[110]

Ibn Fulayh has said: "Abu Amr Ibn Hafs came to Yazid, and he honored and rewarded him well. When he came to Medina, he stood up beside the pulpit. He was good and righteous. He addressed the people, saying: 'Was I not loved? Was I not honored? By Allah, I saw Yazid Ibn Mu'awiya leave the prayer because he was drunk.'"[111]

Certainly Mu'awiya had come to know that his son was a sinner. He committed major sins, addicted himself to drinking wine, and left the prayer. He mentioned that in his letter in which he condemned his deeds, saying: "I have heard that you have used the banquet and the assemblies for amusements and flutes just as Allah, the Most High, has said:

"Do you build on every height a monument? Vain is that you do" (Qur'an, 26:128).

"And you make strong fortresses that perhaps you may abide" (Qur'an, 26:129).

You have declared the ill-deed, to the extent that you have openly adopted the secret (things) with you. Know, O Yazid, the first thing which intoxication has deprived you of is the knowledge of the places of giving thanks to Allah for His successive blessings and boons, which is the greatest sin and the greatest calamity. Your leaving the obligatory prayers during their times, which is the greatest damage that happens. Then you have approved defects, committed sins, showed faults, and disclosed the secrets. Therefore, do not entrust yourself with your secret and do not rely on your deed."[112]

Mu'awiya had come to know that his son was apostate from the religion, he regarded as lawful what Allah had made forbidden, and was absorbed in pleasures. Therefore, why did he empower him over the Muslims and impose him as a ruler over them? He did that because he was moved by the motive of harboring malice against Islam and by the motive of the pre-Islamic fanaticism of which his wicked soul was full.

Mu'awiya spared no effort to impose Yazid as a ruler over the Muslims. He habituated the people for seven years. He gave money to his relatives and brought near those far for that[113]. When Ziyad, who was reluctant to pay homage to Yazid, died, Mu'awiya fabricated a covenant and ascribed it to him. The covenant showed that Yazid would be the caliph after him[114].

In this manner Mu'awiya depended on all the means with which the Muslims were unfamiliar and which the religion did not confirm in order that he might place the authority among the Umayyads and change the creative concepts of the caliphate into a hereditary kingdom. All these premises Mu'awiya made took place during the lifetime of Imam al-Hasan, peace be on him. However he did not declare the official pledge of allegiance to Yazid until he assassinated the Imam. We have to deal with some preparatory means Mu'awiya had done for this purpose.

Al-Mughira's Summons

Al-Mughira Ibn Shu'ba, the sinful hypocrite, the one-eyed of Thaqif, the leader of the events and owner of the atrocities in Islam, was the first to undertake the unlucky summons to the pledge of allegiance to Yazid[115]. The reason for that, as historians have narrated, is that Mu'awiya wanted to remove him from the authority over Kufa. When al-Mughira heard of that, he thought that he had to travel to Damascus to be the first person to resign from his office, that Mu'awiya would not harbor malice against him, and that the people might come to know that he hated the authority.

When he arrived in Damascus, he thought that he had to meet with Yazid before he meet with Mu'awiya to make him think favourably of the caliphate, that he might use seducing him as means to remain in the office, just as he told his companions about that. When he met with Yazid, he said to him: "The prominent companions of Muhammad (S) and the leaders of Quraysh died.

Their children have remained. You are the most meritorious of them, the best of them in opinion, and the most knowledgeable of them in the Sunna and policy. I do not know why the Commander of the Faithful (Mu'awiya) does not take the pledge of allegiance to you."

When Yazid, the reckless, vainglorious one, heard of that, he lost his mind out of happiness and delight. So he asked him: "Do you think that that will be accomplished?"

"Yes," replied al-Mughira.

Yazid quickly went to his father and told him about al-Mughira's statement. As for Mu'awiya, he became happy at that and immediately sent for al-Mughira. He told him about his statement to Yazid, and he confirmed that. Then al-Mughira urged Mu'awiya to achieve this idea. He said to him with the statement of someone hypocrite who does not know good and does not think of it: "O Commander of the Faithful, you have come to know about the bloodshed and the differences after 'Uthman. Yazid is your successor. Then appoint him as a successor after you. If something happened to you, he would be a cave for the people and your successor. Blood will not be shed nor will there be a discord."

Mu'awiya approved al-Mughira's opinion, rewarded him for that, and installed him in his office. Then he commanded him to go to Kufa to achieve that. When al-Mughira went away from Mu'awiya, he met with his people. They questioned him about his fate. He answered them about what he had brought from among the tribulation and the discords to the Muslims in general for his purpose. He said to them: "I have put Mu'awiya's leg into a leather stirrup which is far from the community of Muhammad, may Allah bless him and his family, in objective. I have ripped for them a rip which can never be mended." Then he quoted as an example: "Through the like of me, the enemies and the angry opponents have witness the secret conversation and exaggerated."

Al-Mughira went to Kufa. He negotiated with those who were famous for allegiance and loyalty about his task. He bribed each one of them with thirty thousand dirhams. So they responded to what he wanted. He appointed his son Musa as a head over ten persons and sent them to Mu'awiya. When they reached him, they made him think favourably of the affair and asked him to carry it out. So Mu'awiya thanked them for that and asked them to keep the affair secret. Then he turned to al-Mughira's son and asked him secretly:

-How much did your father pay to buy their religion? -Thirty thousand dirhams.

Mu'awiya laughed and said: "Certainly their religion has become easy to them!"[116]

Mu'awiya achieved that through buying religions and consciences, and through the means with which the Muslims were unfamiliar and which the religion did not confirm.

Delegations Of The Countries

Mu'awiya officially summoned all the remarkable personalities in the Islamic world. He invited them to come to Damascus that he might negotiate with them about the affair of the pledge of allegiance to Yazid. When they stood before him, he secretly summoned al-Dhahhak Ibn Qays al-Fihri and said to him: "When I sit down on the pulpit and finish some of my sermon and speech, ask me to permit you to stand up. When I permit you, you praise Allah, the Most High, mention Yazid and say about him that which is his right against you from among the good laudation toward him. Then ask me to appoint him as a successor after me. For I have thought and decided to appoint him as a successor. Then ask Allah to decree well that and other than it."

Then Mu'awiya summoned another group of the hirelings to whom their religion was easy, and they pledged allegiance to Yazid at low prices. He commanded them to confirm al-Dahhak's

statement and idea. They were Abdurrahman Ibn ‘Uthman al-Thaqafi, Abdullah Ibn Mus‘ida al-Fazari, Thawr Ibn Ma‘an al-Salmi, and Abdullah Ibn ‘Usam al-Ash‘ari. They responded to his summons. Then Mu’awiya ascended the pulpit. He spoke to the people about what he wanted to speak. After he had finished his speech, al-Dahhak arose and asked him to permit him to speak, and he permitted him. Al-Dahhak praised and glorified Allah. Then he said: “May Allah set right the Commander of the Faithful and make us enjoy him. Surely we have tested unity, friendliness, difference, and discord. We have found that it (the caliphate) is greater in uniting us, in security for our ways, and that it spares our blood, brings about to us the urgent and the delayed for which we hope, along with the unity for which the community hopes. It is not good for us that we are left in vain.

The days return in a crookedly manner. Allah says: ‘every moment He is in a state (of glory).’We do not know that on which night and day we disagree. You, O Commander of the Faithful, will die as those who had died before you from among the prophets and vicegerents of Allah. We ask Allah to enjoy us with you. We have seen the meekness of Yazid, the son of the Commander of the Faithful. We have seen his good faith, moderate conduct, and blessed nature, along with what Allah has distributed for him love among the Muslims and similarity to the Commander of the Faithful in his reason, policy, and satisfactory qualities. These things have urged us to be satisfied with him (Yazid) as to our affairs and to be content with him as to the rule over us. Therefore, let the Commander of the Faithful, may Allah honor him, appoint him as ruler and make him for us a refuge and resort after him, that we may resort to him if something happens. That is because none is worthier of it (the caliphate) than he is. So decide that! May Allah decide to guide you and to grant you success as to our affairs.”

This speech indicates that its owner was a man of evil and hypocrisy. That is because he intended to destroy all human values for his ambitions and interests.

After al-Dahhak had finished speaking, his friends confirmed his speech. They ascribed to Yazid the virtues of the good, the talents of the genius, huge attributes, and noble qualities, while he was distinguished by qualities contrary to that. They told the people that they had talked for their interests and their happiness, while they, Allah knows, had come to know that they intended to perish and destroy them and to put an end to their laws and their sacred beliefs. When these people had finished their speech, Mu'awiya turned to the Iraqi delegation, that he might hear its viewpoint. The personality of the delegation was al-Ahnaf Ibn Qays, the clement one of the Arabs and the master of (the tribe of) Tamim. Mu'awiya asked him to express his viewpoint about the affair. So al-Ahnaf arose and made a speech. He praised and glorified Allah. Then he turned to Mu'awiya and said: "May Allah set right the Commander of the Faithful! Surely the people have witnessed the evil of the past time and have witnessed the good of the present. Yazid is the son of the Commander of the Faithful. What an excellent successor he is! O Commander of the Faithful, you are experienced. Therefore, show one to whom you want to entrust the rule after you. Then disobey the command of one who commands you. He who advises you and does not think of you should not deceive you. You are the greatest in thinking of the community and most knowledgeable in the straight obedience. Besides, the people of Iraq and those of al-Hijaz are not satisfied with this (affair) nor will they pledge allegiance to Yazid as long as al-Hasan is alive."

Al-Ahnaf gave Mu'awiya a piece of advice and guided him to the truth. He advised him not to listen to the statements of the mercenaries who thought of their interests more than they thought of his interest. He explained to him that the people of Iraq and those of al-Hijaz were not satisfied at that pledge of allegiance (to Yazid) as long as al-Hasan, the first grandson of the Apostle, was alive. These words moved the anger of those opportunists and bribed whom Mu'awiya had used as means to achieve his objectives. Accordingly, al-Dahhak Ibn Qays arose, abused the Iraqis, and condemned their speech. This is the text of his speech: "May Allah set

right the Commander of the Faithful! Surely the men of hypocrisy are from the people of Iraq; their manhood in their souls is dissension and their unity in their religion is discord. They see the truth according to their inclinations as if they look through their backs. They have strutted out of ignorance and ingratitude. They do not expect from Allah any expectation nor do they fear an evil result. They have taken Iblis as a lord for them, and Iblis has taken them as a party. So whomever they approach they do not delight, and whomever they leave, they do not harm. Therefore, O Commander of the Faithful, refuse their viewpoint and their speech. There is no relationship between al-Hasan and his relatives and the supreme authority of Allah over which He has appointed Mu'awiya as a vicegerent in His earth. How far! The caliphate is not inherited (except) out of fatigue nor does anything veil the reputation except the community. Therefore, habituate yourselves, O people of Iraq, to sincerity to your Imam, the scribe of your Prophet, and his brother-in-law, that the urgent may be safe for you, and you take advantage of the delayed."

I (the author) think that Iraq has not been dispraised with such a horrible dispraise or branded with such affairs. But it was the Iraqis who brought about to themselves this tribulation and let this rogue and the like of him degrade their dignity and have the audacity to them.

Anyway al-Ahnaf did not yield to Mu'awiya nor did he pay attention to al-Dahhak's statement. He had threatened Mu'awiya with declaring war if he had insisted on carrying out his idea, saying: "O Commander of the Faithful, we have carefully considered (the qualities of) Quraysh. So we have found that you are the most generous of them in giving, the strongest of them in contract, and the greatest of them in fulfilling covenant. You have come to know that you did not conquer Iraq by force nor did you show sudden death against it. But you had given al-Hasan Ibn 'Ali some of Allah's covenants you have known, that he might undertake the rule after you. So if you fulfilled (that), then you were worthy of fulfillment. If you betrayed, you would come to know that, by

Allah, there are behind al-Hasan good horses (horsemen), strong arms, and sharp swords. If you approached him through a span of the hand of treachery, you would find behind him a span of the outstretched arms of victory. You know that the people of Iraq have not loved you since they hated you, nor have they detested ‘Ali and al-Hasan since they loved them, nor have come down to them changes from the heaven as to that, that the swords they drew with ‘Ali against you are still on their shoulders, the hearts through which they detested you are still among their ribs. By Allah, al-Hasan is more lovable to the Iraqis than ‘Ali.”

Al-Ahnaf went too far in advising Mu’awiya. He reminded him of that the Iraqis were the followers of the Prophet’s household, peace be on them, that they were more loyal to Imam al-Hasan than his father, and that they had been ready to fight against Mu’awiya if he had carried out the pledge of allegiance to Yazid. However, Abdurrahman Ibn ‘Uthman condemned al-Ahnaf for his statement and urged Mu’awiya to carry out his task, saying: “May Allah set right the Commander of the Faithful! Surely the people’s opinions are different. Many of the people are devious. They do not summon anyone to right guidance nor do they respond to the one who summons them to rightness. They turn away from the opinions of the caliphs and oppose the caliphs as to the Sunna and decision. You have entrusted Yazid with the best of affairs and the most satisfactory of them in leading the subjects. If Allah has chosen the best for you, then decide and put an end to those who speak (against the pledge of allegiance to Yazid). That is because Yazid is the greatest of us in clemency and knowledge, the widest of us in protection, and the best of us in ancestors. The experiences have made him firm, and the ways of the doctrines have straightened him out.

Therefore, let no one turn you away from pledging allegiance to him, nor let any one stand in your way as to it, from among those who are far, disobedient, who prepare all means for discord, whose tongues are crooked, and in whose hearts there is a dangerous disease. If they say, they say evil. If they keep silent, then they

are the people of defects. You have come to know who they are. They want to turn you away from the success and to divide the community. So remove the grief from us through paying homage to him and unite the community through him. Do not deviate from him when you are guided to him. Do not turn away from him if you have supported him. This opinion belongs to you and us. The right is against you and us. I ask Allah for help and a good end for you and us."

These words show us that Abdurrahman Ibn 'Uthman had a restless conscience and a wicked soul. He followed evil and went far from good. Then Mu'awiya threatened those who did not agree with him on his wish, that he might force the community to yield to his idea and to be content with the pledge of allegiance to Yazid. He said: "O people, Iblis has brothers and companions. Through them he gets ready, from them he gets help, and through their tongues he utters. If they hope for greediness, he agitates them. If he is in no need of them, they spread lies. Then they add discords to licentiousness and split for them the wood of hypocrisy. They are censurers and doubters. If they undertake the handle of an affair, they become angry. If they are summoned to an error, they go too far. They do not desist nor do they refrain nor do they take a lesson until the bolts of evil disgrace befall them and the calamities of a great affair descend upon them and uproot them as truffles are uprooted. Therefore, it is more appropriate for them (to pledge allegiance to Yazid). That is because we have presented (our idea) and warned you if the presentation suffices you anything or if the warning benefits you."

Mu'awiya used such a kind of horrible matchless terrorism as a means to achieve his idea. Then he summoned al-Dahhak Ibn Qays and appointed him as governor over Kufa as a reward for his speech. That was after the death of al-Mughira Ibn Shu'ba. He also summoned Abdurrahman Ibn 'Uthman and appointed him as governor over al-Jazira. Then Yazid Ibn al-Muqaffa' arose and raised his voice, saying:

“This is the Commander of the Faithful!” He pointed with his hand to Mu’awiya.

Then he said: “If he dies, then this!” He indicated with his hand to Yazid.

Then he said: “Whoever refuses, then this!) He pointed with his hand to the sword.

So Mu’awiya approved his speech and said to him: “Sit down! You are the master of the orators and the noblest of them!”

With such a kind of terrorism Mu’awiya imposed his dissolute, sinful son as a caliph over the Muslims. Had it not for the sword, he would not have found a way for that. When al-Ahnaf Ibn Qays came to know that Mu’awiya insisted on his idea and was not ready to give it up, he said to him: “O Commander of the Faithful, you are the most knowledgeable of us in his night and day, his secret and openness. If you came to know that he was good for you, then appoint him as ruler and caliph. If you came to know that he was evil for you, then do not supply him with the world while you are going to join the hereafter. That is because you shall have nothing of the hereafter except the good. Know that you shall have no proof with Allah if you prefer Yazid to al-Hasan and al-Husayn, while you know who they are and to whom they belong. We only must say: We hear and obey, our Lord! Your forgiveness (do we crave), and to You is the eventual course!”[117]

Mu’awiya paid no attention to al-Ahnaf’s statement nor did he think of the Muslims’ fate. He appointed as caliph over them his son (Yazid), who played with the leopards and was addicted to wine. Then Mu’awiya took his son and seated him in a red dome and commanded the people to pledge allegiance to him. A hireling came and greeted them. Then the hireling turned to Mu’awiya and said to him: “O Commander of the Faithful, know that if you do not entrust this (he indicated with his hand to Yazid) with the affairs of the Muslims, you will lose them.”

Then Mu'awiya turned to al-Ahnaf and asked him:

-Why do you not speak, O Abu Bahr? -I fear Allah when I tell a lie and fear you when I say the truth! -May Allah reward you with good for obedience!

Al-Ahnaf went out. Abdurrahman Ibn 'Uthman met him after Mu'awiya had generously given (money) to him. He apologized to al-Ahnaf for his statement, saying: "O Abu Bahr, surely I know that the wickedest of those Allah created is this (Mu'awiya) and his son (Yazid). But they have made sure of these properties with the doors and the locks. So none craves after taking them out except through what you have heard."118

Through this ill-omened pledge of allegiance (to Yazid), Mu'awiya created a crack in Islam. In his wonderful poem, Abdullah Ibn Hisham al-Saluli has shown his impatience and that of the good Muslims toward the caliphate of Yazid, saying:

If you brought Ramla or Hind, we would pledge allegiance to her as a (female) commander of the faithful. When Khousrow died, another Khousrow came. We number them as three harmonious (kings) Alas! If we had thousands (of fighters), but we will not become as we were concerned, then you will strike until you return to Mecca where you lick the warm (food). We have feared the rage. We will not quench our thirst even if we drink the blood of the Banu Umayya. Your subjects have got lost while you are hunting hares with inattentiveness.119

Certainly the Muslims throughout the countries were terrorized by this dangerous event. That is because the caliphate in their viewpoint was neither caesarian nor Khousrowian, that it might be inherited. Rather the affair of the caliphate was consultation among the Muslims, who chose whom they loved to be a caliph over them. That is according to the viewpoint of the Sunnis. As for the Shi'a, they maintain that the caliphate is the lawful right of Imam 'Ali ('a), and his good sons, just as the Prophet, may Allah bless him and his family, had stated.

Anyway, After Mu'awiya had taken the pledge of allegiance to Yazid from the people of Damascus, he wrote letters to all his governors and commanded them to take the pledge of allegiance to Yazid from all the people. All his governors responded to that except Marwan Ibn al-Hakam, who became angry because the rule had been turned away from him while he was the leader of the Umayyads after Mu'awiya. Immediately he and his retinue headed for Damascus. When he stood before Mu'awiya, he angrily said to him: "Set right the affairs, O son of Abi Sufyan, and refrain from your appointing the boys as commanders. Know that you have equals from among your people, and that you have helpers who are hostile to them."

Mu'awiya hurried to deceive him with soft words, saying: "You are the equal of the Commander of the Faithful, his equipment in his hardship, his upper arm, and the second after his heir apparent."

He gave him regency with trick and cunning. He honorably took him out of his capital. However he removed him from his office when he had arrived in Yathrib and replaced him by Sa'eed Ibn al-'Aas or Waleed Ibn 'Aqaba. Then he wrote to him (the new governor) to take the pledge of allegiance to his son Yazid from the people of Medina. But he finally failed in carrying out his task. The people there insisted on refusing Mu'awiya's summons and did not obey him as to his new caliph, especially the remarkable personalities from among the Muhajirin and the Ansar, for they condemned that and announced their displeasure with Mu'awiya, because they disrespected Yazid and disdained him, apart from that he would be a caliph over them.

Mu'awiya's First Journey To Yathrib

The people of Medina refused to pledge allegiance to Yazid and unanimously agreed on refusing it. So Mu'awiya thought that he himself had to go to Medina to negotiate with the influential peo-

ple, to buy the covenants and consciences for money, and to threaten and terrorize those who did not yield to money, that his son might win the caliphate. For this purpose he traveled to Medina in the year 50 A. H. When he arrived in it, he immediately sent for Abdullah Ibn Abbas, Abdullah Ibn Ja'far, Abdullah Ibn 'Umar, and Abdullah Ibn al-Zubayr. When they stood before him, he commanded his chamberlain not to let anyone to come in to him until these people would leave. Then he turned to them and said: "Praise belongs to Allah, Who has commanded us to praise Him and promised us His reward. We praise Him much as He has bestowed much upon us. I bear witness that there is no god apart from Allah, Who is unique and without partners. I also bear witness that Muhammad is His servant and His Prophet.

"I have grown old, my bones have become weak, my appointed time is close at hand, and I have been summoned and it is nearly the moment for me to answer. So I have seen that I have to appoint Yazid as successor after me. I know that he will please you. You are people from Quraysh with the name of Abdullah, the best of them, and the children of the best of them. Nothing has prevented me from summoning al-Hasan and al-Husayn except that they are the sons of their father 'Ali in spite of my good opinion as to them and my strong love for them. Therefore, answer the Commander of the Faithful with good, may Allah have mercy on you!"

His speech contained leniency, praise, and laudation. However these heroes, who were the best of the Arabs in opinion and precedence in Islam, did not yield to Mu'awiya, refuted his statement, and made him know the person who was worthy of the caliphate. Abdullah Ibn Abbas, the religious scholar of the community, was the first to speak: "Praise belongs to Allah, Who has inspired us with praising Him and made it incumbent on us to thank Him for His trial and boons. I bear witness that there is no god but Allah, Who is unique and without partners. I also bear witness that Muhammad is His servant and His Prophet, may Allah bless Muhammad and his household.

"You talked, and we listened. You said, and we heard. Allah, Majestic is His eulogy and Holy are His names, chose Muhammad, may Allah bless him and his family, for His message and His revelation and honored him over His creatures. Therefore the most honorable of the people is he who has the honor to him; the most appropriate of them for the rule are the nearest of them to him. The people should only submit to their Prophet as long as Allah had chosen him for them. He (Allah) chose Muhammad, may Allah bless him and his family, according to His knowledge; and He is Knowledgeable, Aware. I ask Allah's forgiveness for you and me."

After him Abdullah Ibn Ja'far said: "Praise belongs to Allah, Who is worthy of praise and the utmost of praise. We praise Him for His inspiring us with praising Him. We ask Him to help us perform His right on us. I bear witness that there is no god but Allah, Who is unique, on Whom all depend, Who has not taken a consort nor a son. I also bear witness that Muhammad is His servant and His Prophet, may Allah bless him and his family.

"If the Qur'an is taken into consideration as to the caliphate, then

"The possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another" (Qur'an, 33:6).

If the Sunna of Allah's Apostle, may Allah bless him and his family, is taken into consideration as to it, then the kinship of Allah's Apostle, may Allah bless him and his family, (is more appropriate for it). If the Sunna of the two Sheikhs, Abu Bakr and Umar, (is taken into consideration), then which of the people is better, more perfect, and worthier of the rule than the Apostle's household? By Allah, if they had appointed him (Imam 'Ali) as ruler after their Prophet, they would have placed the rule in its place due to his right and truthfulness. The Most Merciful (Allah) would have been obeyed, Satan would have been disobeyed, and no two swords of the community would have differed. Therefore, fear Allah, O Mu'awiya, for you have become a guardian, and we have

become subjects. Take care of your subjects, for you will be asked about them tomorrow. As for that you have mentioned as to my cousins and that you have left summoning them, by Allah you have not hit the truth. That is not permissible for you except through them, and that you have come to know that they are the essence of knowledge and nobility. Therefore, say or leave! And I ask Allah's forgiveness for you and me!"

Abdullah Ibn Ja'far has shown that the Prophet's household, peace be on them, were the worthiest of people in the caliphate according to all the sources. If the source to deserve it is the Qur'an, then

"The possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another" (Qur'an, 33:6).

If it is the Sacred Sunna, then the Household of the Apostle, may Allah bless him and his family, are more appropriate for the rule than other than them. If it is the Sunna of the two Sheikhs (Abu Bakr and 'Umar), then the Household of the Apostle, may Allah bless him and his family, are more appropriate for the rule, for they have talents and perfect qualities, and that they are the best of the people in knowledge and excellence. Then he has shown the damages that resulted from that the community had left and not followed them.

After him Abdullah Ibn al-Zubayr said: "Praise belongs to Allah, Who has made us know His religion and honored us through His Apostle. I praise Him for His trial and His boons. I bear witness that there is no god but Allah. I also bear witness that Muhammad is His servant and His Prophet.

"Surely the caliphate belongs to Quraysh in particular. They take it according to their sublime achievements and their satisfactory actions, along with the honor of the fathers and the nobility of the children. Therefore, fear Allah, O Mu'awiya, and be just to yourself. This is Abdullah Ibn Abbas, who is the cousin of Allah's

Apostle, may Allah bless him and his family. This is Abdullah Ibn Ja'far, who is adorned with two wings, and who is the cousin of Allah's Apostle, may Allah bless him and his family. I am Abdullah Ibn al-Zubayr, the cousin of Allah's Apostle. As for 'Ali, he appointed al-Hasan and al-Husayn as successors (after him). You know who they are and what they are. Therefore, fear Allah, O Mu'awiya! And you are the judge between us and yourself."

Abdullah Ibn al-Zubayr nominated these people for the caliphate and urged them to oppose Mu'awiya and to spoil his task.

After him Abdullah Ibn 'Umar said: "Praise belongs to Allah, Who has honored us through His religion and ennobled us through His Prophet, may Allah bless him and his family.

"Surely the caliphate is neither Herculean nor caesarian nor Khousrowian (hereditary). Had it been so, I would have undertaken it after my father. By Allah, he (my father) did not add me to the six members of the consultative committee except for that the caliphate is not a stipulated condition. Rather it belongs to Quraysh in particular. It belongs to one who is entitled to it, with whom the Muslims are satisfied, who fears Allah and pleases the people. If you want to entrust the caliphate to the boys from Quraysh, then, by my life, Yazid is from their boys. Know that he shall never avail you in the least against Allah."

Abdullah Ibn 'Umar condemned the pledge of allegiance to Yazid. However, shortly after that, he listened, obeyed, and pledged allegiance to Yazid, for Mu'awiya bribed him with a hundred thousand dinars120. For that he sold him his conscience and religion.

Anyway the speech of these people was difficult to Mu'awiya, for they told him that his son was not appropriate for the caliphate and that they were more appropriate for it than him. So Mu'awiya answered them, saying: "Certainly, I have said and you said. The fathers have died, and the children have remained. My son is the most lovable to me of their children. If you debated with my son, he would find a statement. This rule belongs to the Banu 'Abd

Manaf, for they are the household of Allah's Apostle, may Allah bless him and his family. When Allah's Apostle passed away, Abu Bakr and 'Umar became caliphs over the people while they did not belong to the rule and the caliphate. But they followed a good way. Then the rule returned to the Banu 'Abd Manaf and they shall have it till the Day of Resurrection. As for you, O Abdullah Ibn al-Zubayr and (Abdullah) Ibn 'Umar, Allah has taken you out of it (the rule). As for these two cousins of mine, they are not outside the opinion, Allah willing."

Anyhow, Mu'awiya failed in carrying out his task and left Yathrib for his capital Damascus. He turned away from the pledge of allegiance to Yazid121. He came to know that Yazid would not be a caliph as long as Imam al-Hasan was alive. He thought for a long time about how he would assassinate him, that the affairs might go well with him. At last he achieved what he had wanted. He assassinated him with poison. We will explain that in the conclusion of this book.

Having assassinated Imam al-Hasan, Mu'awiya took all the procedures and depended on all the means to force the Muslims to pledge allegiance to Yazid and to impose him as a ruler over them. He corresponded with the great figures from among the children of the Muhajirin and the Ansar and summoned them to that. The historians have mentioned the texts of his letters along with their answers to him. Mu'awiya wrote Imam al-Husayn a letter whose text is as follows: "Some affairs from you have come to me. I do not think that you will turn away from them. The worthiest of the people in fulfilling the pledge of allegiance he has given is he who is like you in your importance, honor, and position in which Allah has placed you. Therefore do not dispute (with me about something that makes me) boycott you. Fear Allah and do not return this community to the discord. Take care of yourself and the community of Muhammad.

"And let not those who have no certainty hold you in light estimation" (Qur'an, 30:60).

Imam al-Husayn (‘a) answered him. He reminded him of the horrible events he (Mu’awiya) had committed. He told him about that with which the Muslims were afflicted of oppression and tyranny during his reign. I (the author) have quoted some of it to indicate that Imam al-Husayn (‘a) had condemned Mu’awiya’s atrocities. At the end of his answer to Mu’awiya, Imam al-Husayn has said: “You have said in what you said: ‘Do not return this community to a discord.’ Surely I have come to know that there is no discord greater than your authority over the nation.

“You have said in what you said: ‘Take care of yourself, your religion, and the community of Muhammad.’ Surely, by Allah, I do not know that there is something greater than waging jihad against you. So if I do that, then it is nearness to my Lord. If I do not do, then I will ask Allah to forgive me my sin and ask Him to grant me a success to achieve that which He loves and with which He is satisfied.

“You have said in what you said: ‘When you scheme against me, I will scheme against you.’ So scheme against me, O Mu’awiya, as you like. By my life, people schemed against the righteous in the past. I hope that you will harm none except yourself and ruin nothing except your action. Therefore, plot against me as you like.

“Fear Allah, O Mu’awiya! Know that Allah has a Book that

“Does not omit a small one and a great one, but numbers them [all]” (Qur’an, 18:49).

Know that Allah will not forget that you killed some people because of a doubt and punished others because of an accusation, that you have appointed as a ruler a boy who drinks wine and plays with the dogs. I can not see you except that you have ruined yourself, destroyed your religion, and neglected the subjects. With Greetings.”122

Neither this advice nor the warning against Allah’s punishment was useful to Mu’awiya. He went on practicing his pre-Islamic be-

liefs to destroy Islam and to force the Muslims to pay homage to Yazid, who violated all what Allah had prohibited.

Mu'awiya's Second Journey To Yathrib

When Mu'awiya came to know that the good companions (of the Prophet), the children of the Muhajirin and the Ansar did not respond to his summons and they insisted on refusing to pledge allegiance to Yazid, he again traveled to Yathrib. He surrounded himself by military forces so that he might force the opposing front to respond to him. On the second day of his arrival, he sent for Imam al-Husayn and Abdullah Ibn Abbas. Abdullah Ibn Abbas had come before Imam al-Husayn. Mu'awiya seated him at his left hand. He made him busy with speaking until Imam al-Husayn ('a) came. He seated Imam al-Husayn at his right hand. He asked him about the Banu al-Hasan and their old people, and he told him about that. Then Mu'awiya made a speech in which he lauded Yazid, mentioned his knowledge of the Qur'an and the Sunna, and his good policy. Then he summoned them to pledge allegiance to him and to respond to his speech.

Imam Al-Husayn's Speech

After Mu'awiya had finished his speech, Imam al-Husayn, the one who refused oppression, arose and made a speech. He praised Allah and glorified him. Then he said: "O Mu'awiya, although man elaborates on mentioning the qualities of Allah's Apostle, may Allah bless him and his family, he cannot express part of them. I have understood that in which you have clothed the successor after Allah's Apostle from among briefing his qualities and keeping away from depicting him. How far! How far, O Mu'awiya! The morning has removed the darkness of the night. The sun has dazzled the light of the lamp. You have preferred others to us to the

extent that you have gone too far. You have possessed alone the properties to the extent that you have become unjust. You have refrained from giving to the people to the extent that you have become miserly. You have wronged (the people) to the extent that you have exceeded (the proper limits). You have not given the possessor of a right a share of his right until Satan has taken his plentiful luck and his fullest portion.

"I have understood what you have mentioned as to Yazid from among his perfection and his policy toward the community of Muhammad. You want to deceive the people with Yazid. It is as if that you are describing a veiled one or depicting someone absent or that you are telling about that which you have contained through special knowledge. Yazid himself has indicated the situation of his opinion. Therefore, adopt to Yazid what he himself has adopted from among following the attacking dogs when they start a brawl with each other, the doves that precede their mates of the same age, the female singers with musicals, and various kinds of amusement centers. (Through these actions) you will find him a helper.

"Leave what you attempt! It does not avail you that you meet Allah with the sins of these people with that which you will meet Him. By Allah, you still strike falsehood in tyranny and rage in oppression to the extent that you have filled the water skins. There is only a blink between you and death, and then you will get to kept actions on the day that shall be witnessed, and it is too late to escape. I have come to know that you have referred indirectly after this affair and prevented us from the inheritance of our forefathers. And certainly, by Allah, Allah's Apostle, may Allah bless him and his family, bequeathed us at our birthday. You brought to us that with which you argued the one who undertook the caliphate after the death of the Apostle. So, through that, he yielded to the proof, and the faith returned him to justice. But you followed the justifications… and you said: 'It was and it will be until the rule came to you, O Mu'awiya, through a way leading to someone other than you.

"Therefore take a lesson, O you who have eyes!" (Qur'an, 59:2).

"And you have mentioned that the man leads the people according to the covenant of Allah's Apostle and his investing him with authority. And certainly that was. 'Amr Ibn al-'Aas had then excellence because he was a companion of the Apostle and pledged allegiance to him. By Allah, when the people were sent then, they disdained his being a commander over them, hated his being preferred (to them), and numbered his actions. So he (the Prophet), may Allah bless him and his family, said: 'Without doubt, O people of the Muhajirin and the Ansar, none other than me will be a commander over you after this day!' So how do you use as a proof the abrogated actions of the Apostle as to the most certain precepts and the most appropriate of them instead of those on whose authenticity there is an agreement? Or how have you taken a successor as a companion while there are around you those who do not believe in his being a companion (of the Prophet), nor do they depend on his religion and his relationship, and you have exceeded them to someone excessive and suffers from an affliction? You want to clothe the people in a vague error at which one who remains alive in the world becomes happy, and you become unhappy at it in the hereafter! That is a manifest loss. I ask Allah's forgiveness for you and me!"

Mu'awiya became astonished, so he looked at Abdullah Ibn Abbas and asked him: "What is this, O Ibn Abbas?"

"By Allah," replied Ibn Abbas, "he belongs to the progeny of the Apostle, one of the people who were under the cloak (kisa), and among the purified house. He said that about what you wanted. That is because there are some people who convince you until Allah judges with His command, and He is the best of judges."123

Imam al-Husayn went away and made sadness hurt Mu'awiya's soul. After that Mu'awiya depended on all means of violence and terrorism. The historians have narrated: "When Mu'awiya was in Mecca, he summoned Imam al-Husayn, Abdullah Ibn al-Zubayr, and Abdurrahman Ibn Abi Bakr. He said to them: 'I am approach-

ing you. He who warns is excused. While I was addressing you, some of you arose and openly accused me of lying. I stood that and pardoned (you). I am going to say a statement. I swear by Allah that if any of you answered me with a word in this place of mine, the sword would reach his head before he says another word. Therefore, a man should keep nothing except his own soul!'

"He summoned the leader of his guards and said to him: 'Position two men with swords behind each of these people. If any of them answers me with a word to believe me or to accuse me of lying, let them strike him with their swords!'

"He went out and the people went out with him. He ascended the pulpit. He praised and glorified Allah. Then he said: 'Surely, these people are the masters of the Muslims and the best of them. An affair is not extorted without them nor is it decided without consulting them. They are satisfied and have pledged allegiance to Yazid. Therefore, pledge allegiance (to him) in the name of Allah."[124]

With these terrible means and flagrant lying, Mu'awiya forced the Muslims to pledge allegiance to Yazid. Through that he violated the forbidden and threw the Muslims into discords and misfortunes.

A'isha And The Allegiance To Yazid

A'isha, the Prophet's wife, did not oppose this bad pledge of allegiance nor did she take any positive procedure against this dangerous disaster through which the Muslims were terrorized and the sacredness of Islam was violated. She advised Mu'awiya to force his opponents to obey him. In the meantime she advised him to be kind to them, that they might respond to him. She said to him: "Be kind to them, for they will follow what you like, Allah willing!"[125]

A'isha took this poor attitude toward the pledge of allegiance to Yazid, the sinful, the dissolute. Without doubt she had come to

know that he was a transgressor, that he played with the leopards and the dogs, and regarded as lawful what Allah made unlawful. Indeed man stands perplexed before this attitude of her and her attitude toward the pledge of allegiance to Imam ‘Ali (‘a), who was the brother of the Prophet, the father of his grandsons, and the gate of the city of his knowledge. That is because when she was told about the pledge of allegiance to him, she lost mind. She angrily said while she was looking towards the sky and at the earth: “By Allah, would this (the sky) fell on this (the earth) if (‘Ali) Ibn Abi Talib became a caliph!”

Then she returned to Mecca to provoke the people to fight against Imam ‘Ali. She led the armies to battle against him, to the extent that she filled the land with blood and spread orphanhood, sadness, and mourning among the Muslims in order to overthrow his government.

Anyway A’isha’s attitude toward the pledge of allegiance to Yazid, the confirmation of Abdullah Ibn ‘Umar and of all the opportunist forces to her have brought for Muslims discords and hardships, brought to them disasters and misfortunes. That is because the Islamic caliphate passed through inheritance to the freed (prisoners of war) and to their children, who spared no effort to scheme against Islam, to spread rebellion and corruption in the land.

Anyway Mu’awiya intentionally violated all the stipulations of the peacemaking. He did not fulfill any of them for Imam al-Hasan. Rather he put them under his feet just as he announced that before the crowded people shortly after concluding the treaty of peace. Through that he showed his pre-Islamic beliefs, that he went too far in committing sins, and that he was void of all noble tendencies. The historians have unanimously agreed on that he unjustly went too far in shedding the blood of the Muslims, that he spread terror and fear all over the Islamic regions. That was when he commanded his governors to punish the opposing front severely, to deprive them of all the natural rights, and to practice

violence against them. His governors carried that out, as we have already mentioned.

The most dangerous thing through which Mu'awiya violated the things made forbidden by Allah was that he empowered his son Yazid over the Muslims after him. It is worth mentioning that Yazid proved through all his political practices that he was an apostate from the religion and an infidel. That was when he killed Imam al-Husayn ('a) who was the Prophet's grandson, and destroyed the pure family of the Prophet. The historians say that he went too far in killing them because he wanted to take revenge on the Prophet for the Battle of Badr. This disaster was the most dangerous thing by which the Muslims were stricken throughout the times.

- 1. Al-Safi, Diwan, p. 589.
- 2. Al-Hakim, Mustadrak, vol. 3, p. 121. Dhakha'ir al-'Uqba, p. 66.
- 3. Imam Ahmad Ibn Hanbal, Musnad, vol. 3, p. 483. Usd al-Ghaba, vol. 4, p. 113. In al-Haythami's Majjma', vol. 9, p. 129, it has been mentioned on the authority of Sa'd Ibn Abi Waqqas, who said: "I and two men were sitting in the mosque. We disparaged 'Ali. So Allah's Apostle, (a.s.) angrily came towards us. Anger was seen on his face. So I sought refuge with Allah from his anger. He, (a.s.) said: 'There is no relationship between you and me. Whoever hurts 'Ali hurts me.'" In the book Dhakha'ir al-'Uqba, p. 65, it has been mentioned on the authority of 'Amru Ibn Shas al-Aslami, who said: "Allah's Apostle, (a.s.) said: 'Whoever loves 'Ali loves me. Whoever detests 'Ali detests me. Whoever hurts 'Ali hurts me. Whoever hurts me hurts Allah.'"
- 4. Al-Sawa'iq al-Muhriqa, p. 33.
- 5. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.3, p.361.
- 6. Al-Nasa'i al-Kafiya, p. 72. He quoted it from Abu 'Uthman al-Jahiz in the book al-Radd 'alaa al-Imamiya.
- 7. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.3, p.15. It is an act of good to mention the attitude of Imam 'Ali, the Com-

mander of the Faithful, and of his son al-Hasan toward cursing Mu'awiya. In the book Sharh Nahj al-Balagha, vol.1, p.361, it has been mentioned that Imam 'Ali, the Commander of the Faithful, peace be on him, heard some people cursing the people of al-Sham (Syria). So he rebuked them and prevented them from that, saying: "Surely I dislike that you curse them. However, if you described their deeds and mentioned their conditions, it would be a better way of speaking and a more convincing way of arguing. Instead of abusing them you should say: 'O Allah, spare our and their blood, make peace between us and them, and bring them out of their misguidance so that he who is ignorant of the truth may know it, and he who inclines toward rebellion and revolt may turn away from it.'" As for Imam al-Hasan's attitude toward cursing Mu'awiya, once a messenger from Mu'awiya came to him. When the messenger saw the Imam's dignity and greatness, he said: "I ask Allah to protect you and to ruin these people!" Imam al-Hasan rebuked him and said to him: "Slowly! Do not betray him who trusts you. It is enough for you to love me because of the love for Allah's Apostle, (a.s.) and for my father and mother. It is an act of treason that some people trust you while you are hostile to them and invoke (Allah against) them." Al-Malahim wa al-Fitan, p. 143.

- 8. Tatheer al-Jinan wa al-Lisan, p. 142.
- 9. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 1, p.361.
- 10. Al-Mas'udi, vol. 6, p. 99.
- 11. Al-Miqrim, Maqtal al-Husayn, p. 198.
- 12. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 3, p.476.
- 13. Khalid Ibn Abdullahal-Qasri was appointed by Hisham Ibn 'Abd al-Malik as a governor over Iraq. His mother was a Christian. He built to her a church to worship in it. Concerning that al-Farazdaq satirized him, saying: May Allah make ugly the back of the riding animal that brought us Khalid from Damascus! How do the people pray behind him whose mother believes that Allah is not one. He built to his mother a church on which there was a cross. And he demolished the minarets of the mosques out of detest. Hisham removed him

from the Iraqis because he forced a Muslim woman to commit fornication. Then he killed him during the days of Waleed. This has been mentioned in Wafayat al-A'yan, vol. 5, pp. 152-162. A narration similar to this has been mentioned by Ibn Katheer in his al-Bidaya wa al-Nihaya, vol. 10, p. 20. It is strange that Ibn Habban regarded this sinful criminal as among the trustworthy. This has also been mentioned by Ibn Hajar in his Tahdhib al-Tahdhib, vol.3, p. 101. May Allah fight tribalism, for it clothes falsehood in the garment of the truth.

- 14. Al-Nasa'i al-Kafiya, p. 80.
- 15. Al-Nasa'i al-Kafiya, p. 80. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.1, p.356.
- 16. Mu'jam al-Buldan.
- 17. Al-Ghadir, vol. 10, p. 266. In his book Sharh Nahj al-Balagha, vol. 1, p. 356, Ibn Abi al-Hadid has mentioned: "Surely 'Umar (bin 'Abd al-'Aziz) related the reason for his abstaining from cursing (Imam 'Ali), the Commander of the Faithful, saying: ' (When) I was a boy, I recited the Qur'an to one of the sons of 'Uttba Ibn Mas'ud. One day he ('Uttba) passed by me while I was playing with the boys and we were cursing 'Ali, he hated that and entered the mosque. I left the boys and went to him to learn my part (of the Qur'an) under him. When he saw me, he rose and prayed. He prayed for a long time as if he turned away from me, to the extent that I felt that from him. After he had finished praying, he turned his face away from me. So I said: 'What is the matter with the Shaykh?' So he said to me: 'Are you the one who cursed 'Ali today?' 'Yes,' I replied. He said: 'When did you come to know that Allah was displeased with the people who took part at the Battle of Badr after He had been pleased with them?' So I said to him: 'Father, was 'Ali among those who took part in the Battle of Badr?' So he said: 'Woe unto you, all the Battle of Badr belonged to him.'
  So I said to him: 'I will not return (to cursing him). He said: 'I adjure you before Allah not to return.' 'Yes,' I replied. He ('Umar Ibn 'Abd al-'Aziz) said: 'I used to sit beside the pulpit

in Medina. My father delivered a sermon on Friday. He was then the governor over Medina. I heard that my father was eloquent in his sermons. When he reached cursing ‘Ali, he maundered and was unable to express himself. I wandered at that. So, one day, I asked him: ‘O father, you are the most eloquent of the people and greatest of them in delivering sermons. Why do I see that you are the most eloquent orator on the day of your sermon but when you pass by cursing this man (Imam ‘Ali), you become stammering and are unable to express yourself?’ He said: ‘O my little son, if the people of al-Sham and other than them from among those who sit beside our pulpit came to know of the excellence of this man (Imam ‘Ali) just as your father knew (it), none of them would follow us.’ So ‘Umar said: ‘I kept his words secret in my heart along with what my teacher said to me during the days of my childhood. I promised Allah that if I had had a share in this authority, I would have changed it. When Allah was kind to me through the caliphate, I abolished that (i.e. cursing Imam ‘Ali).’”

In the book al-Islam bayna al-Sunna wa al-Shi’a, p. 25, it has been mentioned: “When ‘Umar Ibn ‘Abd al-‘Aziz abolished cursing (Imam ‘Ali), the Commander of the Faithful, an orator delivered a sermon in Harran Mosque. When the orator ended his sermon, he did not curse (Imam ‘Ali), the Commander of the Faithful. So the people shouted from all directions: “Woe unto you! The sunna! The sunna! You have left the sunna!” Some books have mentioned: “All the Islamic countries abandoned cursing (Imam ‘Ali), the Commander of the Faithful, after ‘Umar Ibn ‘Abd al-‘Aziz had abolished it except the people of Hams; they insisted on that.”

- 18. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.1, p.357.
- 19. Al-Targheeb wa al-Tarheeb, vol. 3, p. 394. Fayd al-Qadeer, vol. 4, p. 84.
- 20. Al-Tirmidhi, Sahih.
- 21. Al-Mas‘udi, Murujj al-Dhahab, vol. 2, p. 317. It has been mentioned by Ibn Katheerin his al-Tarikh, Muslim in his al-Sahih, and al-Turmidhi in his al-Sahih. There is a simple dif-

ference among the narrations. Al-Mas'udi has mentioned Mu'awiya's answer to Sa'd. It is ugly to mention it. We think that it is better to leave it.

- 22. Al-'Aqd al-Farid, vol. 3, p. 117. In the book Mustadrak al-Sahihayn, vol. 1, p. 121, it has been mentioned on the authority of Abu Abdullahal-Jadali, who said: "I came in to Umm Salama and she said to me: 'Is Allah's Apostle, (a.s.) cursed among you?' So I said: 'I seek refuge with Allah or glory belongs to Allah or a word like it.' She said: 'I heard Allah's Apostle (S) say: 'Whoever curses 'Ali curses me.'"
- 23. Al-Mas'udi, Murujj al-Dhahab, vol. 2, p. 229. Al-Riyad al-Nadira, vol. 2, p. 166.
- 24. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 3, p.15.
- 25. Al-'Aqd al-Farid, vol. 2, p. 144. al-Mustatraf, vol. 1, p. 54.
- 26. Katheer Ibn Katheer Ibn al-Muttalib Ibn Abi Wada'a al-Qarashi al-Sahmi narrated (traditions) on the authority of his father, Sa'd Ibn Jubayr, and a group (of traditionists). Another group (of traditionists) narrated (traditions) from him. Ahmad and Ibn Mu'een said: "He is trustworthy." Ibn Habban has mentioned him as one of the reliable. This has been mentioned in (the book) Tahdhib al-Tahdhib, vol. 8, p. 426. In his (book) Mu'jam al-Shu'ara', vol. 2, p. 348, al-Marzabani has mentioned him and said: "The reason for his composing these poetry lines is that he heard Abdullahbin al-Zubayr slander Ahl al-Bayt (the Prophet's Household)." It was said that he composed them because Hisham Ibn 'Abd al-Malik wrote (a letter) to his governor over Medina to force the people there to curse (Imam 'Ali), the Commander of the Faithful. Ibn Abi al-Hadid has mentioned these poetry lines and ascribed them to Abdullahbin Katheer al-Sahmi. This is a mistake because such a name is not available in the biography books. The one who is available is Katheer Ibn Katheer. So these poetry lines belong to him.
- 27. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.3, p.475.
- 28. Al-Isaba, vol. 1, p. 89. Usd al-Ghaba, vol. 1, p.134.
- 29. Al-Tabari, Tarikh, vol. 6, p. 96.
- 30. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 3, p.15.

- 31. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 3, p.15.
- 32. Al-Hashimiyat.
- 33. The guardian is (Imam ‘Ali), the Commander of the Faithful.
- 34. Al-Mubarrad, al-Kamil, p. 545.
- 35. Al-Bayan wa al-Tabiyyin, vol. 3, p. 360.
- 36. Al-Isaba, vol. 1, p. 313.
- 37. The mother of Muhammad Ibn al-Ash‘ath Ibn Qays al-Kindi was Farwa, sister of Abu Bakr. It was said that Muhammad Ibn al-Ash‘ath al-Kindi was born during the lifetime of Allah’s Apostle, may Allah bless him and his family. This is incorrect because al-Ash‘ath married Farwa during the caliphate of Abu Bakr. Ibn al-Zubayr appointed Muhammad as a governor over al-Mousil. Al-Mukhtar killed Muhammad in the year 66 A. H. It was said that he killed him in the year 70. This has been mentioned in (the book) Tahdhib al-Tahdhib, vol. 9, p. 64.
- 38. Al-Khuwarnaq and al-Sadeer are two palaces near al-Heera. Al-Nu‘man Ibn Umru’ al-Qays ordered them to be built. It was said that the reason for building them is that the children of Yazdijir Ibn Sabur died. So he asked the people about a place with healthy air. They told him that the place was in the outskirts of al-Hira. So he sent his son Bahram to al-Nu‘man to order him to build al-Khuwarnaq, and he built it in twenty years. The builder was a man called Sinmar. This has been mentioned in (the book) Nihayat al-Irab, vol. 1, p. 372.
- 39. Al-Mas‘udi, Murujj al-Dhahab, vol. 2, p. 307. It was said that the poetry lines belonged to Hind al-Ansariya, daughter of Zayd. She bewailed Hijr with them. She was a Shi‘ite.
- 40. Al-Kamil, vol. 3, p. 192. In his book al-Isaba, Ibn Hajar has mentioned: “Hijr conquered Marjj ‘Adhra’ and was martyred in it.”
- 41. Al-Kamil, vol. 3, p. 192.
- 42. Al-Isti‘ab, vol. 1, p. 256.
- 43. Qas al-Natif was a place near Kufa.
- 44. Al-Tabari, Tarikh, vol. 6, p. 155.

- 45. Al-Tabari, Tarikh,, vol. 4, p. 197, Al-Kamil, vol. 3, p. 139.
- 46. Al-Tabari, Tarikh, vol. 6, p. 149.
- 47. Al-Tabari, Tarikh, vol. 6, p. 149.
- 48. Bihar al-Anwar, vol.10, p.149.
- 49. Al-Tabari, Tarikh, vol. 6, p. 156.
- 50. Al-Bidaya wa al-Nihaya, vol. 8, p. 55. Al-Isaba, vol. 1, p. 314.
- 51. Al-Isti'ab, vol. 1, p. 357.
- 52. Al-Rabee' Ibn Ziyad Ibn Anas al-Harithi, al-Basri was Mu'awiya's governor over Khurasan. His scribe was al-Hasan al-Basri. He (al-Rabee') narrated (traditions) on the authority of Ubay Ibn Ka'ab and on the authority of a group (of traditionists). Some people narrated (traditions) on his authority. Al-Rabee' died in the year 51 A. H. This has been mentioned in (the book) Tahdhib al-Tahdhib, vol. 3, p. 43. In (the book) al-Isaba, it has been mentioned: "Al-Rabee' came to 'Umar and said to him: 'O Commander of the Faithful, by Allah, you appointed over this community nothing except an affliction with which it has been afflicted. If a ewe got lost on the bank of the Euphrates, you would be questioned about it on the Day of the Resurrection.' So 'Umar wept when he heard this speech from him."
- 53. Al-Kamil, vol. 3, p. 195.
- 54. We have fully mentioned his speech along with his biography in the chapters of the book.
- 55. Al-Isaba, vol. 1, p. 314.
- 56. His full name is Mu'awiya Ibn Khudayj Ibn Jaffna al-Sukuni. It was said that (his surname) was al-Kindi. It was he who killed the righteous, good servant (of Allah), Muhammad Ibn Abi Bakr, according to the command of ('Amr) Ibn al-'Aas. He invaded Africa three times. This has been mentioned in (the book) al-Isti'ab, vol. 3, p. 389.
- 57. Al-Tabari, Tarikh, vol. 6, p. 156.
- 58. Al-Ta'liqat 'alaa MinHajj al-Maqal, p. 140.
- 59. Safinat al-Bihar, vol. 1, p. 522. Al-Hafiz al-Dhahabi has said: "Ziyad killed Rasheed al-Hijri, cut out his tongue, and

crucified him because he was a Shi'ite (a follower of Imam 'Ali)."

- 60. Al-Isaba, vol. 2, p. 526.
- 61. Safinat al-Bihar, vol. 2, p. 360.
- 62. Al-Ta'liqat, p. 246.
- 63. Al-Tabari, Tarikh.
- 64. Al-Isti'ab, vol. 2, p. 517.
- 65. A'lam al-Nisa', vol. 1, p. 4.
- 66. Al-Ta'liqat, p. 246.
- 67. Al-Kamil, vol. 3, p. 183.
- 68. Al-Nasa'i al-Kafiya, p. 60.
- 69. Ibn Abi al-Hadid, Sharh Nahj al-Balagha. A narration similar to this narration has been mentioned in al-Ta'liqat, p. 366.
- 70. Ibn Abi al-Hadid, Sharh Nahj al-Balagha.
- 71. Al-Ta'liqat, p. 366.
- 72. Al-Khamees was a name of the army. The Army was named so because it was divided into five parts that were the vanguard, the right wing, the left wing, the center, and the rearguards. It was said that it was named so because a one fifth was taken of the booty taken by it. This has been mentioned in Ibn al-Athir's al-Nihaya. Some sources have mentioned that the police of al-Khamees were so trustworthy and just that the witness of each one of them was equal to a witness of two men.
- 73. Al-Ta'liqat, p. 214.
- 74. Bihar al-Anwar, vol. 10. p. 102.
- 75. 'Ayan al-Shi'a, vol. 4, p. 46.
- 76. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 3, p. 15.
- 77. Al-Kashi, Rijal, p. 47.
- 78. Al-Mas'udi, Murujj al-Dhahab, vol. 2, pp. 312-314. Ibn Abi al-Hadid, Sharh Nahj al-Balagha.
- 79. Al-Fawa'id, p. 202.
- 80. Al-Fawa'id, p. 202.
- 81. The pronoun 'it' stands for Marj Athra'.
- 82. Al-Tabari, vol. 6, p. 157. Al-Kamil, vol. 3, p. 241.
- 83. Al-Isti'ab, vol. 2, p. 189.
- 84. Al-Ta'liqat.

- 85. Al-Mas‘udi, Murujj al-Dhahab, vol. 2, p. 342.
- 86. Ibn ‘Asakir, Tarikh, vol. 6, p. 425.
- 87. Al-Mas‘udi, Murujj al-Dhahab, vol. 2, p. 341.
- 88. Al-Kashi, Rijal, p. 46.
- 89. Al-Turufat were ‘Adi’s sons. They were Tareef, Taarif, and Turfa.
- 90. Al-Mas‘udi, Murujj al-Dhahab, vol. 3, p. 309.
- 91. Al-Mahasin wa al-Masawi’, vol. 1, p. 32.
- 92. According to Ibn ‘Abd Rabbah’s narration: “My mother gave birth to me for swords.”
- 93. Tarikh al-Khulafa’, p. 199.
- 94. Tayfur, Balaghat al-Nisa’, (Najaf edition), p. 32. Subh al-A‘sha. Al-Mustatraf.
- 95. Shaqshaqa is something like a lung the camel takes out of its mouth when it is excited.
- 96. ‘Alaam al-Nisa’, vol. 1, p. 332. Balaaghaat al-Nisa’, p. 36. Sub al-A‘sha.
- 97. ‘Alaam al-Nisa’, vol. 1, p. 211. Al-‘Aqd al-Farid, vol. 1, p. 211. Balaaghaat al-Nisa’, p. 30.
- 98. Balaaghaat al-Nisa’, p. 75. Sub al-A‘sha.
- 99. Balaaghaat al-Nisa’, p. 34. Al-‘Aqd al-Farid.
- 100. Balaaghaat al-Nisa’, p. 27. Al-‘Aqd al-Farid, vol. 1, p. 219.
- 101. Al-Kuna wa al-Alqaab, vol. 1, p. 8.
- 102. Balaaghaat al-Nisa’, p. 70. Al-‘Aqd al-Farid, vol. 1, p. 215. Subh al-A‘sha.
- 103. In the book al-Iqd al-Fareed, it has been mentioned: “By Allah, I have seen him. The authority that has fascinated you did not fascinate him. The blessing that has busied you did not busy him.”
- 104. Balaaghaat al-Nisa’, p. 72. Al-‘Aqd al-Farid, vol. 1, p. 216. Subh al-A‘sha.
- 105. Sulaym Ibn Qays.
- 106. Al-‘Adala al-Ijtima‘iya, p. 180.
- 107. Al-Nasa’i, p. 39.
- 108. Mulhamat al-Ghadir, p. 227.
- 109. Ibn ‘Asakir, Tarikh, vol. 7, p. 372. Al-Sayuti, Tarikh al-Khulafa’, p. 81.

- 110. Al-Bidaya wa al-Nihaya, vol. 8, p. 216. Ibn al-Athir, al-Kamil, vol. 4, p. 45.
- 111. Ibn ‘Asakir, vol. 7, p. 28.
- 112. Subh al-A‘sha, vol. 6, p. 388.
- 113. Al-‘Aqd al-Farid, vol. 2, p. 302.
- 114. Al-Tabari, Tarikh, vol. 6, p. 270. Al-‘Aqd al-Farid, vol. 2, p. 302.
- 115. Among the offences of al-Mughira is that he was the first to be bribed in Islam, as al-Bayqahi and the like have narrated. Among his crimes is that he was the mediator in adding Ziyad to Mu’awiya. He was the owner of the summons to the pledge of allegiance to Yazid.
- 116. Al-Tabari, Tarikh, vol. 6, p. 169. Ibn al-Athir, al-Kamil, vol. 3, p. 214. Al-Mughira came to Mu’awiya in the year 45 A. H. In this year Mu’awiya made the premises of the pledge of allegiance to his son.
- 117. Al-Imama wa al-Siyasa, vol. 1, pp. 174-180.
- 118. Ibn Khullikan, Tarikh, vol. 1, p. 230. Al-Tamadun al-Islami, vol. 4, pp. 76-77.
- 119. Al-Mas‘udi, Murujj al-Dhahab, vol. 2, p. 339.
- 120. Al-Bayqahi, Sunan, vol. 8, p. 159. Ibn Katheer, Tarikh, vol. 8, p. 137. Fath al-Baari, vol. 13, p. 59.
- 121. Al-Imama wa al-Siyasa, vol. 1, pp. 180-183. Jamharat al-Khutab, vol. 2, pp. 233-236.
- 122. Al-Imama wa al-Siyasa, vol. 1, pp. 188-190.
- 123. Al-Imama wa al-Siyasa, vol. 1, pp. 195-196.
- 124. Ibn al-Athir, al-Kamil. Some other historians have also narrated it.
- 125. Al-Imama wa al-Siyasa.

Chapter 25: His Wives And Children

Some people ask about the reason why Imam al-Hasan (‘a) married many women. Some ignorant people are so spiteful and ill-intentioned that they say: “He (Imam al-Hasan) married many women in response to the requirement of inclination and satisfaction of libido.” But they do not know that the Imam was very far away from yielding to this instinct, for he is the master of the youth of the Garden and among the people whose infallibility and purity the Qur’an has mentioned. We will mention the text of the speech of those who maintain that and we will explain that their speech is invalid and corrupt.

As there are doubts, suspicions, accusations, and criticism about this matter, there is no escape from that we should research it and explain its reality even if in brief. I (the author) say that some men of knowledge maintain that it is correct and does not contradict the Imam’s behavior and his line of conduct. Some other people have maintained that it is fabricated and incorrect. It is good to mention the proofs of both parties. As for those who think that it is correct, they have indicated it as follows:

1. According to the Islamic sacred law, it is not forbidden for man to marry many women, for Islam has made it recommended for one to marry many women. The statement of the great Savior (Prophet Muhammad) as to urging the Muslims to marry many women is famous. He, may Allah bless him and his family, has said: “Intermarry and reproduce even if through a miscarried fetus in order that I may vie in you with the nations on the Day of Resurrection.” Sufyan al-Thouri has said: “There is no extravagance in marrying many women.” The Second Caliph Umar Ibn al-Khattab has said: “Surely I marry a woman while I have no purpose toward her. I sleep with her while I have no libido to-

ward her." He was asked: "So why do you marry her?" He replied: "That those through whom the Prophet say 'I have many followers' might come out of me." Al-Mughira Ibn Shu'ba married a thousand women1. Imam 'Ali ('a) married four women and had nineteen children2.

This was in Islam. At the time before Islam Sulayman Ibn Dawud had seven hundred free women and three hundred bondmaids. His father Dawud (David) ('a) married a hundred free women and three hundred bondmaids. Therefore, according to the Islamic law and other than it, it is not forbidden to marry many women. So why is Imam al-Hasan criticized for that?

2. Imam al-Hasan married many women to be strong enough to face the Umayyads, who spared no effort to put an end to the Hashimites, to destroy their entity, and to efface their name.

3. Surely the fathers of the women asked Imam al-Hasan and insisted on him to marry their daughters, that they might be honored with and seek nearness to him, for he was the grandson of the Prophet, may Allah bless him and his family, and the master of the youths of the Garden. Besides they came to know that Abu Baker was of a middle honor among Quraysh, but he occupied a remarkable position in the Islamic world after the Prophet had married his daughter A'isha. For this reason the people asked Imam al-Hasan and insisted on him to marry their daughters that they might enjoy glory and honor through the Imam's relationship with them by marriage. These are the proofs of those who maintain that it was correct that Imam al-Hasan married many women.

As for those who maintain that it was incorrect that he married many women, they have depended on the following affairs:

1. Divorce is reprehensible according to the Islamic law. Those who maintained that Imam al-Hasan married many women proved that he always divorced women and that he parted with them shortly after he had married them. It is well known that di-

vorce is the most reprehensible of all things in Islam. Many lines of transmission have ensured the traditions about its reprehensibility. It has been narrated from the Prophet (S) that he said when Abu Ayyub wanted to divorce his wife: "Surely divorcing Umm Ayyub is a sin." Imam Abu Abdullah al-Sadiq ('a) has said: "Surely Allah loves the house where there is a wedding and detests the house where there is a divorce. Nothing is more detestable to Allah, the Great and Almighty, than divorce." Abu Abdullah ('a) has said: "Nothing of the things made lawful by Allah is more detestable to Him than divorce. Surely Allah, the Great and Almighty, detests the moody one who divorces very much." He ('a) has said: "Marry and do not divorce. That is because the Throne (of Allah) shakes because of divorce."3 As divorce is very reprehensible, how did Imam al-Hasan ('a) commit it and go too far in it?

2. Divorce contradicts Imam al-Hasan's conduct of life. It has been established that Imam al-Hasan was the most clement of the Muslims and was a model for noble moral traits. It is well known that divorce contradicts clemency because it breaks the woman's heart and humiliates her. This does not agree with Imam al-Hasan who took great care of delighting the people, turned away from treating them badly and hurting their feelings.

3. Imam al-Hasan was distracted from that. He was distracted from such affairs by serving Allah, clinging to Him, his constant action in the field of reform, granting the needs of the people, brining good to them, and driving evil and unhappiness away from them. Therefore he did not think of anything except the reformative affairs, nor did he have a leisure time to spend it on such things. These are the proofs of those who maintained that Imam al-Hasan did not marry many women, though some of them are weak. As for me (the author), I think that saying that Imam al-Hasan had married many women was fabricated and very far from the reality. This cannot be explained except through showing the narrations and considering their chain of authorities carefully, which is a condition for accepting the narration. I say

that the traditionists have greatly differed on the number of Imam al-Hasan's wives. They have said that they are:

1. Seventy.

2. Ninety.

3. Two hundred and fifty.

4. Three hundred.

Numbers other than these have also been narrated but they are very irregular. The most important thing is the research on the chain of the authorities of the narrations, for it indicates whether the narrations are correct or not. So I say: As for the first narration, it has been reported by Ibn Abi al-Hadid and the like4. He narrated it on the authority of 'Ali Ibn Abdullah al-Basri, known as al-Mada'ini. The latter died in the year 225 A. H. He is among the weak narrators on whose narrations none depends. Muslim refused to narrate on his authority in his book al-Sahih.5 In his bookal-Kamil, Ibn Adiy has regarded him as weak.

Concerning him, he has said: "He is not strong in tradition. He has rare traceable narrations."6 Al-Asma'i has said to him: "By Allah, you will leave Islam behind you."7 He ('Ali Ibn Abdullah al-Mada'ini) was among the sincere companions of Abu Ishaq al-Mousili. He made friends with him for his properties and wealth. Ahmad Ibn Abi Khuthayma has narrated, saying: "My father, Yahya Ibn Ma'een, and Mus'ab al-Zubayri used to sit down at the door of Mus'ab. A man passed by them. The man was riding a mule and wearing good clothes. He greeted and singled out Yahya with his greeting, who said to him: 'O Abu al-Hasan, where are you going?' The man replied: 'To the house of Ishaq al-Mousili, the generous one who fills my sleeve with dinars and dirhams.' When he went away, Yahya said: 'He is trustworthy, trustworthy, trustworthy!' So I asked my father: 'Who is this man?' He answered: 'He is al-Mada'ini.'"8

He (al-Mada'ini) narrated traditions on the authority of 'Awwana Ibn al-Hakam, who died in the year 158 A. H., was a follower of 'Uthman, and he fabricated traditions for the Umayyads9. Al-Mada'ini lauded the Umayyads and went too far in glorifying them. Besides, he was the retainer of Samra Ibn Habeeb al-Umawi10. Most likely retainers follow their masters' inclinations and tendencies. As for al-Mada'ini, he was impressed by Samra. So he was an Umayyad in tendency and among those who deviated from the Prophet's household. After this, we do not trust his narrations and traditions.

As for the second narration, it was narrated by al-Shabalanji only11. He has narrated it as an incompletely transmitted hadith. Therefore, it is not correct to rely on it because it is an incompletely transmitted hadith.

As for the third and forth narrations, they were narrated by al-Majlsi12 and Ibn Shahrashub13. Each of them has mentioned that he has quoted it from the book Qoot al-Quloob by Abu Talib al-Makki, who died in the year 380 A. H. I have read the book and found that he has mentioned it (the tradition). This is the text of what he has mentioned in it: "Al-Hasan Ibn 'Ali ('a) married 250 women; and it was said (that he married) three hundred women. (Imam) 'Ali was bored with that and hated it out of shame of their families when he divorced them. He said: 'Al-Hasan divorces (your daughters), so do not marry (them to him).' A man from Hamadan said to him: 'By Allah, O Commander of the Faithful, we will marry him (women) whatever he wishes. He can cling to whomever he loves and can divorce whomever he hates.' So 'Ali was pleased with that and recited: 'If I was a gatekeeper at the gate of the Garden, I would say to (the people of) Hamadan: 'Enter it with peace!'

"This is one of the qualities in which Imam al-Hasan was similar to Allah's Apostle, peace be on him. He was similar to him in form and manner. Allah's Apostle, may Allah bless him and his family, said to him: 'You are similar to me in form and manner.' He also

said: ‘Al-Hasan belongs to me, and al-Husayn belongs to ‘Ali.’ Perhaps al-Hasan married four (women) or perhaps he divorced four (women).”14

None relies on the books of Abu Talib al-Mekki. In his biography it has been mentioned that he ate so much roots of papyrus that his skin became green. He suffered from hysteria. He went to Baghdad to preach (to its inhabitants). The people of Baghdad surrounded him but they came to know that there was in his speech delirium and deviation from the criteria of straightness; so they left and turned away from him. Among his delirium and irregularity is his statement: “There is nothing more harmful to the creatures than the Creator!” He permitted listening to singing. He invited ‘Abd al-Samad Ibn ‘Ali. The latter came in to him and blamed him. So Abu Talib said:

O night, how much enjoyment do you have? O morning, would that you did not approach!

So ‘Abd al-Samad left him while he was displeased with him. Yet another example of his abnormality is that when he was about to die, a companion of his came in to him. Abu Talib said to his companion: “If my end is good, then scatter almonds and sugar over my corpse.” His companion asked him: “What is the sign of that?” He replied: “When I held your hand.” When his death came, he strongly took hold of the hand of his companion. Accordingly, his companion carried that out. He scattered over his corpse almonds and sugar15. Biographers have mentioned that he has mentioned traditions without chain of authorities.

According to this, how can one rely on his narrations and follow them? As for those who narrated on his authority, they had no knowledge about his condition. Anyway the record that Imam al-Hasan married many women was taken from him. As he had irregularity and deviation, we cannot depend on what he mentioned.

Anyhow we have no proof that Imam al-Hasan married many women except these reports. It is incorrect to depend on such narrations because they face many suspicions and criticisms. The following points indicate that Imam al-Hasan married many women was fabricated:

1. If the narrations were correct, then Imam al-Hasan would have many children suitable to the number of the women he had married, while the genealogists and the narrators have not mentioned that the Imam had many children. They have mentioned that Imam al-Hasan had twenty-two children both male and female. This number does not suit that Imam al-Hasan had married many women.

2. The thing that clearly indicates that the narrations are fabricated is the debates that took place between Imam al-Hasan and his opponents in Damascus and other than that. His opponents spared no effort and spent a lot of time looking for a thing to disgrace the Imam, that they might use it as a means to have audacity to him and to defame him. However, they had found no way to that, just as we have mentioned when we have shown his debates. If the Imam had married many women and divorced them, as they said, they would have said to him: "You are not appropriate for the caliphate because you are busy marrying women", they would have spread that, used it as a means to slander him, and faced him with it when they met with him. That they kept silent toward it and did not mention it indicates that the narrations are untrue and incorrect.

3. Among the things confirming that the narrations are incorrect is that Abu Ja'far, died 245 A. H., has mentioned in his book al-Mihbarthat Imam al-Hasan had three sons-in-law. They are Imam 'Ali Ibn al-Husayn ('a) being married to Umm Abdullah, Abdullah Ibn al-Zubayr, being married to Umm al-Hasan, and Amr Ibn al-Mundhir, being married to Umm Salama16. He has not mentioned anything more than that. If Imam al-Hasan had had many wives, then he would have had many sons-in-law suitable to their

numbers. Besides, Abu Ja'far was among those who took care of such researches. That is because he has mentioned in hisal-Mihbar many examples of rare marriages. He would have mentioned that if the Imam had had many wives.

4. Among the things clearly indicating that the narrations are incorrect and untrue is what has been narrated that Imam 'Ali ('a) ascended the pulpit and said: "Do not marry (your daughters to) al-Hasan because he divorces (them)." This has been narrated by Abu Talib and other than him. On the Pulpit, Imam 'Ali ('a), prohibited the people from marrying their daughters to al-Hasan. This means that either he ('a) had prohibited his son from that, and he did not respond to him, so that he ('a) was forced to say that openly and to prohibit the people from marrying their daughters to him, or he prohibited him from that for the first time without making his son al-Hasan ('a) know that he had detested and hated that. Both possibilities are untrue.

As for the first possibility, it is untrue. That is because Imam al-Hasan was among the Prophet's household from whom Allah had driven uncleanness away and was one of those through whom the Prophet, may Allah bless him and his family, had challenged (the Christians of Najran) to a contest of prayer to Allah. Therefore, it was impossible for him to oppose his father and to disobey his command.

As for the second possibility, it is false because Imam 'Ali ('a), had to make his son know that he had detested and hated that and he had not to say that openly on the pulpit before the crowded people. The affair is not void of that he had harbored hatred against his son, his guardian, and his partner in the verse of al-Tatt'heer. Besides, the affair is either lawfully permissible or not permissible. If it is permissible, then why did Imam 'Ali ('a) prohibit his son from it? If it was not permissible, then why did Imam al-Hasan commit it? I have no doubt that this speech is fabricated and that it was the opponents of the Imam who had fabricated it, for they wanted to defame his excellent line of conduct, which was similar

to that of his grandfather, Allah's Apostle, may Allah bless him and his family, and similar to that of his father Imam 'Ali ('a).

5. Yet among the fabricated proofs for that Imam al-Hasan married many women is that when death came to Imam al-Hasan ('a) many women went out while they were barefooted and bareheaded behind his coffin and saying: "We are Imam al-Hasan's wives!"[17] It is clear and plain that this statement is fabricated. I think that there is no justification for that these women went out in front of the people while they were barefooted and bareheaded and were saying that they were the Imam's wives. If they wanted to show sadness and sorrow (at the death of the Imam), then there would be no justification for that they introduced themselves and walked among the procession full of men while they had been commanded to cover themselves and not to leave their houses. Certainly this statement and the like were fabricated by the Umayyad and Abbasid opponents of Imam al-Hasan to degrade his value and to decrease his importance.

Among the fabricated reports similar to these ones is that which reported by Muhammad Ibn Sireen, who said: "Imam al-Hasan married a woman and sent her as a dowry a hundred slave girls with each of them there was a thousand dirhams."[18] I think that it is impossible for the Imam to give this plentiful a mount of money as a dowry to one of his wives. That is because this is a kind of wastefulness and extravagance. Islam has prohibited the Muslims for giving such a kind of dowry. It has ordered them to confine themselves to the dowry of the Sunna. It regards it as reprehensible to exceed it.

It has been narrated from the Prophet, may Allah bless him and his family, that he has said: "The best of the women of my community is the least of them in dowry." He married his wives according to the dowry of the Sunna. Imam 'Ali ('a), married according to it and did not exceed it. The reason for that is that Islam wants to make easy the affair of marriage lest people should find it difficult to get married. Certainly Imam al-Hasan ('a) did

not turn away from the Sunna of his grandfather nor did he follow any way opposing his law. Surely this account and the like of it from among the fabricated ones clearly and plainly confirm that it is false that Imam al-Hasan had married many women.

Anyway there is no proof showing that Imam al-Hasan married many women except these narrations. The narrations face much criticism; therefore, they cannot be used as a proof to establish the subject matter.

Al-Mansur's Fabricated Lies

It is most likely that Abu Ja'far al-Mansur was the first to fabricate this affair, and then the historians took it from him. The reason behind that was that the Hasanids (al-Hasan's progeny) made a revolt, and the revolt was about to overthrow his government, and because of that he ordered Abdullah Ibn al-Hasan to be captured. Then he addressed the people of Khurasan with a speech in which he cursed and abused Imam 'Ali ('a), and his children and fabricated that al-Hasan had married many women. This is the text of his speech: "By Him other than Whom there is no god, we left the children of the family of Abu Talib with the caliphate. We never interfered in their affairs. 'Ali Ibn Abi Talib ('a) undertook the caliphate but he did not succeed. Then he appointed two persons as arbitrators, so the community differed on him and their unity was divided. Then his followers, supporters, and trustworthy companions attacked and killed him. Then, after him, al-Hasan Ibn 'Ali undertook (the caliphate). By Allah, he was not a man. Properties were offered to him and he accepted them. Mu'awiya schemed against him (and said to him that) he would appoint him as his heir apparent but he deposed him. He (al-Hasan) withdrew from that which belonged to him

and handed it over to him (Mu'awiya). Then he occupied himself with women. He married a woman today and divorced another tomorrow. He was so until he died on his bed."[19]

Al-Mansur's speech is full of fallacies and lies. He has mentioned:

1. Imam 'Ali ('a) appointed two persons as arbitrators. This is a pure fabricated lie. That is because it was the rebels from among the Imam's army who appointed the two arbitrators. They insisted on that and forced the Imam to accept them, and he ('a) was forced to respond to them, as we have previously mentioned.

2. In his speech he has mentioned that Imam 'Ali was attacked and killed by his followers, supporters, and trustworthy companions. Through that he contradicted the reality. It was the Kharijites (rebels) who killed him. They were neither from his followers nor from his supporters. Rather they were his enemies and opponents.

3. He has mentioned that Imam al-Hasan ('a) had occupied himself with women, that he married a woman today and divorced another tomorrow. This is very untrue. None said that except him. He intentionally fabricated these lies to strengthen his rule and his authority, to destroy al-Hasan's followers, and to degrade them. That is because he had pledge allegiance to Muhammad Dhu al-Nafs al-Zakiyya twice. He had no hope for the caliphate and had no position with the people. He was poor and miserable. He walked through the villages and country-sides. He praised the Prophet's pure family, so the Muslims gave him something as alms. Neither he nor his family had rendered a service to the community so that he was not worthy of this important office (the caliphate).

Among the fabricated lies of this tyrant (Abu Ja'far) against the grandson of Allah's Apostle (Imam al-Hasan) was what he mentioned in the letter he sent to Muhammad Dhu al-Nafs al-Zakiyya. This is the text of the letter: "The rule of your grandfather (Imam 'Ali) reached al-Hasan but he sold it to Mu'awiya for some rags and dirhams. Then he joined al-Hijaz. He handed over his followers to Mu'awiya, handed over the caliphate to those who were not worthy of it, and took money unlawfully. If you had had something as to it (the caliphate), then you had sold it and taken its value."[20]

Al-Mansur intentionally spread these fabricated lies and fallacies that he might justify his usurping the caliphate. It is worth mentioning that he unjustly took the caliphate, for it was the ‘Alawids who revolted against the Umayyads and overthrew their government to regain their usurped right. As for the Abbasids, they did not take any part in the revolt.

Lamens’s Lies

Lamens often challenged the dignity of Islam. He ascribed accusations to it, and defamed its men and protectors. In the reasons for the peacemaking we have mentioned some of his fabricated lies against Imam al-Hasan. In his researches he has written about the Imam’s wives. This is the text of what he has written: “When he (Imam al-Hasan) exceeded youth, he spent the best of his youth marrying and divorcing. It was counted that he had married about a hundred women. These abandoned manners were fastened on him and threw ‘Ali into violent disputes. Also al-Hasan proved that he was wasteful and extravagant. He specified for each of his wives a house with servants and retinue. In this manner we see how he wasted the property during the days of ‘Ali’s caliphate when poverty became intense.”[21]

In his speech ‘Imam al-Hasan married and divorced too much’, Lamens has depended on the writings of al-Mada’ini and the like of him from among those who followed the ruling authority, so they wrote for rulers and not for history. The orientalists who schemed against Islam in their researches took their information from those historians who supported the unjust governments that opposed the Prophet’s Household and spared no effort to defame their reality and degrade their dignity. As for Lamens, he has exceeded them. He has said fabricated lies which none has ever said except him. He has said:

1. He (Imam al-Hasan) threw his father into violent disputes because he married and divorced too much. However none of those

who wrote Imam al-Hasan's biography has mentioned these disputes Lamens has claimed.

2. He has mentioned that Imam al-Hasan specified for each of his wives a house with servants and retinue. Certainly all the historians have not narrated that. Therefore, this is a flagrant lie and a pure slander.

Surely this has been spread by the Christian missionary committees that have warred against Islam and transgressed against it. They have provoked such mercenaries and involved them to damage Islam, defame its reality, and degrade the value of its men and its great figures who have lightened the way for mankind and hoisted the flag of civilization in the world.

Hi Wives

With this we will end our speech about the Imam's many wives together with the criticisms and doubts about them. Then we have to mention the names of his wives the historians have mentioned along with explaining what we have mentioned as to their biographies. That is as follows:

1. Khawla Al-Fazariyya

Khawla al-Fazariyya, daughter of Manzur, was among the great ladies in her abundant reason and her perfection. Imam al-Hasan married her. On the night when he married her he spent the night with her on the housetop. She tied one part of her veil to his leg and tied the other part to her anklet. When he woke up, he found that. He asked her about that, and she expressed her loyalty to him and her taking care of his life, saying: "I feared that you would wake up and fall down, so I would be the most ill-omened one to the Arabs."

When he understood that from her, he stayed with her for seven days22. She stayed with him for a year without putting on make-up or using an eyeliner until she born him the great Sayyid al-Hasan. Then she used cosmetics. She stayed with him until he ('a) passed away. She showed strong sadness at his death, so her father consoled her, saying:

Yesterday I was informed that Khawla became impatient with that the misfortunes of the time would befall her.

Do not be impatient, O Khawla, and be patient. Surely the generous have been built on patience.23

Zaynab al-Amiliyya, daughter of 'Ali, has said in the biography of Khawla: "When she (Khawla) came of age, some Qurayshi great figures and notables proposed to her, but her father refused to respond to them because they were not equal to her. Then he divorced her mother Makkiya, daughter of Kharija. Talha Ibn Abdullah married her after him. His son Muhammad married Khawla, and she born him Ibrahim, Dawud, and Umm al-Qasim. When her husband Muhammad was killed in the Battle of the Camel, some men proposed to her, but she entrusted her affair to al-Hasan, peace be on him. So he married her. When the Imam went to Yathrib, he took her with him. Her father heard of that. So he came to the Mosque of Allah's Apostle. There was a banner in his hand. He planted the banner in the Mosque, and all the people from the tribe of Qays joined him. He called out to his people and asked them for help to take his daughter from the Imam. When Imam al-Hasan heard of that, he divorced her. Her father took her and went away. Khawla begged him to return her to Imam al-Hasan, condemned him for his action, and mentioned to him the Imam's excellence. He repented of his action and said to her: 'Stay here! If the man (al-Hasan) was in need of you, he would follow you.' Imam al-Hasan, his brother al-Husayn, and Abdullah Ibn Abbas followed him. When they reached him, he welcomed and honored them, and then he returned her to the Imam." Then she remained with Imam al-Hasan until she became old. When the

Imam died, she did not get married. It was said that she married Abdullah Ibn al-Zubayr. Al-Nawar, al-Farazdaq's wife, came in to her and asked her to intercede for her with her husband. Khawla responded to her and spoke to Abdullah, and he responded to her.

I think that this story is a kind of imagination and has no portion of the reality, because it is not appropriate for the Imam's dignity that he married her without consulting her father. It was impossible for the Imam to marry her without asking her father for her hand and asking for his opinion. Therefore, it is impossible that her father had no knowledge of the murder of her first husband during that long period of time until the Imam married her. It is also impossible that he went to Yathrib and asked his people to help him take his daughter from the Imam, while he intended to be related by marriage to the noble and the great. He refused some of the noble who proposed to his daughter because they were not equal to her, so why was he not satisfied at being related by marriage to Imam al-Hasan, who was the most brilliant personality in the Islamic world? I have no doubt that this story was fabricated and was untrue.

2. Ja'dah, Daughter of Al-Ash'ath

The historians have differed over her name. It was said that her name was Sukayna, and was said Sha'tha', and was said A'isha. The correct name is Ja'dah, as most of historians have mentioned[24]. As for the reason that Imam al-Hasan married her, it was that Imam 'Ali ('a), asked Sa'eed Ibn Qays al-Hamadani for his daughter's hand (Umm 'Uran) and wanted to marry her to his son al-Hasan. Sa'eed said to him: "O Commander of the Faithful, give me a time that I may consult (her mother)." Then he left him. Al-Ash'ath met Sa'eed and asked him about his coming, and he told him about the affair. This hypocrite (Ash'ath) tried to deceive him saying: "How will you marry (your daughter) to al-Hasan while he will pride himself on her, will not treat her with justice and will wrong her? He will say to her: 'I am the grandson of Al-

lah's Apostle and son of the Commander of the Faithful (Imam 'Ali), while she does not have such excellence.' Why do you not marry her to her cousin? She belongs to him, and he belongs to her."

"Who is he?" asked Sa'eed?

"Muhammad Ibn al-Ash'ath," replied al-Ash'ath.

So this stupid (Sa'eed) was deceived by al-Ash'ath's statement and said: "I accept to marry my daughter to him."

Then al-Ash'ath quickly went to Imam 'Ali ('a), and asked him:

-Have you proposed to Sa'eed's daughter (to marry her to) al-Hasan? -Yes. -Do you want (another woman) more honorable than her in house, nobler than her in lineage, more beautiful than her, and greater than her in property? -Who is she? -Ja'dah, daughter of al-Ash'th Ibn Qays. -We have negotiated with a man. (He meant Sa'eed al-Hamadani). -There is no way to the man with whom you have negotiated. -He had left me to consult her mother -He had married her to Muhammad Ibn al-Ash'ath. -When? -Before I came to you.

Accordingly, Imam 'Ali ('a), agreed on that. When Sa'eed came to know that al-Ash'ath had seduced and deceived him, he quickly went to him and said:

-O one-eyed, you have deceived me! -You are one-eyed and wicked! You wanted to consult (your wife) as to the grandson of Allah's Apostle, are you not foolish?

Then al-Ash'ath came quickly to Imam al-Hasan and said to him: "O Abu Muhammad, do you not want to visit your wife?" He was quick in carrying out the affair lest he should miss it. Then he spread carpets from the door of his house to the Imam's house, and then he carried home his daughter in procession25.

3. A'isha Al-Khath'amiyya

From Among the wives of Imam al-Hasan was A'isha al-Khath'amiyya. He married her during the lifetime of Imam 'Ali ('a). When Imam 'Ali ('a) was killed, she went to Imam al-Hasan. She gloated over the death of his father, saying: "I congratulate on the caliphate!" When Imam al-Hasan came to know that she gloated over his father death, he said to her: "Have you gloated over the murder of 'Ali? Go away for you are divorced!" She wrapped herself with her clothes until her waiting period was over. Then Imam al-Hasan sent her the rest of her dowry along with ten thousand dinars, that she might satisfy her needs with.

When the money reached her, she said: "Little provision from a parting lover!"26 History has not mentioned that Imam al-Hasan had divorced a woman except her, Umm Kulthum, and a woman from the Banu Shayban. So how did the Imam marry and divorce too many women, as some historians say? As for the rest of the Imam's wives whose biographies we have not found, they are as follows:

4. Umm Kulthoom, Daughter of Al-Fadhl Ibn Abbas

Imam al-Hasan ('a) married her, and then he divorced her. Abu Musa al-Ash'ari married her after him.27

5. Umm Ishaq, Daughter of Talha Ibn Abdullah Al-Tamimi

She born him a male baby, and he named the baby Talha.

6. Umm Basheer, Daughter of Mas'ud Al-Ansari

She born him a male baby, and he named the baby Zayd.

7. Hind, Daughter of Abdurrahman Ibn Abi Bakr

8. a Woman from the Daughters of Amr Ibn Ahyam Al-Manqari

9. a Woman from (The Tribe Of) Thaqif

She born him a male baby, and he named the baby Umar.

10. a Woman from Zarara's Daughters

11. a Woman from the Banu Shayban, from the Family of Hammam Ibn Murra

It was said to Imam al-Hasan ('a): "She maintains the beliefs of the Kharijites." So he divorced her and said: "I dislike marrying a woman who is a brand of hell."[28]

12. Umm Abdullah, daughter of al-Shaleel Ibn Abdullah, the brother of Jareer al-Bajali

13. Umm al-Qasim

She was a slave woman. It was said that her name was Nufayla, and said that it was Ramla.

This is the number of the women Imam al-Hasan had married which is too different from that which some historians had claimed. With this we will end our speech about Imam al-Hasan's wives. Now, we have to mention the number of his children both male and female. The historians have differed on that very much. They have narrated that there number is:

1. Twelve: eight males and four females[29].

2. Fifteen: eleven males and four females30.

3. Sixteen: eleven males and five females31.

4. Nineteen: thirteen males and six females32.

5. Twenty: sixteen males and four females33.

6. Twenty-two: fourteen males and eight females34.

His Children

Numbers other than these have also been mentioned. The historians have unanimously agreed on that none of al-Hasan's children had children except al-Hasan and Zayd. As for his prominent sons, they are as follows:

1. Al-Qasim

Al-Qasim was on top of the children of Imam al-Hasan. He was martyred with his paternal uncle Imam al-Husayn, the master of martyrs, at the Battle of Karbala'. He was then in the prime of youth. He looked like the moon in beauty, and freshness. He took part in the Battle of Karbala'. That was when he saw that his uncle al-Husayn ('a) was alone, the choice of his house had been martyred. The womenfolk of the Prophet were crying and lamenting loudly. He could not stand that sight. So he went to his uncle Imam al-Husayn, kissed his hands his feet, and asked him to permit him to defend him, and the Imam permitted him. As for how he was martyred, it is very sorrowful. The historians and biographers have mentioned it in detail.

2. Abu Bakr

His name was Abdullah. His mother was a bondmaid35 whose name was Ramla36. At the Battle of Karbala' Abdullah came out

against the enemies to protect the religion of Allah and to defend Imam al-Hasan and he was martyred in that battle.

3. Abdullah

He was martyred with his uncle Imam al-Husayn in the Battle of Karbala'. He was then twenty-one years old. He looked at his uncle when the Umayyad troops surrounded him. So he rushed forward to defend him. Abjar Ibn Ka'ab rushed towards al-Husayn carrying a sword in his hand. The young lad said to him: "Woe upon you, O son of an impure woman! Are you trying to kill my uncle?" Abjar struck at him with his sword. The boy tried to fend off the blow with his arm. The sword cut through his arm to the skin on the other side. The arm was hanging by the skin. The boy asked his uncle for help. Imam al-Husayn hurried to him and embraced him37.

While the boy was in his uncle's lap, Harmala Ibn Kahil shot an arrow at him and killed him38. In the past and present history of mankind there is no one similar to those young lads in their manhood, nobility, and heroism.

4. Zayd

His mother was from the tribe of al-Khazrajj. He was noble in worth, generous in character, and great in piety. The people came to him from far and wide to seek his favour. He was in charge of the (proportion of) taxes (sadaqat) given to the Apostle of Allah, may Allah bless him and his family. However, when Sulayman Ibn 'Abd Al-Malik came to authority, he removed him from that. When he died and 'Umar Ibn 'Abd al-'Aziz came to authority, he returned it to him. Muhammad Ibn Bashir al-Khariji praised him:

When the son of the chosen one comes down the valley-stream, he drives away its drought and makes its sticks green with vegetation. Zayd is the spring of the people in every winter season when

their rains and thunder have come. (He is) meek before those who seek the blood-price just as if he was a sun amid darkness as if its stars were joined to him39.

He rode (his horse) and came to the market of al-Zahar. He stopped, and the people crowded to look at him. They admired his manners. They said: "He is similar to his grandfather, Allah's Apostle."40 He died in the year 120 A. H. He was then ninety years of age. A group of poets composed elegies for him, mentioning their loss of him and his outstanding merits.

5. Al-Hasan

Al-Hasan was noble leader of high merits and piety. He was the guardian of his father and was in charge of the charities (zakat and khuma) given to his father41. He had been present with his uncle, al-Husayn, at the Battle of Karbala'. He fought beside him until he received a wound and fell down to the ground. When the rogues from among the people of Kufa came to the battlefield to cut off the heads of the martyrs, they found that al-Hasan was still alive. Asma' Ibn Kharija, who was an uncle of his, came and interceded for him with them, and they accepted his intercession. He took al-Hasan with him to Kufa and treated him. After al-Hasan had got well, he went to Medina. He was in charge of the charities of his grandfather Imam 'Ali, peace be on him. He married the Fatimah, daughter of his uncle al-Husayn. When he died, she showed too much sorrow at his death. She pitched a tent at his tomb and used to offer prayers at night and fast during the day42. He died of poison when he was thirty-five years of age. It was Waleed Ibn 'Abd Al-Malik who gave him poison to drink43.

With this we will end our talk about Imam al-Hasan's children. We have mentioned an outline on each of them. I ask Allah to grant me success to have the honor of writing a research on their manners and the reformative revolts of their grandsons against the oppressors and dictators of the Umayyad and Abbasid caliphs.

- 1. Al-Isti‘ab, vol. 4, p. 370.
- 2. ‘Ali al-Qari’, Sharh al-Shafa’, vol. 1, p. 208.
- 3. Wasa’il al-Shi’a, vol. 15, p. 15, pp. 267-268.
- 4. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p.8.
- 5. Mizan al-I‘tidal, vol. 3, p. 138. Printed by Daar Ihya’ al-Kutub al-‘Arabiya.
- 6. Lisan al-Mizan, vol. 4, p. 252.
- 7. Mizan al-I‘tidal, vol. 3, p. 139.
- 8. Lisan al-Mizan, vol. 4, p. 253. Mu‘jam al-Udaba’, vol. 12, p. 126.
- 9. Lisan al-Mizan, vol. 4, p. 386.
- 10. Mu‘jam al-Udaba’, vol. 14, p. 124. In the book Lisan al-Mizan, vol. 4, p. 253, it has been mentioned: “He (al-Mada‘ini) was the retainer of ‘Abd al-Rahman Ibn Samra.”
- 11. Noor al-Absar, p. 111.
- 12. Bihar al-Anwar, vol. 10, p. 137.
- 13. Al-Manaqib, vol. 2, p. 246.
- 14. Qoot al-Quloob, vol. 2, p. 246.
- 15. Al-Bidaya wa al-Nihaya, vol. 11, p. 319. Lisan al-Mizan, vol. 5, p. 300. Al-Kuna wa al-Alqaab, vol. 1, p. 106. Ibn al-Jawzi, al-Muntazam, vol. 7, p. 190.
- 16. Al-Mihbar, p. 57.
- 17. Bihar al-Anwar.
- 18. Al-Bidaya wa al-Nihaya, vol. 8, p. 38. Al-Shaheed al-Thani, al-Masalik.
- 19. Al-Mas‘udi, Murujj al-Dhahab, vol. 3, p. 226.
- 20. Subh al-A‘sha, vol. 1, p. 233. Jamharat Rasa’il al-‘Arab, vol. 3, p. 92.
- 21. Da’irat al-Ma‘arif, vol. 7, p. 400.
- 22. Ibn ‘Asakir, Tarikh, vol. 4, p. 216.
- 23. Al-Zajjajj, al-Amali, p. 7.
- 24. Maqatil al-Talibiyyin, p. 33. Other sources have mentioned that.
- 25. Ibn al-Jawzi, al-Adhkiya’, p. 27.
- 26. Ibn ‘Asakir, Tarikh, vol. 4, p. 216.
- 27. Al-Isti‘ab, vol. 3, p. 204.
- 28. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p.8.

- 29. Al-Mufid, al-Irshad.
- 30. Al-Nafha al-‘Ambariya.
- 31. Al-‘Abdali, Zaynab wa al-Zaynabiyyat. Al-Maqrizi, Itti‘ad al-Hunafa’ fi Akhbar al-Khulafa’. Al-Majjdi. He (al-Majdi) has mentioned their names. The males are Zayd, al-Hasan, al-Hasan al-Athram, Talha, Isma‘il, Abdullah, Hamza, Ya‘qub, ‘Abd al-Rahman, Abu Bakr, and ‘Umar. As for the females, they are Umm al-Khayr, Ramla, Umm al-Hasan, Umm Salama, Umm Abdullah. In the book it has been mentioned that the mother of Zayd, Umm al-Khayr, and Umm al-Hasan was from the tribe of al-Khazrajj. The mother of al-Hasan was Khawla al-Fazariya, daughter of Manzur. His paternal uncle al-Husayn married him to his daughter Fatimah. The mother of ‘Umar was a slave wife. The mother of al-Husayn was a slave wife. The mother of Talha was from Taym, from Quraysh. He (al-Majjdi) has mentioned that ‘Abd al-Rahman, Imam al-Hasan’s son, died at al-Abwa’ while he was in the state of ritual consecration. So his paternal uncle shrouded him. He did not rub him with camphor nor did he cover his face.
- 32. Abu Nasr al-Bukhari, Sir al-Silsila al-‘Alawiya.
- 33. Ibn al-Jawzi, Tadhkirat al-Khawas.
- 34. Al-Hada’iq al-Wardiya, p. 107.
- 35. Al-Tabari, Tarikh, vol. 6, p. 269.
- 36. Al-Hada’iq al-Wardiya, p. 107.
- 37. Al-Tabari, Tarikh, vol. 6, p. 259.
- 38. Al-Luhuf, p. 68.
- 39. Bihar al-Anwar, vol. 10, p. 180.
- 40. Ibn Sa‘d, Tabaqat, vol. 10, p. 34.
- 41. Al-Hada’iq al-Wardiya, p. 107.
- 42. Bihar al-Anwar, vol. 10, p. 138. Tanqeeh al-Maqal, vol. 1, p. 272.
- 43. ‘Umdat al-Talib, p. 78.

Epilogue

Mu'awiya achieved all what he desired in this life and obtained from his world all what he wished and wanted. However, he had an idea that seduced him throughout all his times and deprived him of sleep. If the idea had gone well with him, then all things would have gone well with him according to his viewpoint. The idea was that he wanted his children and progeny to inherit the caliphate and absolute rule. He made every effort to achieve that. So he brought near those far, spent a lot of money, and traveled to Yathrib in spite of his old age and weakness. However, he did not get that as long as Imam al-Hasan was alive. He came to know that he would not carry out his task but through assassinating the Imam for whose just rule all the Muslims waited, that justice, good, and welfare might spread all over the country.

Mu'awiya thought of that for a long time and thought over a means to achieve his wish. At last his statement he had given as an example for assassination and treachery, "Surely Allah has soldiers of honey," appeared before him. He used that and was successful in assassinating Sa'd Ibn Abi Waqqas and the leader Malik al-Ashtar. His means was confined to that. More than one time he sent a deadly poison to Imam al-Hasan when he was in Damascus but he failed in assassinating him.

So he corresponded with the Emperor of the Rome and asked him to send him a lethal poison quick in effect, but the Emperor refused to respond to him saying: "Surely it is not correct in our religion to help someone to kill one who does not fight against us." The Emperor of Rome refused to do that because his religion did not permit him to kill an innocent man, but Mu'awiya regarded that as lawful and it expressed his unbelief. So he again corresponded with him and told him that such an action was lawful, saying: "Surely this man (al-Hasan) was the (grand) son of the One who went out (in revolt) in the land of Tuhama (Allah's

Apostle).” He has gone (in revolt) to seek the rule of his father. I want the poison for him. So relieve the people and the country of him.”

Mu’awiya regarded as lawful the assassination of the Imam because he was the (grand) son of Allah’s Apostle (S) who destroyed the idols of the people who lived before Islam and put an end to polytheism. Accordingly, the Emperor of Rome was satisfied with that and sent him a deadly poison1.

When the poison reached Mu’awiya, he thought of a way to send it to Imam al-Hasan. He thought of the Imam’s relatives and their relatives but he could find none to help him commit this crime. Then he thought of the Imam’s wives and concluded that Ja’dah, daughter of al-Ash‘ath, would meet his request, for her father had forced Imam ‘Ali (‘a), to accept the arbitration and spoiled his army. Mu’awiya was sure that al-Ash‘ath’s daughter would help him achieve his objective and get his wish. At last he sent her the poison with the sinful one, Marwan Ibn al-Hakam. He commanded Marwan to make Ja’dah desire for marrying Yazid and to give her a hundred thousand dirhams2.

It was appropriate for this sinful woman to respond to the request of Mu’awiya. Ja’dah belonged to a bad family with a black history and was disposed by nature for responding to all material motives. Concerning her, Imam al-Sadiq (‘a) has said: “Surely al-Ash‘ath took part in shedding the blood of Imam ‘Ali. His daughter Ja’dah poisoned al-Hasan. And his son took part in shedding the blood of al-Husayn.”3 Besides, Ja’dah suffered from complexes because she had no child from the Imam and was treated ordinarily in her house.

Marwan carried the poison to Ja’dah. He gave her the money and made her desire for marrying Yazid if she responded to his request. Satan whispered evil to her, so she became happy with the money and marrying with Yazid. So she accepted to commit the crime. She took the poison from Marwan. Imam al-Hasan was fasting during a very hot time. She served his food and put the

poison into the yogurt. The Imam took a mouthful of it. When the poison reached his bowels, it destroyed them. When Imam al-Hasan felt bitter pain, he (‘a) said: “To Allah we belong and to Him is our return! Praise belongs to Allah for meeting Muhammad, the master of the Apostles, my father, the master of the guardians, my mother, the principal of the women of the world, my uncle, Ja‘far al-Tayyar, and Hamza, the master of martyrs.”

Then he turned to Ja’dah and said to her: “O enemy of Allah, you have killed me! May Allah kill you! By Allah, you will not get a successor after me. He (Mu’awiya) has deceived and mocked at you. May Allah disgrace you and him!”4

Certainly Allah disgraced her, for she has been cited as an example of evil, disgrace, sin, and treason. She brought shame on her progeny and children from other than the Imam. When an argument occurred between them and the clans of Quraysh, they would revile them, saying: “Sons of a women who poisons her husbands.”5 Mu’awiya broke his promise toward her. He did not marry her to Yazid. He mocked at her when she asked him for that, saying: “Surely we like the life of Yazid. Were it not for that, we would fulfill our promise toward you through marrying you to him.”6

Most historians have unanimously agreed on that Imam al-Hasan died of poison, and that it was Mu’awiya who had (ordered to) put poison into his food and killed him7. Other historians have maintained that it was Yazid who poisoned Imam al-Hasan8. If we acknowledged that, then he did that according to his father’s command, for none believes that he committed such a dangerous incident without consulting his father and getting his approval. It is very strange that Ibn Khaldun has tried to justify this action of Mu’awiya and to declare that he was innocent of this crime. He has said: “What is narrated that Mu’awiya had poisoned Imam al-Hasan through the hand of his wife, Ja’dah, daughter of al-Ash‘ath, is from the traditions of the Shi’a. Far it be from Mu’awiya.”9

Ibn Khaldun has said that out of fanaticism. This historian had been inflicted with this disease. He has written these researches for nothing, but to satisfy his fanaticism, sentiment, and inclination. We want to ask him: What would prevent Mu'awiya from committing this crime in order that he might make firm his rule and authority for which he committed ugly atrocities and dangerous crimes? Mu'awiya warred against the legal Caliph Imam 'Ali ('a), and his son al-Hasan. He killed the Prophet's companion Hijr Ibn Adiy and his believing companions. He poisoned Malik al-Ashtar and Sa'd Ibn Abi Waqqas. He added to himself Ziyad Ibn Abeeh, and other than that from among his crimes that none can count. Accordingly, what would prevent Mu'awiya from assassinating and poisoning Imam al-Hasan while he had come to know that the rule would not go well with him except through that?

Strange Sayings

There is no harm in mentioning some strange statements that are similar to those of Ibn Khaldun in that they are incorrect and far from reality. They are as follows:

1. His Death of Tuberculosis

The orientalist Rewait M. Ronaldson has mentioned that Imam al-Hasan ('a) died of tuberculosis when he was forty-five years of age10. This statement is very strange. None of the historians have mentioned that, for they have unanimously agreed on that the Imam died of poison, and that he did not suffer tuberculosis. This orientalist has written all his researches in this manner void of examination and based on slander and lying.

2. His Death of A Poisoned Stick

Professor Husayn Wa'iz has mentioned: "Imam al-Husayn left Medina for Mousil, in Iraq, to seek a cure, for he felt that his

health was bad after the incidents of poison. However, a poor, blind person came to him and asked him to give him something as alms. He (the Imam) was sitting on the ground. The blind person put his stick on al-Hasan's foot and pressed it against the foot. His stick was poisoned. However he (al-Hasan) was treated by physicians and he got well."[11]

This statement is very far from correctness, for no historian has mentioned what this man said. It is a pure slander and has no portion of correctness.

3. He Was Poisoned While Circumambulating the Kaaba

The famous historian Ahmad Ibn Sahl al-Balakhi, better known as al-Maqdisi, has mentioned: "While Imam al-Hasan was circumambulating the Kaaba, a person stabbed him in the upper part of his foot with a poisoned spearhead. He died because of that."[12]

This statement is very strange, for only this historian has mentioned it. Perhaps he wanted to deem Mu'awiya as far above that and to say that he was not responsible for this crime. I think that no historian has maintained that.

4. He Died a Natural Death

Dr. Hasan Ibrahim has mentioned that some historians have maintained that Imam al-Hasan died a natural death forty days after he had left Iraq for Yathrib[13]. This statement is apparently corrupt, for (firstly) Imam al-Hasan did not die a natural death, and (secondly) he stayed in Yathrib for some years before his death, as the historians have unanimously agreed on.

Now, we have to return to detail the circumstance of the Imam. When the poison reached his bowels, he suffered deadly pain. He stayed in the bed of sickness for forty days[14], and it was said for

two months15. The activity of the poison in his body increased day by day until his holy heart, which had love and affection toward all people, melted out of pain. His brother al-Husayn came to visit him. He saw him pale and wearing a head cloth. He came to know that the poison had cut his bowels into pieces. The misfortune terrified him, so he turned to him and asked:

-Who gave you the poison to drink? -What do you want for him? -I want to kill him! -If he may remain as he is, then Allah will avenge on him more terribly than you will. If he may not remain as he is, then I would like to be free of any blame16.

Imam al-Hasan (‘a) avoided shedding blood. He did not want blood to be shed for him even a drop. A physician was brought to him. The physician carefully examined him, but he had no hope of his recovery, so he turned to his family and said to them: “Surely the poison has cut his bowels into pieces!”17

Junada Ibn Abi Umayya, a great companion of the Prophet, came in to Imam al-Hasan to visit him. He said to the Imam: “Preach to me, O son of Allah’s Apostle.”

The Imam (‘a) responded to his request though he was in a critical condition. He gave him these golden words which were more expensive than jewels and in which he had shown the secrets of his Imamate, saying: “O Junada, get ready for your journey (to Allah) and get your provisions before your death comes. Know that you seek the life in this world while death seeks you. Do not carry the concern of your day that has not come on your day when you are. You should know that you will not acquire anything beyond your own sustenance, save as one who looks after things on behalf of others. You should know that you will be called to account according to the lawful in the world, punished for the forbidden wherein, and admonished for the suspicions…

Take from it that which suffices you. If it was licit, then you would renounce it. If it was forbidden, then there would be no sin in it… If there will be a punishment, then the punishment will be easy.

Act for your present life as if that you will live forever, and act for your next life as if you will die tomorrow. If you want glory without a clan and respect without an authority, then come out of the abasement of disobedience into the glory of obedience to Allah, the Great and Almighty. If a need disputes with you over making friends with men, then make friends with one who adorns you when you make friends with him. He keeps you when you take from him, helps you when you ask him for help, believes you when you say, and strengthens your assault when you assault. He stretches out his hand (to you) when you stretches your hand (to him) to do (him) a favour, uncovers your defects, counts the good deed when he sees it from you, and gives you when you ask him. He starts speaking with you when you keep silent, and helps you when a misfortune befalls you. Calamities do not come to you from him. Ways from him are not different to you. He does not desert you during the facts, and prefers you (to himself) when you dispute with each other over an apportioned thing."[18]

Imam al-Hasan ('a) supplied Junada with these beneficial commandments containing immortal lessons, valuable, wise sayings, and correct opinions he had taken from his grandfather the Apostle, may Allah bless him and his family, and from his father Imam 'Ali ('a). He guided him to the best of the programs that guaranteed his success in this world and the next world.

'Umayr Ibn Ishaq visited Imam al-Hasan. The Imam ('a) said to him: "O 'Umayr, ask me before you will be unable to ask me!"

'Umayr found it difficult to question him during that critical condition. He said to him: "No, by Allah, I will not question you until Allah makes you well!"[19]

Then Imam al-Hasan turned to the members of his family and told them about the severe pain from which he suffered, saying: "I have been given poison several times but I have never been given poison like this. A bit of my liver[20] has come out of my mouth and I began to turn it over with a stick I had."[21]

His brother (Imam al-Husayn), visited him. When he saw him suffering from the pain of the poison, he wept. So al-Hasan looked at him and asked:

-What has made you weep, O Abu Abdullah? -I am weeping for that which has been done to you!

Imam al-Hasan had come to know of that which his brother would face after him. So his state was easy to him. He wept and said to him with shaking, sad tones: "I have been given poison to drink. I will be killed with it. However, there is no day like your day, O Abu Abdullah. Thirty thousand people will approach you. They will claim that they belong to the community of our grandfather Muhammad, may Allah bless him and his family, and follow the religion of Islam. They will gather together to kill you, shed your blood, violate your sacredness, take your progeny and your womenfolk as prisoners of war, and plunder you."22

Surely all that which the pure family met after the death of the Prophet (S) of sorrows and misfortunes was not similar to the disaster of Abu Abdullah al-Husayn ('a). There was no day like his day, for on that day (the day of Aashura), Islam was abased, the dignity of the Muslims and the sacredness of the Prophet were violated, while it was incumbent on people to take care of his sacredness and to be kind to his household.

Imam al-Hasan suffered from a severe pain and no longer could bear it. One of those who visited him said to him: "O son of Allah's Apostle, why have you become impatient? Is your grandfather not Allah's Apostle, may Allah bless him and his family, your father not 'Ali, and your mother not Fatimah? Are you not the master of the youths of the Garden?"

The Imam answered him with a weak voice: "I am weeping out of two things; the terrible beginning after death and the separation from the dear ones!"23

His Will To Al-Husayn

When his pain increased and his condition became more critical, he knew that he was close to the hereafter and far from this world. So he summoned his brother (Imam al-Husayn), made his will to him and entrusted him with his covenant. The Shi'a have mentioned his will in a manner different from what the Sunnis have narrated. As for the text of what the Shi'a have narrated, it is as follows: "This is what al-Hasan Ibn 'Ali has bequeathed to his brother al-Husayn. He has advised him to bear witness that there is no god but Allah that He is unique and without partners, and that he should worship Him with a true worship. He has no partner in the kingdom and no helper to save Him… He created everything, then ordained for it a measure. He is the best of those who are worshiped and worthiest of those who are praised. Whoever obeys Him is on the right way, whoever disobeys Him goes astray, and whoever turns to Him in repentance is rightly guided.

I have given my will to you, O Husayn, as to those whom I have left behind from among my family, my children, and your household. Pardon their wrong-doer, and accept from their good-doer, that you may be a successor and father for them, and that you may bury me with Allah's Apostle, may Allah bless him and his family, for I am the worthiest of him and his household. If they prevented you (from doing it), then I adjure you before Allah, by the relationship through which Allah has made me close to you, and the close kinship to Allah's Apostle, may Allah bless him and his family, that you should not shed even a drop of blood in carrying out my command until you meet Allah's Apostle. Then you will bring suit against them (before him) and tell him about the affair of the people toward us."[24]

As for the text of what the Sunnis have narrated, it is as follows: "O my brother, when Allah's Apostle, may Allah bless him and his family, passed away, your father looked up to this rule and hoped that he would be its leader. But Allah turned it away from

him to Abu Bakr. When death was close to Abu Bakr, he also yearned for it, but it was turned away from him to ‘Umar. When ‘Umar was near to death, he made it consultation among six persons among whom he was. He had no doubt that he would not miss it, but it was turned away from him to ‘Uthman. When ‘Uthman died, the pledge of allegiance was given to him. Then the people disputed with him to the extent that he drew the sword and sought it (the caliphate), but nothing of it went well with him. By Allah, I do not think that the prophethood and the caliphate gather together among us, the household. I have come to know that the foolish from among the people of Kufa will make light of you and make you rise. I have asked ‘A’isha to permit me to be buried in her house with Allah’s Apostle, peace be on him. She has said: ‘Yes.’ I do not know, perhaps that she said that out of shyness. When I die, then ask her for that. If she agrees, then bury me in her house. I do not think but that the people will prevent you if you want that. If they do, then do not ask them for that and bury me in the (cemetery) of Baqee‘ al-Gharqad, for I have in those buried in it an excellent exemplar.”[25]

These will have contained disgrace to the dignity of Imam ‘Ali (‘a), and disparaging against him. This speech never suits the manners of Imam al-Hasan. In history there are many insignificant examples similar to this one, but they are clear to the intelligent.

His Will To Muhammad

Death approached Imam al-Hasan (‘a) and he knew well that he was at the door of the hereafter. So he ordered Qanbar to summon his brother Muhammad (bin al-Hanafiyyah). Qanbar quickly went to Muhammad. When Muhammad saw Qanbar, he became afraid and asked him: “Has anything happened?” “But (I hope) it is something good,” replied Qanbar with a weak voice, “Come to answer Abu Muhammad (al-Hasan).”

Muhammad became perplexed and astonished. He went out running to the extent that he was not able to put on his sandals properly. He came in to Imam al-Hasan (‘a) while his face was yellow and he was shaking with fear. Imam al-Hasan (‘a) said to him: “Sit down, O Abu Muhammad, for no one like you should not be here to hear the speech by which the dead come to life and the living die. You must be vessels of knowledge and lamps of guidance, for the light during the day is brighter at sometimes than at others. Do you not know that Allah made the sons of Ibrahim Imams, and made some of them more excellent than others, and he gave Dawud the Zabur? And you know with what He has marked out Muhammad, may Allah bless him and his family. O Muhammad Ibn ‘Ali, I only fear that you may be envious, for Allah attributes this to unbelievers. He, the Most High, has said:

“Many of the followers of the Book wish that they could turn you back into unbelievers after your faith, out of envy from themselves, [even] after the truth has become manifest to them” (Qur’an, 2:109).

But Allah did not give Satan power over you. O Muhammad Ibn ‘Ali, shall I inform you of what I heard from your father concerning you?” “Yes,” Muhammad replied. Imam al-Hasan went on saying: “I heard your father say on the day of Basra (the Battle of the Camel): ‘He who wants to behave with goodness toward me in this world and the next, must behave with goodness toward my son, Muhammad.’ O Muhammad Ibn ‘Ali, if you want me to inform you (about yourself) when you were sperm in your father’s loin, I can tell you. O Muhammad Ibn ‘Ali, did you not know that al-Husayn Ibn ‘Ali is an Imam after me, after the passing away of my soul and the separation of my soul from my body, and he is an Imam before Allah in the Book? It is an inheritance from the Prophet (S) which Allah has added to what he inherited from his father and mother, for Allah knows that you are the choice of the creation, so He has chosen Muhammad from among you, and Muhammad had chosen ‘Ali, and ‘Ali has chosen me for Imamate, and I have chosen al-Husayn.”

Muhammad showed obedience and submission saying: “You are my Imam, and you are my means to Muhammad (the Prophet), may Allah bless him and his family. By Allah, I wish that my soul had departed before I heard these words from you. Verily, in my head there are words (from a well) which buckets cannot empty and which (are like pools so clear that) blowing winds cannot make them cloudy; they are like a book written with (all the) diacritical points on a decorated parchment. I am always about to begin speaking them, but I find myself preceded in it by the Book that was sent down, or what the messengers brought. They are words by which the tongue of one who speaks becomes tired as well as the hand of one who writes. (Even then) it does not reach the standard of your excellence. Thus it is that Allah rewards those who do good, and there is no power save in Allah. Surely al-Husayn is the most knowledgeable of us, best of us in clemency, and the nearest of us to Allah’s Apostle, may Allah bless him and his family, in kinship. He was endowed with understanding before he was born, and he learnt the revelation before he could speak. If Allah had known a goodness in anyone of us, he would not have chosen Muhammad from among us. So when Muhammad chose ‘Ali as an Imam, ‘Ali chose you (as an Imam) after him, and you have chosen al-Husayn (as an Imam) after you. We submit and accept (him) who is the consent.”[26]

Al-Daynwary has mentioned: “In his last hours, he sent for his brother Muhammad, who was in a country-estate of his. He (‘a) opened his eyes while he was unconsciuos when Muhammad stood before him. First he turned to his brother al-Husayn and said to him: ‘O my brother, I ask you to do good to Muhammad, for he is very dear.’ Then he turned to Muhammad and said to him: ‘O Muhammad, I ask you to take care of al-Husayn. Support and help him!”[27]

Toward The Most High Comrade

The condition of the Imam became more critical. His pain became more intense. He suffered from the agony of death. He knew that there were just some moments of his valuable life. He turned to the members of his family and said to them: "Take me out to the yard of the house that I may look at the Kingdom of the Heaven."

They carried him to the yard of the house. When he was there, he raised his head towards the heaven, addressed his Lord and besought Him, saying: "O Allah, surely I have sacrificed my life in anticipation to Your reward, for it is the most lovable life to me. I have been not afflicted with something like it. O Allah, care for my death and mercify my loneliness in the grave!"

Then it came to his mind that Mu'awiya had deserted him, broken his promises, and assassinated his father. So he said: "His poisonous drink has acted upon me. By Allah, he has not fulfilled what he promised nor is he truthful in what he said."28

Then he recited some verses of the Holy Qur'an. He besought and supplicated Allah until his pure soul departed to the Garden of the Abode.That noble soul, which had no equal in clemency, generosity, knowledge, mercifulness, affection, and kindness to all people, rose high to the Most High Comrade.

Imam al-Hasan, the clement sire, master of the youths of the Garden, and the Prophet's darling passed away. The world became dark because of this great loss, and the hereafter shone to receive29.

The Hashimites and the people of Yathrib wept, cried, and lamented for him. Abu Hurayra quickly hurried to the Mosque of the Prophet (S). He was weeping with astonishment and shouting at the top of his voice: "The beloved of the Prophet (S) has died today! Weep for him!"30

His words broke the hearts and made sorrow hurt the souls. The people of Yathrib hurried to the house of Imam al-Hasan. Some of them were silent, some were crying, some were astonished, and

others were wailing. They showed great sadness at the death of the great Imam, who was their refuge, shelter, and resort when a disaster or a misfortune befell them.

The Imam Is Prepared For Burial

Imam al-Husayn (‘a) prepared his brother al-Hasan for burial. Abdullah Ibn Abbas, Abdurrahman Ibn Ja‘far, ‘Ali Ibn Abdullah Ibn Abbas, his (Imam al-Husayn) two brothers Muhammad Ibn al-Hanafiyya and Abu al-Fadhl al-Abbas helped him in that. He (Imam al-Husayn) washed, shrouded, and rubbed him with camphor. After he had prepared him for burial, he ordered him to be carried to the Mosque of the Prophet, so that the prayer might be performed over him31.

Processions Of Escorting

Many people escorted Imam al-Hasan in a manner that the capital of the Prophet (Medina) had never witnessed. The Hashimites sent some people to the outskirts and the neighboring villages to tell the people there about the death of the Imam. The people from there came to take part in escorting the great corpse of the Imam32. Tha‘laba Ibn Malik has narrated about the great number of those who escorted the Imam, saying: “I witnessed al-Hasan on the day when he died and was buried in (the cemetery of) al-Baqee‘. If a needle had been thrown, it would not have fallen but on a man’s head.”33

The people who escorted the Imam were so many that the cemetery of al-Baqee‘ did not contain them. It was incumbent on the people to hurry to escort the grandson of their Prophet because he undertook their interests, helped their weak, and devoted himself for them.

The Prayer Over The Corpse

The Sacred Corpse was carried on the heads from the Imam's house to the Mosque of the Prophet, may Allah bless him and his family. Prominent and notable people escorted the Imam. The holy corpse of Imam al-Hasan ('a) was put in the mosque, and Imam al-Husayn ('a) led the people in offering the prayer over him. The rest of the Prophet's companions and the people of various classes performed the prayer behind him. Ibn Abi al-Hadid has mentioned: "Imam al-Husayn ordered Sa'eed Ibn al-'Aas to perform the prayer over Imam al-Hasan's pure corpse and said to him: 'Were for that it was Sunna, I would not let you lead (us in prayer).'"[34]

This statement is impossible because there were bad relationships between the Umayyads and the Hashimites. Therefore, how did Imam al-Hasan let their leaders pray over him? The correct thing is that none of the Umayyads attended the funerals of Imam al-Hasan except Sa'eed Ibn al-'Aas.[35]

Great Sedition

The escorting processions headed for the Holy Shrine of the Prophet, that they might let Imam al-Hasan renew his covenant with his grandfather and that they might bury him beside his grandfather. When the Umayyads came to know that, they gathered together and armed themselves. Selfishness and the enmity toward the Hashimites moved them to make an opposition and a riot as to burring Imam al-Hasan alongside his grandfather. As they had come to know that their leader 'Uthman Ibn 'Affan had been buried in Hash Kawkab, which was the cemetery of the Jews, they refused to let Imam al-Hasan to be buried beside his grandfather. They regarded that as shame and disgrace on them. So they said with one tongue: "O Lord, battle is better than ease. Should 'Uthman be buried in the outskirts of Medina and al-Hasan be buried alongside the Prophet?"

Marwan Ibn al-Hakam and Sa'eed Ibn al-'Aas went to A'isha. They provoked her to support them. They knew well she was full of malice, jealousy, and envy toward the sons of 'Ali and Fatimah. They said to her: "O mother of the believers, al-Husayn wants to bury his brother al-Hasan beside the messenger of allah. By Allah, if he buried al-Hasan beside his grandfather, he would remove the pride of your father and of his companion 'Umar until the Day of Resurrection."

These words moved A'isha, and she enthusiastically rushed to support them as she had rushed before to war against Imam 'Ali ('a). She supported them not according to a firm reason but out of her personal tendencies. She asked Marwan: "What shall I do, O Marwan?"

"Follow al-Husayn and prevent him from burring al-Hasan alongside the Prophet!"

She quickly and with astonishment arose. A mule was brought to her. She rode the mule and moved towards the crowded escorting processions. She was shouting at the top of her voice: "Do not let him whom I do not like enter my house! If al-Hasan was buried in my house, I would cut this (she pointed to her forelock)!"[36]

Through her speech, A'isha did not know that she would shed the blood of Muslims and divide their unity. Without doubt she paid no attention to that, for she had shed their blood at the Battle of the Camel in response to her sentiments full of malice toward Imam 'Ali ('a).

I wonder, firstly, how did she own the house where the Prophet (S) was buried? Did her father not claim that the messenger of Allah said: "We, the prophets, inherit neither gold nor silver nor a house nor a real estate"? Did this narration concern only Fatimah ('a) who was deprived of her inheritance and right? If it was general, then why did the mother of the believers (A'isha) not put it into practice? If we acknowledged that she had the right to inherit her house, then what was the amount of her share of it? That is be-

cause she deserved nothing but one-ninth of one-eighth. It was said (to her): “One-ninth of one-eighth belongs to you while you have owned the whole.”

Besides, a wife inherits nothing of the ground; she inherits some of the buildings and the rest of the movable properties.

Secondly, why did A’isha not like Imam al-Hasan, who was the Prophets most beloved son and the fruit of his heart? It is worth mentioning that he said concerning him: “O Allah, I love him and love whoever loves him!” Indeed, through that, A’isha turned away from what was narrated from the Prophet (S) concerning his grandson37.

Yes, A’isha responded to the desires of the Umayyads and set out to take part in their procession. She did not allow Imam al-Hasan, the Prophet’s grandson, to be buried beside his grandfather. She paid no attention to the sacredness of the pure family of the Prophet whose love Allah has made obligatory in His Holy Book. However, we belong to Allah and to Him is our return!

A’isha Permits Abdurrahman To Be Buried

The historians have mentioned that A’isha permitted Abdurrahman Ibn ‘Awf to be buried in the room of the Prophet (S)38. This attitude was very strange. Was Abdurrahman more appropriate to the Prophet (S) than Imam al-Hasan, who was his dear grandson? O Allah, have mercy on me! What an attitude that which A’isha took was! She allowed Abdurrahman Ibn ‘Awf to be buried beside Allah’s Apostle, and he enjoyed his neighborhood, while she sent far from him his dear grandson and the part of his liver (Imam al-Hasan)! She came between him and the dearest of his wishes and paid no attention to the feelings of the Prophet (S) as to his great love for him and his attachment to him.

Professor Sayyid Sa'eed al-Afghani has commented on A'isha's attitude, saying: "Perhaps the last expression about her (A'isha) negative attitude toward 'Ali is that she turned away from his two sons al-Hasan and al-Husayn. She veiled herself from them while she was among mahrams (those who it is not lawful to get married to). They were the grandsons of her husband. It was not lawful for her to marry them, nor was it lawful for them to marry her. It is intuitively known that it is not lawful for man's wife to marry his sons nor the sons of his sons nor the sons of their daughters. She definitely knew that but she veiled herself from them. She did not give permission to them except when she was behind a curtain as a sign of exaggerating in sending them far."

Ibn Abbas has commented on this attitude, saying: "It was lawful for them (al-Hasan and al-Husayn) to came in to her."39 Then it was the last wish of al-Hasan, after the death of Imam 'Ali ('a), and his abdicating the caliphate to Mu'awiya, to be buried alongside his grandfather. It was a legal wish. People had no right to deprive him of wish, for he was the nearest of the survivals to the Prophet (S), and was the closest of them to him in kinship after his daughter and his wives. However the political inclinations have a course that does not yield to the truth and logic40.

A'isha went too far in her attitude and showed the malice she harbored against Imam 'Ali ('a), and his sons. I can find no justification for her action. When Muhammad Ibn al-Hanafiyya saw her bad attitude, he became displeased with her and said to her with anger: "O A'isha, one day on a mule, and one day on a camel. You cannot control yourself, nor can you control your movements, because of your enmity to the Hashimites."

These words made her angry, and she wanted to separate Muhammad from the sons of Fatimah and to make a distinction between him and them. She said to him: "Fatimah's sons do not speak!" It was clear to Imam al-Husayn that A'isha wanted to divide them, so he refuted her statement, saying: "How can you separate Muhammad (bin al-Hanafiya) from Fatimah's sons? By

Allah, he was descended from three women called Fatimah; Fatimah, daughter of Imran Ibn ‘Aaid Ibn Makhzum, Fatimah, daughter of Asad Ibn Hashim, and Fatimah, daughter of Za’ida.”

A’isha said with rage and anger: “Take this son of yours away and go with him. Indeed you are contentious people.”41

Her nephew al-Qasim Ibn Muhammad, the good one, and son of the good one, rebuked and deterred her from her attitude, saying: “O aunt, we have not washed our heads from the disgrace of the Battle of the Camel yet. Do you want this day to be called the Day of the gray Mule?”42

Ibn Abbas turned to her while he could not see his way because of anger. He shot at her an arrow of his piercing speech, saying: “What mischief you bring about, one day on a mule and one day on a camel! Do you want to extinguish the light of Allah and fight the friends of Allah? Go back! You have given assurance against what you fear and have learned what you wanted (to know). By Allah, victory will come to this House, even if it is after some time.”

Then he turned to Marwan and said to him: “Go back to where you came from, Marwan. Indeed we do not intend to bury our companion with the messenger of Allah, may Allah bless him and his family, but we want him to be able to renew his covenant with him by visiting him. Then we will take him back to his grandmother, Fatimah, daughter of Asad, and bury him alongside her according to his instructions concerning that. If he had enjoined that he should be buried alongside the Prophet, you know that you would be definitely unable to deter us from that.”43

When Abu Hurayra saw that, he shouted at the top of his voice: “Have you seen that if a son of Musa Ibn Imran died, would he be buried with his father or not? Surely I have heard Allah’s Apostle, may Allah bless him and his family, say: ‘al-Hasan and al-Husayn are the two masters of the youths of the Garden!”

History has not recorded a noble attitude for Abu Hurayra except this one. As for Marwan, he became displeased with Abu Hurayra's saying and he shouted at him: "The tradition of Allah's Apostle has got lost!"44 Aban Ibn 'Uthman came out shouting at the top of his voice, saying: "Indeed this is the wonderful thing! Should the son of the one who killed 'Uthman be buried with Allah's Apostle, while Abu Bakr, 'Umar and the martyr ('Uthman), the oppressed one, be buried in (the cemetery of) Baqee' al-Gharqad?"45

When the Hashimites saw the Umayyads' attitude that they prevented them from burying Imam al-Hasan alongside his grandfather, they decided to fight against them. The Umayyads sided with the Umayyads, and the Hashimites sided with the Hashimites. The two parties intended to attack each other. When Imam al-Husayn saw that, he hurried to the Hashimites and said to them: "O Banu Hashim, (fear) Allah and beware of Him! Do not lose the will of my brother. Take him to (the cemetery of) al-Baqee'. He had adjured me before Allah that if I was prevented from burying him with his grandfather, I should not dispute with anyone as to him and should bury him in the cemetery of al-Baqee' with his mother."

Then he turned to the Umayyads and said to them: "By Allah, if there had been no injunction to me from al-Hasan to prevent bloodshed and that I should not shed even a drop of blood in carrying his will his, you would have known how the swords of Allah would have taken their toll from you. You have broken the agreement which was made between you and us. You have ignored the conditions which we made with you for ourselves."46

Then Imam al-Husayn ('a) ordered the sacred corpse to be carried to al-Baqee', and it was carried. The Hashimites and the Talibids surrounded the pure corpse of Imam al-Hasan ('a). They were shedding tears and sighing. Misfortune overcame them. Their hearts melted out of sadness for their great Imam and because of what the Umayyads had committed toward them.

The pure Imam was brought to the cemetery of al-Baqee‘ and was buried alongside his grandmother Fatimah, daughter of Asad47. Imam al-Hasan was buried in the earth, and clemency, generosity, and virtue were also buried with him.

At The Tomb

Imam al-Husayn, the master of martyrs, stood on the edge of the grave. He was staring at his brother and he did not blink. His heart was not quiet. He praised his brother. He coined words from his sadness, saying: “May Allah have mercy on you, O Abu Muhammad! You reflected on the most likely places of the truth. You preferred Allah during the time of the refutation in the places of precautionary dissimulation with deliberation. You perceived the great misfortunes of the world with an eye that disrespected and overcame them with a hand with pure parts and family. You deterred the actions of your enemies with provisions easy to you. No wonder! You belong to the progeny of Prophethood and you suckled the milk of wisdom. Therefore you have gone to happiness and bounty and a garden of bliss. May Allah make great the reward for you and us, grant you and us with good comfort!”48

Then he sat down on the grave, watered it with the tears of his eyes, and recited:

Should I oil my head or should my beauties be good while your cheek is covered with dust and you are plundered? Should I drink the water of the rain clouds with other than its water while the bowels have included a flame because of you? Or should I enjoy the world for a thing I dedicate to all that which a dear one approaches to you? I will weep for you as long as a dove coos and a twig becomes green in the large trees in al-Hijaz. He is a stranger and the sides of al-Hijaz have surrounded him. Verily all those under the earth are strangers. Therefore let not the survival rejoice at those who have passed away, for everyone has a share of death. He who has been afflicted with his own property is not plun-

dered, but he who has buried his brother is plundered. My crying is long and my tears are plentiful. You are far, but your shrine is near. Your relative is he whose vision addresses you; and those who are under the earth do not have a relative[49].

Then his sad, bereaved brother Muhammad Ibn al-Hanafiya walked towards the grave and stood on its edge as if he suffered from death struggle. He responded to the feelings of his sad soul and broken heart, which had no room for anything except sorrow and sadness. He coined words from his sadness, saying: "May Allah have mercy on you, O Abu Muhammad! By Allah, your life had strengthened us, but your death has weakened us. The most excellent soul is that which your body built, the best body is that which your shroud has included, and the best shroud is that which your grave has contained. Of course, you are so, for you are the descendant of guidance, ally of men of piety, and the fifth of the people who where under the cloak. Your grandfather is al-Mustafa (the Prophet), your father is al-Murtadha (Imam 'Ali), your mother is Fatimah az-Zahra', and your cousin is Ja'far al-Tayyar in the Garden of Abode. The hands of the truth fed you; you were brought up in the lap of Islam, and the breasts of faith nursed you. So you are good dead or alive. Our souls have not hated your life nor do they have doubt that the choice belonged to you, and that you and your brother are the two masters of the youths of the Garden. Therefore, O Abu Muhammad, peace from us be on you!"[50]

After Imam al-Hasan had been buried and praised, the people warmly condoled Imam al-Husayn ('a) who was standing and thanking them for their condolences.

The Echo Of The Disaster

When the painful news of Imam al-Hasan's death was announced, it shook and saddened the Muslims all over the Islamic world. Their master, their Imam, and their only refuge had died. His

death brought about abasement to all the Arabs and the Muslims[51]. We have to mention the Islamic capitals that were covered with sorrow and distress.

1. Yathrib

As for Yathrib, the capital of Islam, it was clothed in sadness and mourning for the late Imam. The markets and shops in it were closed[52]. The men and the women wept for him for seven days. The womenfolk of the Banu Hashim wailed over him for a month. They mourned and were dressed in black for a year[53].

2. Mecca

Sadness and sorrow spread among the people of Mecca. When the terrible news reached them, they closed their shops and stopped their earnings. They, men and women, continued wailing over Imam al-Hasan and weeping for him for seven days[54].

3. Basra

Abdullah Ibn Salam conveyed the painful news to the people of Basra. He told Ziyad Ibn Abeeh, the governor of Basra about this news. Al-Hakam Ibn Abi al-'Aas al-Thaqafi understood that. He went out and announced the death of Imam al-Hasan. When people heard of that, they wept loudly and they clamored. Abu Bakra, Ziyad's brother, was sick. He heard people crying and wailing. He asked his daughter Soda:

"What is that?"

"Al-Hasan Ibn 'Ali has died," she replied, "Praise belongs to Allah, Who has relieved the people of him."

He said to her with a weak voice: "Keep silent! Woe unto you! Allah has relived him of much evil, and the people have lost much

good because of his death. May Allah have mercy on al-Hasan!"55

4. Kufa

When the painful news was announced in Kufa, the hearts broke and the souls shook. The Kufans wept and wailed. They numbered the Imam's outstanding merits. They remembered their mistake and their negligence toward him. Their talented poet, Sulayman Ibn Qutta, elegized him.

The great poet of Kufa, Qays Ibn 'Umar, better known as al-Najashi, elegized Imam al-Hasan in a poem in which he had mentioned the crime committed by Ja'dah, daughter of al-Ash'ath, and in which he has mentioned Imam al-Hasan's excellence, generosity, and munificence., saying:

Ja'dah, weep for him and do not be tired after the weeping of the wailer bereaved of a child. The curtain has never been lowered on the like of him, in the earth, from among those unshod and shod. When his fire broke out, he raised it with the thick support. In order that the hopeless widower and the single of a people who had no family might see it.

He boiled raw meat. When he cooked it well, he did not bear a grudge against an eater. I mean him whose destruction we handed over to the critical, barren time56.

The Shi'ite leaders and personalities held a meeting in the house of Sulayman Ibn Surad al-Khuza'i. They sent to Imam al-Husayn a letter in which they condoled him on his painful misfortune and expressed their allegiance, loyalty, and obedience to his orders. This is the text of their letter: "In the name of Allah, the Most Gracious, the Most Merciful. To al-Husayn Ibn 'Ali, from his followers (Shi'a) and from the followers of his father, the Commander of the Faithful. The peace of Allah be on you. We, on your behalf, praise Allah, Whom there is no god but Him.

We have heard of the death of al-Hasan Ibn ‘Ali. Peace be on him on the day he was born, and on the day he died, and on the day when he will be resurrected. May Allah forgive him his sin, accept his good deeds, join him to his Prophet, may Allah bless him and his family, double the reward for you in the misfortune as to him, and redress the misfortune through you. You regard him as with Allah. We belong to Allah and to him is our return. What great is that with which this community has been afflicted, you and these Shi’a in particular, by the death of the son of the guardian, son of the Prophet’s daughter, the banner of guidance, the light of the country, the hope for spreading the religion, and the restorer of the manners of the righteous.

Therefore, bear patiently, may Allah have mercy on you, surely these acts require courage. In you there is a successor to him who was before you; and Allah gives His guidance to one who follows your guidance. We are your Shi’a, who have been afflicted with your misfortune, sad because of your sadness, who delight out of your delight, follow your path, and wait for your command. May Allah give you patience, exalt your esteem, make great your reward, forgive your sin, and return your right back to you. With Greetings.”[57]

Mu’awiya’s Delight

Mu’awiya impatiently yearned for the news from Yathrib and waited for the postman an hour by an hour. He insisted on his governor to let him know the news about the Imam everyday. When the news of the death of the Imam reached him, he did not control himself out of delight, to the extent that he fell down in prostration. He and those with him exclaimed, “Allah is great!” in the Green Dome. When his wife Fakhita, daughter of Qurda, heard of that, she came out through a wicket of hers. She knew that her husband was happy and delighted. So she asked him: “May Allah delight you, O Commander of the Faithful! What is that which has reached and made you glad?”

"The death of al-Hasan!" he answered.

She shed tears and said: "We belong to Allah and to Him is our return!" Then she wept and said: "The master of the Muslims and son of the messenger of Allah, may Allah bless him and his family, has died!"58

Mu'awiya wondered at the quick effect of the poison he had sent to Imam al-Hasan, saying: "How wonderful! Al-Hasan took a drink of honey mixed with Romanian water, and he died!"59

Mu'awiya heard of what the Hashimites wanted when they tried to bury al-Hasan ('a) in the house of the Prophet (S). He said: "The Banu Hashim did not treat us with justice when they claimed that they wanted to bury al-Hasan alongside the Prophet, while they had prevented the people from burying 'Uthman (in any place) except in the remotest part of the cemetery of al-Baqee'. If my opinion of Marwan was right, they would not reach that." Then he began saying: "O Marwan, take care of it!"60

Al-Miqdam Ibn Adiy Ibn Karb, a follower of Imam 'Ali, came to Mu'awiya. Mu'awiya said to him showing gloating over the death of the Imam: "O Miqdam, did you know that al-Hasan Ibn 'Ali has died?"

Al-Miqdam became sad and he wept. However Mu'awiya turned to him, while there was delight on his face and a smile was on his lips, and said to him with mockery: "Do you think that the death of al-Hasan is a misfortune?"

"Why do I not see it as a misfortune?" replied al-Miqdam, "and certainly that Allah's Apostle put him in his lap and said: 'This (al-Hasan) belongs to me, and al-Husayn belongs to 'Ali.'"61

Indeed, Mu'awiya rejoiced at the death of Imam al-Hasan, for the rays of his hopes and his dreams went well with him, and that he would make the rule hereditary among his sons and progeny. Al-

Fadhl Ibn al-Abbas has described to us the extent of Mu'awiya's delight and his gloating over the death of Imam al-Hasan, saying:

Today, Hind's son (Mu'awiya) has become gloating and his arrogance has become manifest when al-Hasan died. May Allah have mercy on him (al-Hasan). Surely he often grieved and worried Hind's son. He (Mu'awiya) has got rid of him when he has become a hostage to the events of the time. Therefore, enjoy (your life) safely, O Hind's son; only fatness moves the wild ass. You will not survive; therefore, do not gloat over him. For every living thing is a hostage to death. O Hind's son, if you taste the death glass, you will be at the time like something that which had not been.62

Historians have mentioned that Ibn Abbas came in to Mu'awiya. When he sat down, Mu'awiya, who was delighted and happy at the death of the Imam, turned to him and said: "O Ibn Abbas, al-Hasan has died!"

"Yes, he has died! We belong to Allah and to Him is our return!" said Ibn Abbas and repeated that several time, "I have heard that you have shown happiness and delight at his death. By Allah, his body has not closed your grave nor has the decrease of his appointed time increased your lifetime. He has died while he is better than you are. Though we have suffered his misfortune, we had suffered the misfortune of the one who was better than him, his grandfather, Allah's Apostle, may Allah bless him and his family. But Allah redressed his misfortune, and the best of the successors succeeded him."

Ibn Abbas sighed out of sadness, and then he burst with tears. Those who were in Mu'awiya's palace wept. As for Mu'awiya, he feigned crying. On that day the people wept very much. Mu'awiya turned to Ibn Abbas, while delight was on his expressions, and said to him: "O Ibn Abbas, he (al-Hasan) has left behind him small children!"

It was clear to Ibn Abbas that Mu'awiya wanted to gloat over Imam al-Hasan in his speech, and so he said to him:

-All of us were small and we have grown up! -How old was he? -Al-Hasan's birth is too great to be ignored by anyone!

Mu'awiya kept silent for a while. Then he turned to ibn Abbas to know the extent of his inclination toward al-Husayn, saying: "O Ibn Abbas, you have become the master of your people!"

Ibn Abbas understood Mu'awiya's purpose, so he said to him: "Verily, I will not be the master of my people as long as Allah keeps alive Abu Abdullah al-Husayn."

Mu'awiya dodged as usual and said to him: "To Allah belongs your father, O Ibn Abbas! Whenever I ask you, I find you ready (to answer)!"

With this we will end our speech about Imam Abu Muhammad (al-Hasan). Peace be on him on the day he was born, on the day he died, and on the day when he will be raised to life. When the Muslims lost him, they lost his timely and spiritual leadership, and were liable to misfortunes and disasters, for the Umayyads after him spared no effort to humiliate the Muslims and to force them to do what they disliked.

I would like to enlighten the readers that this book is only a summary of my study about the pure Imam Abu Muhammad al-Hasan, his legacy, ideals, time, caliphate, and the difficult circumstances that surrounded and made him make peace (with Mu'awiya). I do not claim that I have reached perfection as to it, for perfection belongs to Allah only, but I spared no effort concerning the research and the study, the presentation and analysis of the narrations, and the discussion of some of them. It may be that I have succeeded in all of that and in giving a live picture of Imam al-Hasan and of the time when he lived. I have elaborated on dealing with the events that accompanied the Imam. I think

that it is necessary to mention them, for the research requires them.

Before I end my speech, I think it is incumbent on me to thank His Eminence Hajj Muhammad Rashad ‘Ajeena, a great benefactor, for his adopting the publication of the book in all its editions, as I have mentioned at the beginning of the book. He, may Allah protect him, sincerely and faithfully wanted the expenses on the third edition to be from the charities bequeathed by his late father Hajj Muhammad Jawad ‘Ajeena, for he has believed that serving the Imams of the Ahl Al-Bayt (‘a) is the best of deeds that bring him nearer to Allah. May Allah achieve his hopes and guide him to all noble efforts!

- 1. Bihar al-Anwar, vol. 10, p. 173.
- 2. Al-Mas‘udi, Murujj al-Dhahab, vol. 2, p. 353. It was said that Mu’awiya sent her ten thousand dinars and gave her country estates of the land of Kufa. This has been mentioned in the book Tuhaf al-‘Uqool, p. 391.
- 3. A‘yan al-Shi’a, vol. 4, p. 78.
- 4. Tuhaf al-‘Uqool, p. 391.
- 5. A‘yan al-Shi’a, vol. 4, p. 76.
- 6. Al-Mas‘udi, Murujj al-Dhahab, vol. 2, p. 303.
- 7. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 17, p. 4. Tarikh al-Duwal al-Islamiya, vol. 1, p. 53. Tadhkirat al-Khawas, p. 222. Al-Isti‘ab, vol. 1, p. 374. Al-Nasa’i al-Kafiya, p. 62. Abu al-Fida’, Tarikh, vol. 1, p. 194. All these books belong to the Sunni Muslims. They have ascribed the murder of the Imam to Mu’awiya. They indicate the corruption of the opinions of some historians who have maintained that it is only the Shi‘ites who have narrated that Mu’awiya poisoned Imam al-Hasan. They also show the corruption of the viewpoint of Dr. Philip Hatti, who has mentioned in his book al-‘Arab, p. 79, saying: “And as for the Shi’a, they ascribe his (al-Hasan’s) murder to Mu’awiya. They regard al-Hasan as a martyr; rather the master of martyrs.” Dr. Philip Hatti quoted his speech from Ibn Khaldun and did not follow the rest of

the sources, that he might understand the subject matter in general. This is a proof of that the orientalists lack scientific research and do not rely on logic and evidence as to their researches.

- 8. Abu al-Fida', Tarikh, vol. 1, p. 193. Noor al-Abbsar, p. 112. Ibn al-Wardi, Tarikh, vol. 8, p. 43. As for Ibn Katheer, he thinks it is not correct that Yazid had done that apart from Mu'awiya. He has not explained the proof for the incorrectness. There is no reason for that except reckless fanaticism. Otherwise, what prevented Yazid from that while it was he who killed Imam al-Husayn, the master of youth of the Garden and made it lawful for his soldiers to violate the sacred things in Medina, the capital of the Apostle, for three days. Moreover he fornicated his aunt.
- 9. Ibn Khaldun, Tarikh, vol. 2, p. 178. In his book al-Tarikh al-Siyasi, 'Abd al-Mun'im has depended on Ibn Khaldun's statement. Regarding the murder of the Imam, he has said: "We regard it as unlikely that Mu'awiya did that."
- 10. 'Aqidat al-Shi'a, p. 90. A statement with the same meaning has been mentioned by Lamens in Da'irat al-Ma'arif al-Islamiya, vol. 7, p. 400.
- 11. Rawdat al-Shuhada', p. 107.
- 12. Al-Bid' wa al-Tarikh (Paris Edition), vol. 6, p. 5.
- 13. Tarikh al-Islam al-Siyasi, vol.1, p.398. A statement similar to that has been mentioned by Muhammad As'ad Talas in his book Tarikh al-Umma al-'Arabiya, vol. 9, p. 16. He has said: "Al-Hasan left for Medina after the peacemaking. He did not remain (alive) for more than two months."
- 14. Al-Bustani, Da'irat al-Ma'arif, vol.7, p.38. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.4, p.4.
- 15. Al-Dimyari, Hayat al-Hayawan, vol.1, p.53. It was said that he remained (alive) two days after he had been given the poison to drink. This has been mentioned in the book Tuhaf al-'Uqool, p. 391.
- 16. Al-Isti'ab, vol. 1, p. 374.
- 17. Al-Bidaya wa al-Nihaya, vol. 8, p. 43.
- 18. A'yan al-Shi'a, vol. 4, p. 85.

- 19. Safwat al-Safwa, vol.1, p.320. Al-Bidaya wa al-Nihaya, vol. 8, p. 42.
- 20. The narration, if it was correct, has mentioned that the poison had an effect on the liver of the Imam, peace be on him, to the extent that he spewed a bit of it. Modern medicine has demonstrated that poison does not make one spew his liver; rather, it gives rise to an infection in the stomach and disorders in the intestines. That is when the poison is strong. If the poison is not strong, it gives rise to a low blood pressure and an infection in the nerves. In some rare conditions it brings about an inflammation in the liver and some other symptoms mentioned by those specialists in legal medicine. Man may imagine that this speech contradicts what has been mentioned in the narration. That is refused because al-kabad (the liver), in the Arabic usage, is a name given to the special organ in the right side and which secretes the bile.
  The word al-kabad is also applied to the whole of the belly. It has been mentioned in the books al-Qamoos, vol. 1, p. 332, and Tajj al-'Aroos, vol. 2, p. 481: "Perhaps the whole of the belly is named al-kabad." Ibn Sayyida has narrated that Kira' has mentioned the word al-kabad in the book al-Munjid and recited: When a youth from among them wills, he stretches out his hand to a smooth kabad (belly) or a breast. He (Ibn Sayyida) has said: "Al-kabad is figuratively used as a name of al-janb (the waist or side). The tradition, "he put his hand on his kabad," means that he put his hand on his side or waist from the outside. The traceable tradition: "The earth throws out the pieces of its kabad," means that it throws out the hidden things in it such as treasures and minerals. Here the Prophet has figuratively used the word al-kabad. This has also been mentioned in the book Lisan al-Arab, vol. 4, p. 378. According to that, the meaning of the narration is that Imam al-Hasan spewed from his stomach some coagulated blood similar to the liver. I think that through this (explanation) it seems that there is no contradiction between the narration and what the doctors have mentioned, and Allah is Knowing.
- 21. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol.4, p.17.

- 22. Bihar al-Anwar, vol.10, p.123.
- 23. Al-Saduq, al-Amali, p. 133.
- 24. A'yan al-Shi'a, vol. 4, p. 79. Al-Saduq, al-Amali. Al-Sayyid al-Murtada, 'Uyun al-Mu'jizat. Mir'at al-'Uqool, vol. 1, p. 226.
- 25. Al-Isti'ab, vol. 1, p. 375. Tarikh al-Khamees, vol. 2, p. 227.
- 26. Muhammad Ibn al-Hanafiya, p. 52.
- 27. Al-Akhbar al-Tuwal, p. 203.
- 28. Tadhkirat al-Khawas, p. 23. Ibn 'Asakir, Tarikh, vol. 4, p. 226. Hulyat al-Awliya', vol. 2, p. 38. Safwat al-Safwa, vol. 1, p. 226.
- 29. The historians have differed over the year when Imam al-Hasan died. It was said that he died in the year 4 9 A. H. This has been said by Ibn al-Athir and Ibn Hajar in his Tahdhib al-Tahdhibin It was said that he died in the year 51 A. H. This has been said by al-Khatib al-Baghdadi in his al-Tarikh and Ibn Qutayba in his al-Imama wa al-Siyasa. Other than that has also been said. The historians have also differed over the month when he died. It was said that he died in Rabee' al-Awwal 25. It was said that he died in Safar 28. It was said that he died on Sunday, in (the month of) al-Muharram 10, in the year 45, as it is in the book al-Musamarat, p. 23. The famous narration with the Shi'ites is that he died on the seventh of Safar when ceremonies are held. In Da'irat al-Ma'arif, p. 23, al-Sayyid Mahdi al-Kazimi has mentioned some details about his death.
- 30. Tahdhib al-Tahdhib, vol. 2, p. 301. Ibn 'Asakir, Tarikh, vol. 2, p. 227.
- 31. A'yan al-Shi'a, vol. 4, p. 80.
- 32. Ibn 'Asakir, Tarikh, vol. 8, p. 228.
- 33. Al-Isaba, vol. 1, p.330.
- 34. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p.18.
- 35. Tarikh al-Khamees, vol. 2, p. 323.
- 36. Many historians have mentioned that 'Aa'isha prevented (al-Husayn) from burying Imam al-Hasan alongside his grandfather. Among they are Ibn Abi al-Hadid, in his Sharh Nahj al-Balagha, vol. 4, p.18, Sibt Ibn al-Jawzi in his Tadhkirat al-Khawas, p. 223, Al-Ya'qubi in his Tarikh, vol. 1, p. 200,

Abu al-Fida' in his Tarikh, vol. 1, p. 192, Abu 'Ali al-Nisaburi in his Rawdat al-Wa'izeen, p. 143, and Abu al-Farajj al-Isfahani in his Maqatil al-Talibiyyin, p. 23. It has also been mentioned in the books: al-Kharaiyajj wa al-Jaraiyah, p. 23, Rawdat al-Nazir, and Bihar al-Anwar.

- 37. We have already mentioned the Prophet's traditions concerning Imam al-Hasan. The Muslims have unanimously agreed on them.
- 38. Al-Durra al-Thamina fi Tarikh al-Medina, p. 404.
- 39. Ibn Sa'd, Tabaqat, vol. 8, p. 50.
- 40. 'Aa'isha wa al-Siyasa, p. 218.
- 41. A'lam al-Wara fi A'lam al-Huda, p. 126.
- 42. Al-Ya'qubi, Tarikh, vol. 2, p. 200.
- 43. Rawdat al-Wa'izeen, p. 143. A'yan al-Shi'a, vol. 4, p. 81. It is worth mentioning that this Ibn 'Abbas is not Abdullahbin 'Abbas, the religious scholar of the community, for he was in Damascus. This Ibn 'Abbas is one of the sons of al-'Abbas. He was either 'Ubayd Allah or other than him.
- 44. A'yan al-Shi'a, vol. 4, p. 81. A narration similar to that has been mentioned by al-Hakim in his Mustadrak, vol. 3, p. 171. In Ibn 'Asakir's Tarikh it has been mentioned that Muhriz Ibn Ja'far has narrated on the authority of his father, who has said: "I have heard Abu Hurayra say on the day when al-Hasan Ibn 'Ali was buried: 'May Allah fight Marwan!' He (Marwan) said: 'By Allah, I will not allow the son of Abu Turab (Imam 'Ali) to be buried with Allah's Apostle while 'Uthman was buried in (the cemetery of) al-Baqee'' I (Abu Hurayra) said: 'O Marwan, fear Allah and do not say anything about 'Ali but good. I bear witness that I have heard Allah's Apostle, (a.s.) say at the Battle of Khaybar: 'I will give the standard to a man whom Allah and His Apostle love. He will not flee.' I also bear witness that I have heard Allah's Apostle say concerning al-Hasan: 'O Allah, I love him, so You love him and love those who love him.' Marwan said: 'You have said many things from Allah's Apostle. Therefore, we will not hear from you what you say. Is there anyone other than you knows what you say?' He (Abu Hurayra) said: 'I

said: 'This is Abu Sa'eed al-Khudari.' So Marwan said: 'Certainly the tradition of Allah's Apostle has got lost when no one narrates it except you and Abu Sa'eed al-Khudari. By Allah, Abu Sa'eed al-Khudari is mere a young lad. And certainly you came from the Mountains of Dus a short time before the death of Allah's Apostle; therefore, fear Allah, O Abu Hurayra.' He (Abu Hurayra) said: 'I said: 'Yes, (this is) what I advise you (to cling to).' Then he kept silent."

- 45. Ibn 'Asakir, Tarikh, vol. 12. It is available in the Library of al-Imam Amir al-Mu'minin.
- 46. The Shi'ite historians have maintained that 'Aa'isha commanded the Umayyads to shoot (arrows at) the coffin of al-Hasan, to the extent that seventy arrows were drawn from it. This has been mentioned in the book Nasikh al-Tawarikh and the like. This confirmed by what has been mentioned in Ibn 'Asakir's Tarikh, vol. 12: "Al-Husayn reached the grave of the Prophet (S) and said: 'Dig (a grave) here.' Sa'eed Ibn al-'Aas, who was the Emir, kept silent and did not come between him and that. Marwan called the Umayyads, and they armed themselves.
  Marwan said: 'That will never be!' Al-Husayn said: 'O son of al-Zarqa' (the blue one), there is no relationship between you and this. Or are you more appropriate for it?' Marwan said: 'That will never be, and he will never reach it as long as I am alive.' He summoned the Alliance of al-Fudool. So (the tribes of) Hashim, Taym, and Asad…gathered together. They armed themselves. Marwan carried a standard, and al-Husayn carried a standard. The Hashimites said: 'He (al-Hasan) will be buried with the Prophet, may Allah bless him and his family.' To the extent that they shot arrows at each other…."
- 47. Kifayat al-Talib, p. 268, and other than it.
- 48. 'Uyun al-Akhbar.
- 49. Maqtal al-Husayn, vol. 1, p. 142. It was said that Muhammad Ibn al-Hanafiya recited the poetry lines.
- 50. Zahrat al-Adab, vol. 1, p. 55. Al-Ya'qubi, Tarikh, vol. 200, p. 2.

- 51. Maqatil al-Talibiyyin, vol. 1, p. 53. It has been mentioned in it that ‘Umar Ibn Basheer asked Abu Ishaq: “When did the people became lowly?” “At the time when al-Hasan died,” he answered.
- 52. Al-Hakim, Mustadrak, vol. 3, p. 173. Usd al-Ghaba, vol. 2, p. 11. A‘yan al-Shi’a, vol. 4, p. 80.
- 53. Al-Bidaya wa al-Nihaya, vol. 8, p. 44.
- 54. Ibn ‘Asakir, Tarikh, vol. 4, p. 228.
- 55. Ibn Abi al-Hadid, Sharh Nahj al-Balagha, vol. 4, p. 4.
- 56. Al-Mas‘udi, Murujj al-Dhahab, vol. 2, p. 303.
- 57. Al-Ya‘qubi, Tarikh, vol. 2, p. 203.
- 58. Al-Mas‘udi, Murujj al-Dhahab, vol. 2, p. 305.
- 59. Al-Isti’ab, vol. 1, p. 374.
- 60. Ibn ‘Asakir, Tarikh.
- 61. Kifayat al-Talib, p. 268.
- 62. Al-Khawarizmi, Maqtal al-Husayn, vol. 1, p. 141.

Appendix: Ziyarah Of Imam Al-Hasan

Ziyarah Of Imam Al-Hasan On Mondays

السَّلاَمُ عَلَيْكَ يَا ابْنَ رَسُولِ رَبِّ الْعَالَمِينَ

assala-mu ‘alayka yabna rasu-li rabbil-‘a-lami-n

Peace be on you, O son of the Messenger of the Lord of the Worlds

السَّلاَمُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ

assala-mu ‘alayka yab-na ami-ril-mu`mini-n

Peace be on you, O son of the Commander of the Faithful believers

السَّـلاَمُ عَلَيْكَ يَا ابْنَ فَاطِمَةَ الزَّهْرَاءِ

assala-mu ‘alayka yab-na fa-timataz-zahra-`

Peace be on you, O son of Fatimah az-Zahra

السَّـلاَمُ عَلَيْكَ يَا حَبِيبَ اللَّهِ

assala-mu ‘alayka ya- habi-balla-h

Peace be on you, O the beloved of Allah

السَّـلاَمُ عَلَيْكَ يَا صِفْوَةَ اللَّهِ

assala-mu ‘alayka ya- safwatalla-h

Peace be on you, O the choice of Allah,

السَّـلاَمُ عَلَيْكَ يَا أَمِينَ اللَّهِ

assala-mu ‘alayka ya- ami-nalla-h

Peace be on you, O the trustee of Allah

السَّـلاَمُ عَلَيْكَ يَا حُجَّةَ اللَّهِ

assala-mu ‘alayka ya- hujjatalla-h

Peace be on you, O the Claim of Allah

السَّـلاَمُ عَلَيْكَ يَا نُورَ اللَّهِ

assala-mu ‘alayka ya- nu-ralla-h

Peace be on you, O the Light of Allah

السَّـلاَمُ عَلَيْكَ يَا صِرَاطَ اللَّهِ

assala-mu ‘alayka ya- sira-talla-h

Peace be on you, O the Path of Allah

السَّـلاَمُ عَلَيْكَ يَا بَيَانَ حُكْمِ اللَّهِ

assala-mu ‘alayka ya- baya-na hukmilla-h

Peace be on you, O the elucidation of the rule of Allah

السَّـلاَمُ عَلَيْكَ يَا نَاصِرَ دِينِ اللَّهِ

assala-mu ‘alayka ya- na-sira di-nilla-h

Peace be on you, O the supporter of the religion of Allah

السَّـلاَمُ عَلَيْكَ أَيُّهَا السَّـيِّدُ الزَّكِيُّ

assala-mu ‘alayka ayyuhas-sayyiduz-zakiy

Peace be on you, O the pure master

السَّـلاَمُ عَلَيْكَ أَيُّهَا الْبَرُّ الْوَفِيُ

assala-mu ‘alayka ayyuhal-barrul-wafiy

Peace be on you, O the self-righteous and the truthful

السَّـلاَمُ عَلَيْكَ أَيُّهَا الْقَائِمُ الأمِينُ

assala-mu ‘alayka ayyuhal-qa-`imul-ami-n

Peace be on you, O the practiser (of God’s commands) and the trustee

السَّـلاَمُ عَلَيْكَ أَيُّهَا الْعَالِمُ بِالتَّأْوِيلِ

assala-mu ‘alayka ayyhual-‘a-limu bit-ta`wi-l

Peace be on you, O the well-experienced in the interpretation (of the Holy Qur'an)

السَّـلاَمُ عَلَيْكَ أَيُّهَا الْهَادِي الْمَهْدِيُ

assala-mu 'alayka ayyuhal-ha-dil-mahdiy

Peace be on you, O the guide and the well-guided

السَّـلاَمُ عَلَيْكَ أَيُّهَا الطَّاهِرُ الزَّكِيُ

assala-mu 'alayka ayyuhat-ta-hiruz-zakiy

Peace be on you, O the pure and the immaculate

السَّـلاَمُ عَلَيْكَ أَيُّهَا التَّقِيُّ النَّقِيُّ

assala-mu 'alayka ayyuhat-taqiyyun-naqiy

Peace be on you, O the pious and the infallible

السَّـلاَمُ عَلَيْكَ أَيُّهَا الْحَقُّ الْحَقِيقُ

assala-mu 'alayka ayyuhal-haqqul-haqi-q

Peace be on you, O the veritable truth

السَّـلاَمُ عَلَيْكَ أَيُّهَا الشَّـهِيدُ الصِّدِّيقُ

assala-mu 'alayka ayyuhash-shahi-dus-siddi-q

Peace be on you, O the martyr and the upright

السَّـلاَمُ عَلَيْكَ يَا أَبَا مُحَمَّدٍ الْحَسَـنَ بْنَ عَلِيٍّ

assala-mu 'alayka ya- aba- muhammadinil-hasanib-ni 'aliy

Peace be on you, O Abu Muhammad al-Hasan ibn 'Ali

وَرَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

wa rahmatulla-hi wabaraka-tuh

And (on you be) Allah's mercy and blessings

Ziyarah Of Imam Al-Hasan At Al-Baqee' Cemetery

اللّهُ أَكْبَرُ كَبِيراً،

alla-hu akbaru kabi-ran

Allah is, greatly, the Greatest.

وَالحَمدُ لِلّهِ كَثِيراً،

wal-hamdu lilla-hi kathi-ran

All praise be to Allah abundantly.

وَسُبْحَانَ اللّهِ بُكْرَةً وَأَصِيلاً،

wa subha-na alla-hi bukratan wa asi-lan

Glory be to Allah in morns and eves.

وَالحَمدُ لِلّهِ الفَرْدِ الصّمَدِ

walhamdu lilla-hi alfardi alssamadi

All praise be to Allah, the Single, the Absolute,

المَاجِدِ الأَحَدِ

alma-jidi alahadi

the Glorious, the One and Only,

المُتَفَضّلِ المَنَّانِ

almutafaddili almanna-ni

the All-obliging, the All-benefactor,

المُتَطَوّلِ الحَنَّانِ

almutatawwili alhanna-ni

the Donor, the All-compassionate

الّذِي مَنّ بِطَوْلِهِ،

alladhy mann bitawlihi

Who conferred (upon us) with His bequests,

وَسَهّلَ زِيَارَةَ سَادَاتِي بِإِحْسَانِهِ،

wa sahhala ziya-rata sa-da-ty bi-ihsa-nihi

Who has made easy for me to visit my masters[1] out of His beneficence,

وَلَمْ يَجْعَلْنِي عَنْ زِيَارَتِهِمْ مَمْنُوعاً،

wa lam yaj`alny `an ziya-ratihim mamnu-`an

Who has not prevented me from visiting them;

بَلْ تَطَوّلَ وَمَنَحَ.

bal tatawwla wa manaha

rather He has bestowed upon me and donated me (this favour).

السّلامُ عَلَيْكُمْ أَئِمّةَ الهُدَى،

alssala-mu `alaykum a’immata alhuda-

Peace be upon you: O the Leaders of true guidance.

السّـلامُ عَلَيْكُمْ أهْلَ التّقْوَى،

alssala-mu `alaykum Ahla alttaqwa-

Peace be upon you: O the people of piety.

السّـلامُ عَلَيْكُمْ أَيّهَا الحُجَجُ عَلَى أَهْلِ الدّنْيَا،

alssala-mu `alaykum ayyuha- alhujaju `ala- Ahli alddunya-

Peace be upon you: O the Arguments on the inhabitants of this world.

السّـلامُ عَلَيْكُمْ أَيّهَا القُوَّامُ فِي البَرِيّةِ بِالقِسْطِ،

alssala-mu `alaykum ayyuha- alqu-wa-mu fi- albariyyati bilqisti

Peace be upon you: O the maintainers of justice on people.

السّـلامُ عَلَيْكُمْ أَهْلَ الصّفْوَةِ،

alssala-mu `alaykum Ahla alssafwati

Peace be upon you: O the choicest people.

السّـلامُ عَلَيْكُمْ آلَ رَسُولِ اللّهِ،

alssala-mu `alaykum a-la rasu-li alla-hi

Peace be upon you: O the Household of Allah’s Messenger.

السّـلامُ عَلَيْكُمْ أَهْلَ النّجْوَى،

alssala-mu `alaykum Ahla alnnajwa-

Peace be upon you: O the people of confidence.

أَشْـهَدُ أَنّكُمْ قَدْ بَلّغْتُمْ وَنَصَحْتُمْ

ash-hadu annakum qad ballghtum wa nasahtum

I bear witness that you did convey, offer advice,

وَصَبَرْتُمْ فِي ذَاتِ اللّهِ

wa sabartum fi- dha-ti alla-hi

endure for the sake of Allah,

وَكُذّبْتُمْ وَأُسِـي ءَ إِلَيْكُمْ فَغَفَرْتُمْ،

wa kudhdhbtum wa ‘usi-‘a ilaykum faghafartum

and forgive when you were belied and maltreated.

وَأَشْـهَدُ أَنّكُمُ الأَئِمّةُ الرَّاشِـدُونَ المُهْتَدُونَ،

wa ash-hadu annakumu al-a’immatu alrra-shidu-na almuhtadu-na

I also bear witness that you are the orthodox, the well-guided Imams,

وَأَنّ طَاعَتَكُمْ مَفْرُوضَةٌ،

wa ann ta-`atakum mafru-datun

and that the obedience to you is obligatory,

وَأَنّ قَوْلَكُمُ الصّدْقُ،

wa ann qawlakumu alssidqu

and that your words are true,

وَأَنّكُمْ دَعَوْتُمْ فَلَمْ تُجَابُوَا،

wa annakum da`awtum falam tuja-bu-

and that you called (to Allah) but you were not answered,

وَأَمَرْتُمْ فَلَمْ تُطَاعُوَا،

wa amartum falam tuta-`u-

and that you enjoined (the right) but you were not obeyed,

وَأَنّكُمْ دَعَائِمُ الدّينِ وَأَرْكَانُ الأَرْضِ

wa annakum da`a-'imu alddi-ni wa arka-nu al-ardi

and that you are the supports of the religion and the poses of the earth.

لَمْ تَزَالُوَا بِعَيْنِ اللّهِ

lam taza-lu- bi`ayni alla-hi

You were always under the sight of Allah

يَنْسَخُكُمْ مِنْ أَصْلابِ كُلّ مُطَهّرٍ،

yansakhukum min asla-bi kull mutahhrin

Who moved you from the loins of purified men

وَيَنْقُلُكُمْ مِنْ أَرْحَامِ المُطَهّرَاتِ،

wa yanqulukum min arha-mi almutahhara-ti

to the wombs of purified women.

لَمْ تُدَنّسْكُمُ الجَاهِلِيّةُ الجَهْلاءُ،

lam tudanniskumu alja-hiliyyatu alj Ahla-'u

The benighted ignorance could not stain you

وَلَمْ تَشْرَكْ فِيكُمْ فِتَنُ الأَهْوَاءِ،

wa lam tashrak fi-kum fitanu alahwa-'i

and the whimsical sedition could not attract you.

طِبْتُمْ وَطَابَ مَنْبَتُكُمْ،

tibtum wa ta-ba manbatukum

Pleased be you as your origin has been pleasant.

مَنّ بِكُمْ عَلَيْنَا دَيَّانُ الدّينِ

manna bikum `alayna- dayya-nu alddi-ni

The King of the religion has conferred upon us with the grace of our acknowledgment of you;

فَجَعَلَكُمْ فِي بُيُوتٍ أَذِنَ اللّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ،

faja`alakum fi- buyu-tin adhina alla-hu an turfa`a wa yudhkara fi-ha- asmuhu

He therefore caused you to be in houses which Allah has permitted to be exalted and that His Name may be mentioned therein,

وَجَعَلَ صَلاتَنَا عَلَيْكُمْ رَحْمَةً لَنَا وَكَفَّارَةً لِذُنُوبِنَ

wa ja`ala sala-tana- `alaykum rahmatan lana- wa kaffa-ratan lid-hunu-bina-

and He has decided our prayers for sending blessing upon you to be mercy on us and to be granting remission of our sins,

إِذِ اخْتَارَكُمُ اللّهُ لَنَ

idhi akhta-rakumu alla-hu lana-

Allah has chosen you for us

وَطَيّبَ خَلْقَنَا بِمَا مَنّ عَلَيْنَا مِنْ وِلايَتِكُمْ

wa tayyiba khalqana- bima- mann `alayna- min wila-yatikum

and has purified our creation through the grace of our loyalty to your (divinely commissioned) Leadership with which He has conferred upon us.

وَكُنَّا عِنْدَهُ مُسَمّينَ بِعِلْمِكُمْ،

wa kunna- `indahu musammi-na bi`ilmikum

We have thus become nominated with Him due to our acknowledgement of you

مُعْتَرِفِينَ بِتَصْدِيقِنَا إِيَّاكُمْ،

mu`tarifi-na bitasdi-qina- ‘iyya-kum

and our giving credence to you.

وَهذَا مَقَامُ مَنْ أَسْرَفَ وَأَخْطَ

wa ha-dha- maqa-mu man asrafa wa akhta’a

So, this is the situation of him who has committed mistakes and sins,

وَاسْتَكَانَ وَأَقَرّ بِمَا جَنَى

wastaka-na wa aqarra bima- jana-

shown submission (to you), and confessed of what he had committed.

وَرَجَا بِمَقَامِهِ الخَلاصَ

wa raja- bimaqa-mihi alkhala-sa

Hence, being in this situation, I hope for redemption

وَأَنْ يَسْتَنْقِذَهُ بِكُمْ مُسْتَنْقِذُ الهَلْكَى مِنَ الرّدَى،

wa an yastanqidhahu bikum mustanqidhu alhalka- mina alrrada-

and hope that the Saviour of the perishing ones from perdition may save me through you.

فَكُونُوَا لِي شُفَعَاءَ

faku-nu- li- shufa`a-‘a

So, (please) be my interceders,

فَقَدْ وَفَدْتُ إِلَيْكُمْ إِذْ رَغِبَ عَنْكُمْ أَهْلُ الدّنْيَ

faqad wa fadtu ilaykum idh raghiba `ankum Ahlu alddunya-

for I have come to you when the people of this world left you,

وَاتّخَذُوَا آيَاتِ اللّهِ هُزُواً وَاسْتَكْبَرُوَا عَنْهَا.

wa-ttkhadhu- a-ya-ti alla-hi huzwan wa-stakbaru- `anha-

took the Signs of Allah for a jest, and turned away from them haughtily.

يَا مَنْ هُوَ قَائِمٌ لا يَسْهُو،

ya- man huwa qa-’imun la- yas-hu-

O He Who is Self-Subsisting and never forgets;

وَدَائِمٌ لا يَلْهُو،

wa da-’imun la- yalhu-

and Who is Ever-living and never becomes heedless;

وَمُحِيطٌ بِكُلّ شَيْءٍ،

wa muhi-tun bikulli shay‘in

and encompasses all things:

لَكَ المَنّ بِمَا وَفّقْتَنِي،

laka almannu bima- waffaqtani-

You are the source of the favour that You have guided me (to this)

وَعَرّفْتَنِي بِمَا أَقَمْتَنِي عَلَيْهِ

wa `arrftany bima- aqamtany `alayhi

and You have introduced to me that on which I rest,

إِذْ صَدّ عَنْهُ عِبَادُكَ وَجَهِلُوَا مَعْرِفَتَهُ،

idh sadda `anhu `iba-duka wa jahilu- ma`rifatahu

when Your servants diverted from it, ignored the recognition of it,

وَاسْتَخَفّوَا بِحَقّهِ،

wa-stakhaffu- bihaqqhi

belittled its right,

وَمَالُوَا إِلَى سِوَاهُ،

wa ma-lu- ila- siwa-hu

and inclined to elsewhere.

فَكَانَتِ المِنّةُ مِنْكَ عَلَيّ

faka-nati alminnatu minka `alayya

Hence, You have conferred upon me,

مَعَ أَقْوَامٍ خَصَصْتَهُمْ بِمَا خَصَصْتَنِي بِهِ،

ma`a aqwa-min khasastahum bima- khasastany bihi

as well as other people, upon whom You have conferred, with this favour.

فَلَكَ الحَمدُ إِذْ كُنْتُ عِنْدَكَ فِي مَقَامِي هذَا مَذْكُوراً مَكْتُوب

falaka alhamdu idh kuntu `indaka fi- maqa-my ha-dha- madhku-ran maktu-ban

So, all praise be to You, for I have been mentioned and written with You due to the situation in which I am now.

فَلا تَحْرِمْنِي مَا رَجَوْتُ،

fala- tahrimny ma- rajawtu

Hence, (please) do not deprive me of what I long for,

وَلا تُخَيّبْنِي فِيمَا دَعَوْتُ،

wa la- tukhayybny fi-ma- da`awtu

and do not disappoint me as regards my supplication;

بِحُرْمَةِ مُحَمّدٍ وَآلِهِ الطَّاهِرِينَ،

bihurmati muhammadin wa a-lihi altta-hiri-na

(please do it) in the name of the sacredness of Muhammad and his immaculate Household.

وَصَلَّى اللّهُ عَلَى مُحَمّدٍ وَآلِ مُحَمّدٍ.

wa salla- alla-hu `ala- muhammadin wa a-li muhammadin

May Allah send blessings upon Muhammad and the Household of Muhammad

- 1. This form of Ziyarah is common for the four Holy Imams who are buried in al-Baqee' Cemetery; namely, Imam al-Hasan, Imam Zayn al-Abideen, Imam al-Baqir, and Imam al-Sadi (peace be upon them all).

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- Baqir Sharif al-Qurashi [2]

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